

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.
*
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.
*
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.
*
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.)

Vol. III. — No. 106.

August 15, 1901.

Registered for transmission abroad.

CONTENTS.—

A Gift from the Holy Father	page 281	SALESIAN NOTES AND NEWS	294
DON RUA'S REPRESENTATIVE IN AMERICA	282	Graces and Favours obtained	298
News from the Missions	287	The Story of the Oratory: Chap. XL	300
		The Life of Mgr. Lasagna: Chap. II (Continued)	302

A GIFT FROM THE HOLY FATHER.

OUR Procurator General in Rome sent the following notice in May last to our Superior General, the Very Rev. Don Rua:—"Our Holy Father Leo XIII has been pleased to bestow upon the sons of Don Bosco a fresh proof of his paternal affection. He informed me today through his private secretary the Most Rev. Mons. Mazzolini, that he intends to present to our Institute a magnificent plastic relief of the Graian Alps, which was a gift to him from the Diocese of Aosta, on the occasion of his Jubilee, and was one of the specimens most admired in the scientific department of the Vatican Exhibition.

I hasten to despatch to Your Reverence the good news which will be received with pleasure not only by Salesians, but also by our Co-operators who share our joys and sorrows.

In order that the Pontiff's precious gift may be the better appreciated and preserved, might I suggest to you to have it forwarded, whenever you think convenient, to Valsalice where a fitting place could be found for it in the Museum of our Missions.

While awaiting your reply, I beg you to accept my expressions of sincere and filial respect."

Our Co-operators—of whom the August Pontiff claims to be the first—will join with us in thanking him for this special mark of benevolence.

Don Rua's Representative

IN AMERICA

(Extracts from his Secretary's Correspondence.)

(Continued)

WE had, then, to put up with this new conveyance and make the best of it. On the 21st of Oct. we arrived at our House in Fortin Mercedes which is on the way from Bahia Blanca to Patagones. Here we found that the misgivings we had some days before on receiving a telegram, were but too well founded. Fr. Marelli was there all alone, and although in bad health yet he had to look after more than fifty boys of the House, the schools of the Nuns of Mary Help of Christians, and the Parish Church. The Superior, Fr. Bonaccina was giving a mission at a place some 250 kilometres distant. Fortunately Fr. Marelli was able to send a telegram to him, who in his turn telegraphed to Mgr. Cagliari at Viedma. Fr. Garrone, the physician of the mission there, was despatched immediately and, after a hurried journey of 150 kilometres, reached the side of the sick priest whom he found dangerously ill. This painful state of things is, for the present at least, almost unavoidable. The personnel is altogether insufficient for such an extensive mission. They display almost superhuman energy and admirable self-sacrifice, but they cannot multiply themselves. Fr. Albera fully realised the need of help and promised to do his very utmost to have it supplied. Oh! if brave and generous souls would but offer themselves, especially young priests, full of life, of solid virtue, and ready for any sacrifice, what scope for their zeal and charity would they not find in Patagonia?

Being on our way to Viedma we could spend but a short time at Fortin Mercedes. We crossed the Rio Colorado in a barge, which also transported for us our cumbersome *galera*, and thus we set foot on Patagonian soil for the first time. Before our eyes lay the pampas, a dreary monotonous wilderness with nothing to relieve the eye; a yellowish level with no sign of life except

here and there some stunted thistles or huts made of mud and branches. The journey to Patagones occupied nearly two days. In crossing a marsh the *galera* sank in the mud and the horses not being able to pull it out we were obliged to get a fresh team, which circumstance was partly the cause of our delay.

As there was little time to spare, Fr. Albera, after a short stay at Viedma, returned in company with Mgr. Cagliari to Buenos Aires in order to attend the Second Salesian Congress. Following the chronological order adopted in this correspondence, I shall now give you a brief resumé of this never-to-be-forgotten and joyful event, postponing till a later time my account of Patagonia.

Chateaubriand, speaking of the missions, called them one of those novel and grand undertakings which belong to the Christian Religion alone. Pagans, he continues, know nothing of the divine enthusiasm which animates the Messenger of the Gospel. The philosophers of old have never abandoned the beautiful gardens of the Academy and the delights of Athens in order to set forth, moved by a sublime impulse, to civilise the savage, to instruct the ignorant, to nurse the sick, to clothe the poor, and spread the reign of peace and concord among hostile peoples. Yet such has been and is even now, more than ever, the mission of Christian Apostles. Seas, tempests, the ice even of the polar regions have not daunted them. They take up their dwelling with the Esquimau in his hide-covered hut; they partake with the Greenlander of his whale-oil; they share the solitude of the Tartars and the Indians; they mount the dromedary of the Arab; they follow the wandering Caffir across the burning sands of the desert; Chinese, Japanese and Indians have become their neophytes. No

island, no sand-bank in mid-ocean has escaped their zeal, and, as in days of yore Alexander longed for other worlds to conquer, so now their only desire is a wider field for their charity. When regenerated Europe offers nothing to the propagators of the faith but a great family of brothers, they turn their eyes to far-away regions, where souls still languish in the darkness of idolatry. The degradation of man moves them to pity and they feel an overwhelming desire to shed their blood for the salvation of the stranger. They penetrate deep woods, wade through almost impassable marshes, cross dangerous torrents, climb inaccessible cliffs, confront cruel, superstitious, and mistrustful populations; they have to dispel the ignorance of the barbarian, and the prejudices of the civilised. All these obstacles vanish at their presence. Those who no longer believe in the religion of their fathers agree nevertheless, that the missionary is persuaded of the necessity of the Christian Religion for salvation. The act by which he gives himself over to unheard-of sufferings, to procure salvation for an idolator is the most generous of all sacrifices. A man may give his life for his country, but his sacrifice is accomplished in the presence of his parents and relatives, in the presence of a nation; he has exchanged a short span of life for an age of fame, he has raised his family to riches and honour, and made it illustrious. The missionary, on the contrary, wears out his life in the depths of forests, dies in torments, without spectators, without applause, without advantage to his relatives, hidden, despised, treated as a fool, and all this in order to procure eternal salvation for an unknown savage.

Such reflections as these struck a vein of enthusiasm in the magnanimous soul of Cardinal Alimonda, who saw in the missionary the friend, the father, the teacher of the people. "Give them help" he exclaimed, "further, as

much as is in your power, the glorious mission of these propagators of the glory of God. They are the bright ornaments of their native country, and in other lands will always give a good account of it. Though they cannot praise everything that has happened in it, yet throwing a charitable veil over



His Holiness Pope Leo XIII.

those events which more or less dishonour it, they can always relate its glories, religious and civil, moral and scientific."

♦♦

The thoughts of those two illustrious writers sum up in a fitting manner the praise given at the Second Salesian Congress to the Catholic Apostolate in general, and that of the

sons of Don Bosco in particular. The wonderful work accomplished in America during the last twenty-five years was laid before the assembled Co-operators, who were so surprised that they could hardly believe how much has been realised under the impulse of the mysterious hand of God. Nor was this recapitulation vain. The Co-operators of America renewed their energies, and found in their deeds of charity an incitement to exert themselves more and more, and to return thanks to God who, though he could accomplish all this without the help of man, has been pleased to choose them to co-operate with him in the redemption of souls. It also gave the Salesians an opportunity of expressing their gratitude to the Co-operators, who were appropriately compared by the Rev. Fr. Vespignani, Provincial of the Argentine Republic, to the Archangel Raphael the companion of Tobias in his journey. The benefits were bestowed without ostentation by the Archangel on the fortunate youth, and by restoring the son to the home of his father, the old Tobias, he aroused in all the family a generous emulation in showing their gratitude to the heavenly messenger for the consolation he thus afforded them.

"To-day" said Fr. Vespignani *"the Salesians and their pupils wish to give public testimony of their gratitude to their Co-operators. I know well that you, like the good angel, refuse any earthly recompense, yet I am aware of the necessity of giving this public testimony in order that the world may be convinced of the divinity of our religion, shown forth by the exercise of that special prerogative,—charity towards one another. Moreover the archangel authorises me to speak, to explain this divine secret, to proclaim to the world the work of our Co-operators. You have kept the secret for twenty-five years; you have been concealed, as was Raphael, under the seeming appearance of friends of youth, of patrons of the school, defenders of religious education; you have given alms without letting your right hand know what the left had done. It is well; you have followed the evangelical counsel and put in practice what the archangel advises:—Sacramentum regis abscondere bonum est.*

"Whilst, in the name of liberty and philanthropy, magnificent edifices have been erected in grand centres, with great pomp and under the most favourable auspices, you have helped to build in the abandoned quarters, humble houses, as those of Almagro, La Boca, Barracas, La Plata, Bahia Blanca, Rosario, Mendoza, Patagones, Viedma, Roca, Rawson, Junin de los

Andes, Gallegos, etc. Those humble foundations shelter, to-day, thousands of poor orphan youths; they are spacious Festive Oratories, Schools of arts and trades, and of agriculture; they are Colleges of primary and secondary instruction, where the mind of youth is enlightened by the light of Catholic truth and their hearts formed to virtue. How consoling to you must be the thought of the hundred Salesian Houses and seventy-five of the Nuns of Mary Help of Christians, opened during the last twenty-five years, a solemn testimony of the fruitfulness of the grain of mustard seed which Don Bosco planted in this blessed soil of America. Permit me then to reveal to the world the works of God: Opera autem Dei revelare et confiteri honorificum est. The good already done is due to you as that also will be, which, with the Help of God, is to be accomplished in the future; because you are the mainstay of the Salesian Institution. Like Don Bosco, his Successor does not undertake any foundation without your proposal, help, and support, which are to him the manifestation of the Divine Will, the luminous cloud which guides our steps; convinced at the same time that without this safeguard, much time would be lost, personnel rendered useless, and nothing accomplished. According to the Spirit of Don Bosco, the Co-operators always head the march of Salesian action; they know the necessity, the persons, the places, where our work can with profit be undertaken.

"By the express wish of Mgr. Espinosa, the Congress of Buenos Aires was also to serve as a homage which he desired his archdiocese to pay to Jesus Christ our Redeemer. We were overjoyed to unite our voices in that immense and varied canticle of adoration and glory, which the Catholic world, renewed with a lively faith, offered to God at the end of the century. Our Blessed Lord will accept graciously this tribute of our work, which in the Congress seeks new means to help the youth so dear to Him. By our deeds we have said:—

We consecrate to Thee, O Jesus, these our children; we strive earnestly to render your kingdom here on earth triumphant, by bringing them up in a christian manner; for they are one day to become the heads and members of society. We desire very much the good of both that they may be faithful to thy law, united among themselves by that charity which, inspired by Thee, does not offend against justice. This charity is incomparably superior to philanthropy, which in the end, is reduced to the condescension of the dominating classes, and the degradation of the masses.

* * *

This is the object of the Second Congress of Salesian Co-operators, desired by all with enthusiasm and great faith in its good results, as appears from the following extract from *La voz de la Iglesia*:—

“We do not yet know” writes this excellent journal “the resolutions adopted by the Salesian Congress which forms the topic of the day in our Capital, but it is sufficient to be aware of the christian spirit which pervades

will of all united, which so condenses itself in one proposition and directs the beginning towards a grand current; that force which, sprung in a word from a masterly idea, creates a tremendous generating impulse. Whatever may be the conclusions the Salesian Congress will arrive at, in relation to the great problem of the day, which affects so vitally the interests of the moral order, compromising at times even the existence of society itself, it may be taken for granted that they will be based on a spirit of chri-



The South-American Prelates who assisted at the Second Salesian Congress.

it, the civilizing tendency which everywhere characterises the sons of Don Bosco, and the inexhaustible charity with which their works are replete, in order to rejoice at this event. We are convinced that these resolutions matured in well-balanced minds, and buoyed up by the high aspirations of noble hearts, will result for the good of all, in an uniform and beneficial *modus operandi* which will enlarge the radius for the grand works of Christian civilization that the Salesians, with self-sacrifice and abnegation, are carrying forward. From these resolutions will be derived the impulsive and creative force, resulting from the united energies of those who co-operate and those who execute; that force of the

stian regeneration, of improved civilisation, of true charity and justice.

“And we rejoice at this new and beneficial element of good which is absorbed in the great work of God. We say it is absorbed, because this union which ought to exist between the Co-operators and the Sons of Don Bosco in order to forward the great work, signifies always the invigorating element; it increases the capacity for the well-doing of the latter by supplying them with the necessary means; it enlarges their field of action and consequently helps to spread, more and more, the benefits of the knowledge of God. What great numbers of abandoned children by their means are snatched from

a life of vice and dissipation and raised to one of reflection and virtue!

Nor are we, who are doing our best to establish the kingdom of Jesus Christ in social life, the only ones who hail this Congress as an omen of better times for the future of our country. These children who, representing so many others, now assist at the Congress, assimilating the christian seed which is scattered in the atmosphere; these children who, at a day not far distant, will bear forth the good tidings, making God known and loved both by word and by the example of an honest and industrious life; these children, who will be the seed which falls and multiplies, ought to be a talisman for those who desire for our country an honest society, a people sound in mind and heart, vigorous and moral. Neither is there need to emphasise the benefits the Salesians have conferred throughout the length and breadth of our country, for they are impressed on the mind of the nation, and have received the applause of Catholics and Liberals alike in full congress. Shall we say that up till now they have demanded cruel sacrifices of the sons of Don Bosco, since for the want of material means, the exercise of their work has always been fraught with personal danger, poverty, fatigue, even death itself. Only the Spirit of Don Bosco from on high has been able to guard, in the course of so many dangers, the march of his sons in the fulfilment of his grand designs which are certainly the designs of God. We feel sure that the unity of action resulting from the Congress, will form the mainspring of a work so pleasing to christian thought."

* *

I feel sure that future events will not disappoint the hopes of this journal, and my conviction is, in great part, founded on the extraordinary activity of the preparations, the enthusiasm, the deep and practical wisdom with which the entire Congress was conducted. There were not certainly so many bishops as at Bologna but this is not to be wondered at, when one considers that at such a solemn function as was the imposition of the pallium on the Archbishop of Buenos Aires, no more than twelve bis-

hops could be present. The great extent of the dioceses, each of which is almost larger than the whole of Italy, the bad condition of the roads, and the necessity in which the pastors find themselves of staying continually in the midst of their flocks, are sufficient reasons to explain why so few, and to make it a matter of wonder that so many as three archbishops and six bishops attended.

The clergy and laity were largely represented both in the Committees and at the meetings, and all, urged by the charity of Christ, upheld the reputation for activity proverbial of the Americans. In the middle of September the preparations were not even begun, yet in November everything was in order. Such a result finds an explanation in the character and abilities of those who were the soul and the strenuous supporters of this Congress. The President, Dr. O'Farrell, gifted with a wise, orderly mind, and a heart accessible to all that is good and beautiful; Dr. Zorilla in whom are united the enthusiasm of the poet, the calmness of the philosopher, and the activity of the journalist; the architect Ayezza—a former pupil of Cardinal Richelmy's father in Turin—who possesses a practically christian spirit and has a great love for our Society; the lawyer Emilio la Marca whose powerful mind was wholly devoted to the good cause; Dr. Louis Saenz Pena ex-President of the Republic, and very many others, to whom the Salesian Congregation will always feel indebted, and we pray that God may grant them an eternal reward. Among the Co-operators our thanks also are due to a committee of ladies who undertook part of the onerous duties, and worked with remarkable zeal and success. Noble and rich, they did not think it beneath them to go from door to door asking money from the rich and the poor, in order to meet the expenses of the Congress. They also obtained lodging for nearly two hundred of our boys who came to Buenos Aires to attend it, from Patagonia, Uruguay, Bernal, etc.

The proceedings of the Congress have already been briefly sketched out by the Rev. Paul Albera, and can be found in the February number of the *Salesian Bulletin*.





**The civil war in Columbia. — A great miracle. —
An urgent appeal.**

Bogotá, 12th April 1901.

VERY REV. AND DEAR FATHER,



FIND in letters which the April post has brought us, that a general belief prevails, that the Columbian revolution is finished. The papers tell us so and assure us of it but however this may be the revolution is certainly not yet at an end; if newspaper correspondents wished to transmit sensational news they have been mistaken.

Vicissitudes of the civil war.

The war should have finished, properly speaking, a year ago, at the battle of *Palonegro* which lasted 16 consecutive days and as many nights, shedding rivers of blood and heaping up mountains of dead bodies. After the destruction and annihilation of the largest army which the faction opposing the Government had assembled, with unheard of efforts and after several months of feverish labour, it seemed but natural that the vanquished party should give in. Nearly all the leaders of the revolution however escaped, and having raised a new army they thought to surprise the small Government forces in the departments of *Costa del Mar Cúibe*; thus the flame extinguished at Santander was again kindled at Bolivar and in other parts.

In December the new revolutionist army was also destroyed after some thirty engagements and the leaders were barely able to embark and betake themselves to other

regions. Now at least, it was thought, everything was indeed over; however, on the 1st of January of the new year, Pinzon, Commander-in-chief of the government forces, the victor at Palonegro, Cucuta etc., the man of providence the one most feared by the revolutionists, died here at Bogotá of yellow fever. The hopes of the vanquished at once revived, for, at the death of the man who had beaten them in a hundred engagements, they thought victory might at last crown their efforts. Guerilla warfare at once broke out in every direction. It is now about the the middle of April. The revolutionary army as it is at present, split up into a hundred guerilla bands, with few arms and very little ammunition, without their principal leaders in a republic as vast as the half of Europe, almost crippled by the losses suffered, will never be able to triumph over the numerous and disciplined forces of the government, yet, though disorganised it is an obstacle in the way of peace. The arms of countless numbers of men instead of making use of the spade and the plough, are employed in priming the gun or wielding the *machete* (a kind of large hatchet which serves in time of peace to cut down trees, and in war to cut off men's heads, when ammunition being exhausted, the squadrons come into close quarters.) The fields are always abandoned, the arts and trades neglected, the schools closed; one hears nothing spoken of but politics or slaughter. Those squadrons that have no supplies seize them wherever they can. They fall unex

pectedly on a peaceful population, defenceless or almost so and ransack without mercy the shops and the houses carrying away everything of any value they can find. To resist in such cases is impossible. People think themselves fortunate who are able to save their skin either by escaping in time, or handing over without resistance the little they possess and sometimes even what they do not possess, being obliged to obtain by loan what the guerilla leaders demand of them as a tribute of war. Nobody cares to cultivate the fields, because when least expected the enemy may arrive and destroy everything. One cannot travel without great difficulty for the same reason; the danger of being taken unawares, deprived of one's horse or robbed of everything deters people from undertaking journeys. The Government, which has no other revenues except those derived from the custom duties, to meet the enormous expenses which war demands, and support the thousands and thousands of men, has to procure the necessary means. What does it do? With certain lithographic machines which make paper money, of every form, colour and value, they work feverishly night and day; hence the gradual depreciation of this money. The change on paper currency which before the war was at par has now reached 1800 per cent. This is why commercial transactions reach truly fabulous prices. National industries, there are practically none; everything comes from Europe or from the United States; and all imports are to be paid for in gold. This explains why everything is at a phenomenal price. For instance a bottle of altar wine costs already 60 francs; a pair of ordinary shoes 150 francs, those of better make 500 francs and upwards. A priest's hat costs already from 500 to 600 francs; a sack of flower 450 francs. Meat which is the staple food of the poor already costs 20 francs the kilogram, and many have not so much as seen it for months. It is indeed a most difficult problem now to live, even though remaining satisfied with what is barely necessary to keep body and soul together.

The horrors of war are here in evidence, hunger, misery and disease as for instance yellow fever in the hot regions, typhoid fever under various forms, dysentery in the temperate climes etc., etc. Add to this a drought such as within the memory of man has never before been known in this country and you will have an idea of the fearful condition of this poor Republic, which, were it not for

these intestine wars might be a very paradise owing to its great natural resources. These people seem to have a peculiar madness for killing each other, and periodically they get fits of it; hence every few years, as if the calendar fixed it, generally every 5 years, they have their civil war in which all, more or less, take part, whether they will it or not; a war which lasts a longer or a shorter time, according to circumstances, favourable or unfavourable events, the tenacity of the leaders, the number and equipment of the army; a war which destroys in a few months a great part of the riches accumulated at the price of great sacrifice and after years of labour, a war which reaps countless victims, the flower of the nation, as are the strong young men, which makes thousands of orphans and widows, which enkindles lasting hatred in the families, and in the whole of society. Oh what a scourge civil war is! And yet in some of these poor South American Republics it is the order of the day. Venezuela for instance has its civil war every year if not two. One is hardly finished when another begins; and so they go on year by year with a constancy worthy of a better cause. May we not seek out the reason of all this in those words of the Holy Scripture: *propter peccata veniunt adversa*? I leave to others the solution of so difficult a question.

A great miracle.

And what shall I say of the lepers? Have they all died in the meanwhile? The lepers are still living; those of Agua de Dios have always had their three *reali* (1 f. 50 c.) each day, sent to them by a benevolent society. It is certainly not very much, but at least they are alive. In regard to the lepers at Contratación, the inexhaustible charity of the capital, Bogotá, as I have already mentioned elsewhere, has sustained them up to the present. Six hundred thousand francs have already passed through my hands into those of the Bishop of Socorro, who in his turn has sent them to these poor lepers. Six hundred thousand francs, all the fruit of the charity of this city, which never gave me a refusal whenever I have recourse to its proverbial generosity. Both rich and poor have contributed, the latter multiplying their small alms. All concur in sustaining this work of religion, of charity, of patriotism and of humanity. The Columbians helped me, the strangers contributed also, and I am really astounded to see so much generosity at a

time of such great misery. Here they say that what takes place with the lepers of Santander, is the greatest of Don Bosco's miracles, who, from heaven, is still doing good to those that are abandoned, moving the hearts of the charitable in their favour. Whether Don Bosco takes part in this or not I do not know; it would not be a strange thing if he, who spent his whole life in sacrificing himself for the poor, in doing them as much good as possible, should think of them now in heaven and renew those prodigies of charity which were usual to him in life. The favours of Mary Help of Christians who afforded so much protection to Don Bosco during life, are certainly not exhausted. At any rate, to the miracle of Don Bosco I must add, the miracle of christian charity of the people of Bogotá! To them in the name of Don Bosco and his sons be rendered my sincerest thanks.

But, as the proverb says;—"God helps those who help themselves." Till now I have only sent what was necessary for food, three *reales* a day which are hardly enough to keep one from starving. Before the war they were already too little; now they are altogether insufficient, and though the lepers do not die they are in very straightened circumstances. The alms are dwindling down also and this is only natural for all are tired of giving, and many who are willing are unable to do so, because poverty has found its way even into the houses of well-to-do persons, and I shall soon be without the bare necessities of life for these poor outcasts.

An urgent appeal.

I find in your letters of January, dear Father, addressed to all the Co-operators throughout the world, that you make a most delicate appeal to them in favour of these lepers, who are also your children. I offer you in their name a thousand thanks. *I wish to unite my feeble voice to yours and to ask also, in the name of God, of religion, of humanity, a small offering for the most unfortunate and miserable people on the face of the earth.* If Don Bosco has begun to work a miracle,

help him, dear Co-operators, to accomplish it. At the present time among the works carried on by the sons of Don Bosco, I do not think there is one more urgent and at the same time more beautiful and more acceptable to God and religion than that of the lepers of Columbia, threatened as they are with starvation.



The Lepers' Church, Agua de Dios.

I may add that clothes are even more urgently needed than bread, as this latter has not failed the lepers up to the present. At my last visit in May 1899, their condition was already deplorable; many of them moved me to pity.

For years they have been unable to procure new clothes; now after two years a great many are not only unable to provide themselves with outer garments but cannot even change their under linen. A few days ago the Superior of the Nuns of Mary Help

of Christians wrote to me as follows:—Many of ours are no longer able to come to the Oratory or enter the church, because modesty forbids them to show themselves in public. Those who still go out excite compassion.

All whether men, women, boys, or girls, are the image of the Lazarus mentioned in the Gospel, covered with sores, without even being able to hide them. Oh, what misery reigns in this most unhappy country! The 1,200 lepers of Agua de Dios are more or less in the same condition. About 2,000 lepers are in need of clothes. Cloth therefore is wanted no matter how coarse to make shirts, and stuff also even of the lowest quality for women's and men's clothes. Oh if only my cry could reach the ears or rather the heart of so many who, by making a small sacrifice, might help to assuage the pitiable sufferings of 2,000 of God's children.

I address myself to you especially cloth and stuff merchants, owners of cotton factories etc. *When convenient, set aside, in your charity, those pieces which are of little use to you; send them to a convenient Salesian House for despatch here, and you will be doing a great work of charity.* Our Lord, always rich in favours, always faithful to his promises, will repay you a hundred fold for everything you give in his name to the poor. He will bless your families, make your affairs prosper, and reward you in due time with the joys of paradise. The bargain which I set before you is a most acceptable one; make it, make it quickly and you will be content; God has promised this and his word never fails.*

For every article sent I have the promise of the Government that no custom dues will be levied. The Company of river steamers will take them on for me free of charge to Monda, and I trust the *Veloce* will also make some reduction.

Bless me, dear Father, bless all your children of Columbia, and believe me

Your most obedient son in Corde Jesu

EV. RABAGLIATI.

* For the sake of economy in transport, articles intended for the benefit of our Missions should, in the United Kingdom, be sent to:—

Very Rev. C. B. MACEY, 64 Orbel St. Battersea, London S. W., and in North America to:—

Rev. Father Superior
Salesian House
315 E. 12th Street

NEW YORK.

All money offerings, however, should be sent direct to:—Very Rev. MICHAEL RUA,

Superior General of the Salesians
Via Cottolengo N. 32, TURIN, Italy.

ECUADOR.

Return from Exile.

(Continued.)

An incident.—A Franciscan father's Mass.—Happy meeting with an excellent Co-operator.—Divine Providence.—The population of Chimbo.—An anxious moment.—Chaguarpata.

On reaching Guayaquil I was subject to various impressions: on the one hand I was overjoyed at being able to tread once more on the land of Garcia Moreno, a land which had been my first field of labour since my novitiate, a land by so much the dearer to me that I and my companions had had to suffer there more severely for God; whilst on the other I was a prey to many well-grounded fears. True, my moustache, my beard, my secular dress and way of living concealed me from my enemies, but might I not perhaps be recognised? However confiding in the power and the goodness of Mary, I took courage and boldly setting foot on land I went to a hotel to prepare for my inland journey. I had to stay some time in Guayaquil and in this there was some danger, for in that town there were many of our former pupils. Indeed whilst quietly walking along a street I suddenly heard some one call out behind:—"Father, Father!" My companion and I walked on, hastening our steps, but again we heard the words:—"Father, Father." To avoid these importunities, we took another road, but we had hardly gone a few steps when an individual placed himself in front of me and taking me by the arm said to me: "Do you not know me Father? Good day Father: what a miracle to find you here!" —He was one of our former novices who had been with me at Sangolqui. "Yes I know you," I answered, "but do not call me Father; be prudent and keep silence." We then parted and I returned to the hotel.

I had not said Mass for many days and I was very desirous to do so. With this intention and also to recall the days we had spent at the time of our exile in the Monastery of the Franciscan Fathers, I went to call on them. I there fell in with Father Torras, who translated D'Espiney's work on Don Bosco into Spanish. Having told him everything, the worthy Superior was most kind to us and we agreed to go and sleep in the Convent. We spent the evening in the

company of these good Fathers and, in the morning, I was able to say Mass clothed in a Franciscan habit.

With feelings of deep gratitude to these Religious we set out by train on the 9th for Chimbo. On taking my place in the train I found myself opposite a worthy gentleman with whom we soon entered into conversation. He was a fervent Salesian Co-operator and admirer of Don Bosco's works. We were soon convinced of this when he started talking about the Salesian workshops of Riobamba and Quito. Naturally I kept my incognito and pretended to listen with indifference to his conversation. But my heart was full of joy at hearing our beloved Society praised, and I seemed to recognise in that gentleman an instrument of Divine Providence for our inland journey. I was nevertheless half afraid to reveal my identity.

Whilst I was still hesitating as to what I was to do we reached Chimbo and I was forced to come to a decision. I must either make myself known and thus incur serious risk, or remain unknown and be obliged to undergo great privation. My heart nevertheless told me he must be a good, honest man. I therefore took him aside and said to him: "Sir your goodness and your enthusiastic conversation on the Salesian Work have inspired me with great confidence; may I confide to you a secret, as to a Salesian Co-operator and a friend? The gentleman looked at me with surprise and, as if guessing what I was going to tell him, answered: "Speak to me with all confidence; I shall do my best to serve you in any way I am able." "Well then," I replied, "you must know I am a Salesian priest; the present circumstances compel me to conceal under these clothes both my quality and character; I am travelling with my companion to Riobamba and it would be a great service to me if you could find horses for us to continue the journey." "Most willingly," was the reply, "and whilst thanking you for the confidence you have placed in me I shall make every arrangement that you may first come to my house and then continue your journey to Riobamba."

This angel of Providence was Mr. Henry Coronel, a distinguished person of Riobamba and a sincere friend of the Salesians. We offer him once more here our heartfelt thanks and we assure him that the Salesians of Quito will ever feel towards him the sincerest gratitude. In order that you may clearly understand, dear Father, the importance of

the services rendered us by Mr. Coronel and also the greatness of the divine goodness and mercy which visibly protected us during our journey, you must know that Chimbo is a population altogether isolated, in an unhealthy position, with but few inhabitants, without a priest, without a church and hence, almost without religion. The few who live there are engaged in the service of the railway or in the scanty commerce arising from the passing of travellers. The importance of the railway between Chimbo and Durán arises, not from the connection of those two towns, but from the communication with the various industrial centres, or sugar stores and refineries which are to be found in all the valleys, and the sea-port town. It is easy therefore to understand that these poor people, abandoned to themselves, cannot be very good or obliging. To this must be added the fact that horses are rarely to be found for hire and at the time they are wanted, consequently a poor traveller is often compelled to remain whole days amid these un hospitable people, incurring at the same time useless expenses. This would probably have been the case with us, besides the risk of being discovered, had we not providentially met with Mr. Coronel.

In fact, on reaching Chimbo after 8 long hour's journey, we could find no horses. But as our friend's residence was only at a few hour's distance, some horses had arrived to take him home that very evening. This excellent Co-operator then made arrangements with his steward concerning our journey to Riobamba, and lending us for the moment the three horses which we required, we set out towards his house.

Our way led us through the midst of thick forests. At one time we encountered a steep descent and again a sudden incline. On every side gigantic trees arose whose branches stirred by the wind gave forth a pleasing sound. What an immense amount of virgin forest still extends across Ecuador, blessed as it is by the exuberance of nature, but devoid of fruit for want of means of communication and of energy in its inhabitants! Night had already set in, and the deep shadows of the wood, the murmur of the river which glides rapidly into the depths of a deep chasm, the cries of the monkeys and of the night-birds haunting those solitary regions, one and all inspired us with feelings of awe and admiration.

We went along silently, as though absorbed in deep meditation, and thus after three

hour's ride we reached our friend's house called *Changuar pacta*. To complete this account I shall relate an incident which was to us the cause of some fear. When we had accomplished more than half the journey, Mr. Coronel stopped at a house which we met on the way to visit some friends and told us to go on with the servant. We therefore went on in front and had already gone some distance when suddenly the servant said to us: "Stay here whilst I go back to ask my master something." The poor man had drunk a little too much, an almost incurable vice among the people of those regions. We opposed his design but he remained firm. "I cannot abandon my master" he kept on repeating, "there are many dangers here, both from the animals and from the robbers, who often take advantage of the darkness and the cover of the woods; I must go back to my master." We would not consent, however to his going back because we should be exposed to greater perils, being without help and in danger of losing ourselves in the thick foliage without a guide. As the man insisted on returning we prepared to follow him when we were suddenly rejoined by our kind friend. With feelings of relief and satisfaction we continued our journey and met with no further incident.

On reaching Mr. Coronel's house they at once set about preparing the supper for us. Having said our usual prayers and made the special devotions which we had imposed on ourselves for each day till the end of our journey, we retired to rest.

**At Riobamba.—First impressions.
—Other trials.—In prison for 7
days.—**

Riobamba is a small town situated in the valley of that name at the foot of Chimborazo, the king of the Andes. It has only from 10 to 12,000 inhabitants, who are as a rule of good character and most hospitable. Many villages of some importance surround it, such as Guano, Chambo, Guamote, where a number of villas is to be found. The climate is very dry owing to the strong winds that prevail there; the soil is sandy and bereft of water. It is therefore not pleasing to the eye and of little or no use for cultivation, whilst on the contrary the panorama is one of the most beautiful that can be seen. Around Riobamba in form of a crown stand Chimborazo, Tungurahua, Altare with its three summits, and, the

dreaded Sangay an active volcano of the Eastern Andes. At night-time when the sky is clear, which is nearly always the case, an astronomer would find an ample field for making observation and for contemplating the countless stars visible at Riobamba. It seems to me that for this reason and for the meteorological phenomena an observatory would be of great use to science. The city is fairly regular but pos-



A leper with a bust of Don Bosco carved by himself.

sesses no very fine buildings. The Convent and Church of the Redemptorists, the palace of the Governor, the Church and Convent of the Marianites and the hospital are among the principal. Commerce is at a complete standstill, and except on Saturday which is the market-day, one may walk peacefully through the whole of Riobamba without fearing to meet anyone on the way.

Our House is quite in harmony with the city in which it stands; it is very poor and was built many years ago, having belonged at one time, I believe, to the Sisters of the Sacred Heart of Issoudun. It is exceedingly small for 180 externs who attend the school and the 40 boarders installed there. It is deprived of every comfort, especially for a Salesian Institute; but on the other hand the confrères stationed there do a great amount of good. A church is annexed to

the house, which at one time was dedicated to Our Lady of Mercy, but is now abandoned; it is to be hoped however as time goes on, it will be possible to re-open it in order to minister to the spiritual needs of the inhabitants of that locality.

But to return to our subject. We arrived in the square in front of the Institute at 2 p.m. on Sunday the 13th November. The Director was standing at the doorway and was about to go to the neighbouring hospital where he acted as chaplain. With signs and salutations I made him understand that we were not strangers, as I thought our arrival might be unexpected. If we had not been in the street and thus exposed to the public gaze, I should have embraced the good Director and then hastened into the Institute to salute the other confrères. The Director however said to me at once: "Be very prudent, do not speak much, let no one know of your arrival. Your companion will remain here, but you cannot remain with us, for it might compromise us. I have already secured the house of an Italian friend, who can be fully relied on, and you will go there until you are able to continue your journey to Quito, or until it has been decided what is best to be done. Be very prudent and do not let our boys know you are here." At such a welcome I felt very much disappointed to say the least of it; I felt deeply grieved and said to myself: "Where I thought my pains were all over they are renewed, since I am not able to stay with my confrères." We entered the parlour with the greatest precaution and secrecy, taking care not to let the boys see us, and in this manner we were able to salute the other confrères. Later on we met our former cook of Quito who treated us to a hearty supper; we then said prayers and afterwards talked together till night time when I was obliged to leave the confrères and my companion and go, still in secular clothes, to Mr. Ricciuli's house, where I was to remain till further orders. No words can describe my anguish. Although at the house of kind friends, I looked on myself as a prisoner, since I had to remain hidden all day, my presence in Riobamba being, as it seemed to the Director, most dangerous for me and for the Community. I was not able to put on priest's clothes nor say holy Mass. This was my greatest privation. For more than a month I had been forced to adopt this manner of life and there were no signs of its soon being brought to an end, although I was only a few yards away from my confrères.

Next day I anxiously awaited the Director to make the necessary plans with him. Many difficulties stood in the way of my journey to the capital. In the first place the political condition of the country was in a bad way. I was very well known at Quito and could not have kept up my disguise. And how could I remain undiscovered since I had been exiled by the very same persons who now held the reins of Government. On the other hand there had been many disturbances there of late, and it would have been too great a risk to go there. I also had Mgr. Costamagna's order to wait at Riobamba for the courageous and much beloved confrere Hyacinth Pankieri. My stay at Riobamba seemed to my local Superiors to be out of the question, owing to the danger it might bring upon others. I did not know what to do. We decided, at length, to send a telegram to Pankieri asking him to come: and the same Director advised me to go on to Cuenca or Gualaquiza, if I could not go to Quito. But I did not agree to this advice because the re-opening of the Institute of Quito was the mission entrusted to me by my Superiors, and if I found myself unable to accomplish the task I was determined to go to Italy, according to the instructions which I had received both in words and in writing. Three long days passed by; finally I received a telegram from Pankieri telling me he was at Octavolo about two days' journey from Quito, lodging with Manuel Fison Larrea and that consequently he could not come. With this telegram affairs became more complicated. Seeing that the matter was being delayed more than I had expected, I begged the Director at least to allow me to say Mass, and he gave me permission. He procured for me from the Redemptorists a portable altar, and in the house in which I lodged, every morning, at an early hour, I said Mass in priests clothes, laying them aside as soon as I had finished celebrating. This lasted four days which, with the three preceding made 7 days of imprisonment; yet the horizon instead of clearing became every day darker. Events seemed to forecast an unpleasant ending, and my friend who understood this perfectly suffered in seeing me suffer. Now this is how God was pleased to dispose matters.

(To be continued.)



Salesian



THE feast of St. John the Baptist at the Oratory of St. Francis of Sales at Turin is an event which, though recurring year after year, never ceases to be new. It is Don Bosco's feast: this explains everything. That beloved Father lives again, so to speak, in his worthy Successor, who is all imbued with that spirit of prudence and charity which made the name of Don Bosco so greatly revered. He lives again also in his Sons whose great affection seems to portray and represent him in aspects always new and endearing. And so this traditional feast goes on from year to year, always overflowing with sentiments which burst forth in the grandest manifestations of love and veneration.

The festivities began, as in previous years, on the 23d of June, the vigil of St. John the Baptist, when a solemn Academy was given in honour of Don Rua. Our worthy Co-operators of Turin came in great numbers to take part in these family festivities. The appearance of Don Rua was the signal for loud and continued applause. As he went to his place he gave a passing glance at the presents arrayed on the table in great variety before him. Deserving of special mention were those sent by the Nuns of the Sacred Heart. As soon as he had taken his place a deep silence fell upon the assembly and all eyes were strained towards the figure of a priest advancing slowly to where Don Rua was seated. Although years have left their trace on his features and his hair is white, his mind, nevertheless remains as clear and as fertile as in his younger days. We allude to Father Lemoyne, a name well known in Italian Literature, and who for years has enjoyed the intimacy of Don Bosco. The hymn for the occasion was as in former years from his gifted pen, and after his re-

citation of it, was sung by the choir. The musical accompaniment, which conveyed in an admirable manner to the audience the thoughts which the words expressed, was the composition of Dogliani the music master at the Oratory. A select and varied programme was then gone through. At the conclusion of the *séance* Don Rua rose and thanked the Co-operators, his fellow-helpers, and the boys for the presents, the words of greeting, and the entertainment given in his honour. He spoke in eloquent and moving terms of Don Bosco, referring to him all the tributes of honour, veneration and respect paid to himself as the representative and successor of that beloved Father.



On the morning of the 24th at 9.30 the sound of music announced the arrival of representatives of the Association of old pupils. Amongst them were to be found men of every rank and condition of society, distinguished laymen, learned ecclesiastics, workmen of various trades the representatives of the thousands who are indebted to Don Bosco not only for their education as christians, but also for their success in life. Don Rua had a kind word and smile for each one, recognised them all in spite of the change wrought in many of them by advancing years, and called each one by his name. The band was now silent and all crowded round Don Rua whilst the presentation was being made to him, consisting of an antependium, and an oil painting of Don Rua's Mother. This latter present was singularly appropriate, for it linked together two names most dear to every Salesian, two names as inseparable after as before death, those of Madame Rua and Mamma Margaret. How often in the early days of the Oratory, Madame Rua to-

gether with other kind ladies lent a helping hand to Mamma Margaret and thus deserved the title of a second mother to Don Bosco's boys. Every year along with the presentation, an address is read by one of the oldest of Don Bosco's pupils having for theme, as a matter of course, Don Bosco and his work. On this occasion the Very Rev. Cavalier Reviglio D. D. Parish Priest of St. Augustine and Chairman of the Association of old pupils was the mover of the address, and no one more competent than he could have been found for the task. Those who have read *The Story of the Oratory or Don Bosco's Opening Apostolate*, will perhaps remember the little boy, who, to escape from ill treatment at the hands of his parents took shelter up a tree and was there rescued by Don Bosco. That little boy was none other than Father Reviglio. His address was in every way worthy of the occasion and was, in ideas and expression, a most faithful portrait of the great Apostle of youth.



In the evening of the same day an Academy was held, an entirely new idea, consisting of various lime-light views illustrating Don Bosco's life and the mission he was called upon by God to fulfil, in the work of regeneration of youth and the work of conversion and civilisation of the heathen. These tableaux elicited admiration and applause from all present, and reflected great credit on those who had so happily devised and conducted the representation. A new feature this year was a musical composition of great merit and was much appreciated. This was entitled: "Musical homage to Don Bosco" and was from the pen of an American confrère Father Pedrolini. It seemed most fitting that the one who had been the means of developing the study of music to so great an extent in South America, should receive in the person of this Confrère a tribute of homage from that land. The composer, who is now on a visit to the Mother House was present and received a well-merited ovation from all present.



On July 18th, His Lordship, the Bishop of Southwark distributed the prizes to the boys of the Salesian School, Battersea. Among those present were Frs. Cooney, Marchant, Holland, etc.

A musical comedy was given by the boys

before the distribution and was much appreciated.

After the distribution His Lordship gave a short address. After labour everyone looked forward with pleasure to a period of rest and he exhorted the boys to make the most of their vacation and return full of energy for the coming year's work. These relaxations came now at regular intervals but, as they grew older and took their places in the battle of life, they would find that these intervals were of rare occurrence. They could not yet realise the great advantages they were now in possession of but later on they would. He was very pleased to see the new building nearing completion, for this meant that a greater number of boys would soon be able to share the same advantages they were enjoying. He congratulated the boys who had received prizes, and also those who had worked hard during the year. In so doing he felt sure he was congratulating all. We could not all get prizes in this life but it was in our power to insure our reception of them in the next. He thanked the gaily dressed ones among them for the enjoyable entertainment they had provided, and promised to come every year, if it were in his power, for the distribution of prizes.



WE gathee from *The Avvenire* of Bologna that on the 24th of May the Diocesan Committee, which had been formed to promote a solemn homage to Christ Our Redeemer in the diocese of Bologna, held a meeting, in one of the halls of the Episcopal palace in the presence of His Eminence the Cardinal Archbishop, and under the presidency of the Right Rev. Mons. Zoccoli the Vicar General. Its object was to report on what works had already been brought to completion, and to consider how to accomplish the other projects decided upon in a previous meeting. The proposition made by Cardinal Svampa at the close of the meeting was hailed with joy and gratitude. In a former assembly he had hinted at this project, but now he definitely announced it, and not only warmly advocated it, but proved himself its most generous benefactor. A new temple then, *The Avvenire* continues, will arise at Bologna, in the suburb outside the Porta Galliera and attached to the Salesian Institute. It will be dedicated to the Sacred Heart of Jesus as the whole catholic world has been, in honour of Our Lord at the close of the 19th and the dawn

of the 20th century. A more appropriate, or more beautiful memorial could hardly have been selected.



At the same meeting His Eminence announced that the site of the church had been acquired, and that generous offerings had already made it possible to commence building it according to the designs of the eminent architect, Edward Collamarini. In making this announcement the Cardinal had, at the very outset, foreseen all the difficulties and objections, and answered them to the general satisfaction. Trusting to Divine Providence it only remained to urge all classes to rival their former munificent generosity, and hand over their subscriptions to the Committee, which had seconded his appeal. In connexion with the work he also announced that there would be a periodical entitled *The century of the Sacred Heart of Jesus*, and he warmly recommended its circulation. He fixed the 14th of June, a day dedicated to the Sacred Heart, for the solemn laying of the foundation stone, and he expressed a desire that the function would be rendered as imposing as possible, by the large concourse of people, and the attendance of the various associations. The proposal was highly applauded by all present, and three distinct committees were appointed, to whom all the arrangements were entrusted, to make the solemn function a splendid success.



The well-known *Osservatore Cattolico* of Milan, some time ago contained the following:—“Our readers who have always distinguished themselves for their generosity and beneficence will give a hearty response to the appeal now made on behalf of the Salesian Institute of our city. There are in that Institute about three hundred poor boys being educated as honest and skilful mechanics, and trained in the holy fear of God. Hence they will prove a real blessing to society, especially as at present it has indeed no very

bright outlook. Perhaps never more than now was it so necessary to support and extend these works of charity, which give a good christian education to the working youths, and aim at a true social restoration. The indefatigable labours of the sons of Don Bosco are directed to this end, and it is a work which at all times and everywhere has



His Eminence Cardinal Svampa, Archbishop of Bologna.

great claims on Religion and Society. In a few years our own city has seen the Salesians become the educators and kind fathers of hundreds of her abandoned youths, some gathered in the two Festive Oratories, and the others in the Institute of St Ambrose. These are the places in which those Religious display a wonderful activity; in the schools and workshops they instruct and educate with patient charity and self sacrifice, and

thus attain satisfactory results in their noble mission. To their flourishing schools of technical instruction for tailors, shoemakers, carpenters, sculptors, smiths, mechanics, printers, and bookbinders they have recently added another branch, that of ceramics under the direction of Cavalier G. B. Minghetti of Vincenza, whose excellent works are much admired in Italy and abroad. This branch of industry, christianised by the sons of Don Bosco, gives them a fresh claim to our aid to enable them to extend more and more the spirit of religion and civil education. The benefactors of this work may well be proud of the results. The good that the Salesians achieve, thanks to their charity, is to their own merit, and they may rest assured that God will accept it, and that it will be a pledge of his blessing in this life and much more so in the next.



The same paper of June 12th says that it would have liked to devote many columns to the describing of the feast of Mary Help of Christians, the Madonna of Don Bosco, which was celebrated at the church of Santa Maria Segreta, and at the Salesian Institute of St. Ambrose. No one who was present at the laying of the foundation stone of this Institute, would have realised that such a splendid School of Arts and Trades, as well as of secondary education would arise there—a noble monument of the generosity of the catholics of Milan. A grand bazaar was held in one of the large halls in aid of the Institute, at which different articles were raffled. Among them were some very fine specimens of the skill of the young artists in the ceramic department.

The concourse of people on the feast of the 10th of June also far exceeded all anticipation.

In the afternoon many Co-operators, laymen and ecclesiastics assembled at the Institute. In their midst was Don Bosco's Successor who had made it a point to be present. After several addresses, he thanked the Co-operators of Milan for their efficacious help towards the works of Don Bosco, and expressed a hope that the coming year would see the beautiful church that was in course of erection ready for the sacred functions.

His Eminence Card. Ferrari closed the meeting. He reminded all that Our Saviour Himself took pleasure in being surrounded by little children, *Sinite parvulos venire ad me*. Hence he said to follow the impulse of

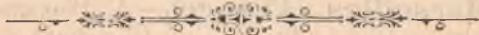
generous practical charity was to be truly devout to the Sacred Heart. He warmly recommended therefore the Institute of St. Ambrose; adding that it proved a great comfort to him every time he visited it. He loved to see himself surrounded by the swarm of boys who are educated there. It was always a great consolation to him, whenever he was called to lay a foundation stone, to bless or to consecrate churches, and he hoped soon to see the new one completed, which would be a splendid monument of religious art. The Venerated Pastor, when he had given his blessing, proceeded into the different halls, where he admired the specimens produced in the various workshops, and especially those of the newly added branches. Shortly afterwards he departed amid the acclamations of the boys and the numerous guests. The grounds of the Institute were brilliantly illuminated in the evening as the closing scene of the great feast.



We read in the *San Marziano* of Syracuse, that at last the wishes of the good Co-operators, and especially the Archbishop of Syracuse, have been fulfilled by the opening of a Salesian House in that town. Our confrères have taken over the direction of the work already existing, and continue to enlarge the school of Arts and Trades destined for the orphans. Next year they hope to open a boarding school for both students and artizans according to the rules of the Salesian Houses. The Festive Oratory, a necessary complement to every Salesian Institute, will be established immediately.



A new House of the Nuns of Mary Help of Christians was opened towards the end of last year at Todi the birth-place of Jacopone the author of the *Stabat Mater*. It was Mgr. Ridolfi the devoted pastor of this diocese who requested the Nuns to extend their mission to that town. He it was who bought the house and furnished it where children poor and others can receive an education befitting their state of life. The classes are already going on well as is also the Festive Oratory which was opened immediately.





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.]

Smyrna (Asiatic Turkey).—A lady has charged me to send you twenty francs, promised in thanksgiving for a favour obtained through the intercession of Mary Help of Christians. She also desires that it be mentioned in the *Salesian Bulletin*, and recommends herself to your prayers and those of your orphans.

18th. May, 1901.

Ch. JOSEPH FERCKEN.

Paris.—I promised Our Lady Help of Christians that if she obtained from God a christian death for a member of my family, I would acknowledge the grace in the *Salesian Bulletin*. She obtained my request and I now ask you to insert these lines. I enclose ten francs towards the support of your orphans.

April, 1901.

C. L.

Curacao (Antilles).—I make this thanksgiving to Our Lady whom I entreated to prove herself to me *Auxilium Christianorum* in a matter of great difficulty, and she has been pleased to hear my prayer.

29 April, 1901.

A Benefactor.

Marseilles (France).—A thousand thanks to Our Lady Help of Christians for having saved my son in a wonderful manner.

The doctors had lost all hope of his recovery, when suddenly as if by a heavenly inspiration, I addressed myself to the Madonna of Don Bosco, entreating her to intercede with God for the preservation of my son's life. I commenced to make a novena with the promise of an offering, and on the sixth day my son was out of danger. I now fulfil my promise in returning thanks to Mary Help of Christians.

3 May, 1901.

P.

Montanaro (Italy).—My youngest child was reduced to great distress by an affection of the nose, a polypus, which impeded very much his breathing. The doctors having examined him pronounced an operation inevitable. The restlessness of the child rendered this impossible at home, so the doctor advised me to send him to a hospital in Turin, where all the necessary appliances would be at hand. Before deciding to do this my husband and I agreed to make a novena to Mary Help of Christians with the promise of sending an offering for the Salesian Missions, and of having a Mass said at her Sanctuary, if she obtained the cure of our child without an operation. The Most Holy Virgin obtained our request, for scarcely had we finished the novena when we found that the polypus had disappeared and the child was quite cured. Faithful to the promise made and in thanksgiving for the grace received I send 15 francs for the Salesian Missions and would ask you to say a mass at her altar on the 24th of May.

21 May, 1901.

MARGARET BRETTO.

Nizza Monferrato (Italy).—In September last, my daughter, a girl of 16 years of age, fell very dangerously ill. The doctors declared her case almost hopeless and she received the last sacraments. The whole

family was inconsolable at her expected loss' In the evening whilst we were at prayer, I went to her and asked her to recommend her recovery to Our Lady Help of Christians, promising to get the grace published and have an offering sent for the Salesian Missions. By a sign she agreed to do this. I then placed an image of the Madonna of Don Bosco under her pillow, invoking at the same time the intercession of Our Lady. A short time afterwards, she became tranquil and began to improve. At the end of a month she was able to sit up and to day she went to the Sanctuary of Our Lady to fulfil her promise. I thank thee, O powerful Virgin, for having through thy intercession saved my child from certain death.

24 May, 1901.

CHARLES BROVIA.



Port of Spain (Trinidad).—On the 1st. of March last year I addressed you a letter on behalf of my father-in-law, Mr John A. Donnatien, soliciting a Novena of prayers to Our Lady Help of Christians by your Community and the little children under your care for the recovery of his daughter who was subject to frequent attacks of epilepsy which rendered her a complete invalid and threatened to overbalance her mind. These attacks, afterwards, became more frequent occurring sometimes as often as 3, 4 and 5 times in one day, until, at last, they entirely deprived her of her reason. But, thanks to the intercession of Our Lady Help of Christian, the fits ceased entirely on 28th July last year and have never returned. Very shortly after the cessation of these she also recovered her reason and is now enjoying perfect health.

He begs me to state that no words of his could adequately express his deep gratitude to Our Lady for her favour, or to yourself, your Community and the children of Don Bosco, for the prayers which have wrought this miraculous effect.

In fulfilment of his promise, Mr. Donnatien, begs that you will record this cure in your *Bulletin*, according to the facts given above. He also sends, enclosed herein, a Postal Order for £1 sterling payable to you at the Post Office, Turin, and begs that you will accept and devote a part thereof to two Masses of thanksgiving to Our Lady Help of Christians, applying any surplus to the use and benefit of your Missions.

July 4th., 1901.

HENRY E. GARCIA.



Butera (Caltanissetta)—O Powerful Help of Christians, I praise thee, and to thee, full of gratitude I consecrate the life which through thine intercession has been saved.

On Feb. 4th. I got a sudden stroke of paralysis in my legs and arms which rendered me helpless. I lost the use of speech; my tongue could not articulate a syllable. My dear family was in great grief around my bed dreading at every moment a more terrible calamity. Mentally I recommended myself to the intercession of the Madonna of Don Bosco, promising to send an alms and have the favour published if I was restored to my family. At the same time the whole family united with me in the same prayer. The heavenly Mother deigned to obtain our request and in less than three hours I was altogether cured. Thanks to thee, O Mother, by thine intercession thou hast saved me and I shall be forever grateful to you.

8 April, 1901.

DR. FRANCIS MORTEO.



To obtain favours needed, Don Bosco recommended the frequent use of the Sacraments and the practice of a novena consisting of three Paters, Aves, and Glorias to Jesus in the Most Holy Sacrament, with a Salve Regina, making at the same time a formal promise of sending an alms according to one's means to the Sanctuary of Mary Help of Christians.

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.





THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XL.

(Continued.)

Dinner on that day also was considerably better than usual. As the cooking of this entailed a great amount of labour, poor Mamma Margaret with a number of boys under her direction had to commence it on the preceding day. He also ordered for them a large quantity of the best wine from his vineyards at Montferrato. He wished to be present at the feast himself, saying:—"I want to see with my own eyes the effect produced on the boys by two glasses of good wine." And he saw and heard them to his great satisfaction. After drinking the first glass they became quite merry and boisterous; and cheered the Marquis very heartily, it was a real spectacle of carnival time but honest and harmless. They were going to pour out the second glass; but at the sight of such excessive mirth, which had now reached its highest pitch, Don Bosco requested the Marquis to allow him to moderate its strength somewhat, that it might not injure his boys. If on that day Don Bosco's orphans were overjoyed, the pleasure felt by the Marquis was great indeed. Piety and faith which were the rule of his every action told him that he had been the means of rendering happy a great number of poor boys, who had that day implored from God the choicest blessings for him, both in this life and the next. This thought was to him a source of great consolation. It is my conviction that in reward for his charity, Our Blessed Lord bestowed on him that patience, resignation and fortitude which he afterwards displayed when Almighty God, was pleased to visit him with tribulation in order to purify him as He does his chosen souls, and on this account also granted him the grace of a most happy death.

The Marquis also felt great joy on the feast of Saint Aloysius on which day he had been appointed, so to speak, the Master of

the Feast. In the evening of that day, which was the first Sunday in July, after the service, he provided bread and a large slice of sausage for all who were assembled at the Oratory. These including a great many externs, amounted to eight hundred. As he was very generous, he wished that the meal should be plentiful, hence, it was most amusing to see how the boys on receiving their share, placed it before them, and joyfully exclaimed: "We cannot see Superga." This was a familiar phrase to denote the thickness of a sausage. If Superga, a hill to the north-east of Turin, is visible then it is a sign that the slice is thin and transparent: if not it is a proof that it is a thick substantial one and the recipient has reason to be pleased with it.

These and similar acts of charity on the part of other gentlemen of Turin, were an effective stimulus to externs to frequent the catechism classes and the religious functions at the Oratory. They served to verify the truth of that sentence of the Holy Gospel:—"Seek ye first the kingdom of God and his justice, and all things else shall be added unto you." As they received from time to time these other things spoken in the Gospel they attended more often and more willingly to the affairs of God and their souls. By degrees they were well grounded in their religion, their virtue grew stronger, and thus they became good christians, useful and respectful citizens.

And here, since a favourable opportunity presents itself I think it well to give a few remarks for the benefit of directors and promoters of Festive Oratories. If they wish to have them well attended by boys, honest enticements are indispensable. Without these the greater part of the boys, being their own masters, either because they have no parents, or because their parents take no care of them, cannot be induced to assist at the sacred functions and at the religious instruction there given. The levity of these young people incites them to avoid instinctively anything like restraint; hence the need of attracting and catching them like flies with honey. In order then that a festive Oratory may prosper, games and amusements of every sort should be provided, whilst kind and engaging manners on the part of the Superiors and surveillants are imperative at all times. From time to time let little dramatic entertainments be given, also small raffles, presents, outings, treats etc. With such enticements, the Oratories will always be full of boys; but if

otherwise than on feast days, the sad sight of a number of young rascals totally ignorant of their religion, but acquainted with every species of evil, will everywhere be met with, in the public squares, in the streets and in the outskirts of towns. We shall have the sorrow of seeing an impious and lawless generation rise up; we shall have to witness the melancholy spectacle of the formation of families and societies, for deluging the world with the errors of paganism and reducing it once more to a state of barbarism. In many towns of Italy, France and elsewhere sad examples of this are to be found, but it is not our duty here to dwell on them. Oh then! let those Catholics who are in easy circumstances be generous, in these sad times; let them not be afraid to make some little sacrifice, in order to lead so many young urchins to the pathway of virtue, that they may be won back to God, to their country and to Heaven. If we delay any longer we shall be too late; ignorance, passion, bad company will make of so many poor and unguarded youths, recruits and followers of evil societies, the disciples of those who glory in being the votaries of Satan.

Let the rich beware lest sooner or later God should make of one of these unfortunate beings a scourge to punish them for their indifference, through which so many have grown up in wickedness and crime. Let us all strive at least by our charity and good works to obtain mercy from God on the day, perhaps not very far off, when his just anger will be manifested.

If, through the mercy of God the generosity of our benefactors increased, the needs of the Oratory were not in the least diminished. In 1854-5 the misery of a great number of families entailed a great increase of poor boys in the Orphanage. For want of place many, it is true, had to be refused, but at times the abandonment of certain boys and the perils both of soul and body to which they were exposed were such that Don Bosco had not the heart to refuse them admittance. Moreover many not only from Turin but from other parts, in order to obtain shelter more easily, had recourse to the local authorities, and not unfrequently to the ministers who in their turn recommended them to Don Bosco's charity. The number therefore grew rapidly, expenses became heavier, large debts were incurred especially with the baker. The year 1855 was a most remarkable one; it was disastrous for Piedmont and fell heavily on Don Bosco and his boys. Within a few

months five persons of the royal family were carried away by death the wise and chivalrous Ferdinand of Savoia, Carignano Duke of Genoa, the two queens, Mary Teresa and Mary Adelaide—two saintly women and true mothers of the poor.

Mary Teresa, wife of Charles Albert and mother of Victor Emmanuel II, often sent large alms to the Oratory, sometimes through Rev. Robert Murialdo, at others through Cavalier San Giusto who was attached to the court. On one occasion she sent a thousand francs in suffrage of the soul of her deceased husband. Another time Don Bosco finding himself in great need, wrote to ask her for help and the next day she sent him another thousand francs. On many other occasions she proved an instrument of providence to Don Bosco. Hence it was that her death was for him and his family a very great loss.

At this time also, the sending of 15,000 Piedmontese soldiers to join the Turks, the English and the French against Russia in the Crimean war; the so-called *crittograma* or grape-disease which for some years had been devastating the most flourishing vineyards in Piedmont; the scarcity of the harvests in the country; the reappearance of cholera in Sardinia,—these and other circumstances served in their turn to render the condition of rich and poor, worse. Hence our Orphanage which depended on charity for its support was reduced to straightened circumstances.

From time to time however Almighty God deigned to show that he was not unmindful of his poor little ones. One day Don Bosco was going out into the city in search of help, when Count Renato d'Agliano a nobleman of Turin, illustrious no less by his great piety than by his rank, went up to him and said:—"My wife is seriously ill, pray and get your boys to pray for her recovery." Saying this he gave him an alms, which was just sufficient to pay for half the bread bill. Don Bosco thanked the charitable gentleman and exhorted him to have confidence pointing out to him that by that work of charity he had placed Our Lord under the obligation, so to speak, of granting his request.

(To be continued).



The Life of Monsignor Lasagna

7

The good priest, having afterwards to take charge of the parish of Cerrina, had, before his death, the consolation of seeing the great results of his incessant care for his pupil. This is but a proof, if proof were needed that, in the education of youth, liveliness of character is never to be confounded with depravity of heart.

Whilst Louis was joyfully passing away his youth in the bosom of his family, it became clear that he was not destined to remain in obscurity among those of his age. When with the giddiness of that happy time he played with his companions, he was second to none in his ardour for games, in his dexterity and agility. Consequently then, among his little friends he was always at the head of their youthful sports. In school likewise he was never satisfied with mediocrity, but showed himself endowed with such a lively intelligence and such a good memory as to surpass easily even those who had begun the course before him. When he said his prayers and especially when in church, prostrate before the majesty of God he performed his exercises of piety, everyone admired his behaviour, and was edified, well knowing what heroic efforts this dear boy had to make in order to control his restless nature. Even at Montemagno he began to exercise his apostolic career by often inducing other boys to serve Mass and exhorting them to approach the Sacraments with him. In course of these memoirs we shall often have occasion to notice that Louis Lasagna, from his very youth appeared as a bright and shining light which was not destined to remain hidden away under a bushel, but rather to be placed aloft and to shed all around the most resplendent light.

CHAPTER III.

His Father's Death—His great sorrow—A second Father—Progress in virtue—At the feet of Our Lady—The hand of God—Finds a true friend—Victory and departure.



ON the 16th of March 1859, the tender heart of Louis was pierced with a sword of sorrow. His excellent father who loved him so much, suddenly fell sick, and the efforts of the doctors having proved unavailing, he passed away peacefully in the Lord, throwing all those who were dear to him into the greatest sorrow. On his death-bed he blessed his loving sons, Louis and Joseph, earnestly warning them not to abandon the path of virtue. The grief felt by all the family was great, but that of Louis was especially so, for his father had shown himself particularly fond of him. Better than his brother,

was he able to realise the great misfortune of a son who loses his father in the spring-time of his life, and he kept ever fresh in his memory his dying recommendations.

After the death of his father he was placed, together with his brother, under the tutorage of his cousin, J. B. Lasagna, who spared no sacrifice in providing for the interests of his pupils. Louis however found shortly after a second father, and not a mere tutor in Dr. S. Rionetti. This distinguished man treated him as an adopted son, entertaining for him the greatest affection, and providing with great care for the continuation of his christian education. This was a great consolation for Louis, in the sorrow and anguish which the second marriage of his mother had just plunged him. Although not yet 12, he understood the consequences of this step. In the course of two short years what an immense void had been caused around him, when, tender-hearted as he was, he felt so great a need to love and be loved. Need we marvel that the boy attached himself so warmly to his tutor who held in his regard the place both of a father and mother, and that he always entertained feelings of affection and gratitude towards him? Though his mother's second marriage served to dampen somewhat the affection of Louis towards her, it did not in any way diminish the deep religious respect he owed her as his mother, and to her dying day she received great help from him in every need. It is thus the inscrutable designs of Providence were disposing him to break off all connection with the world and give himself to the service of God. Struck by these sad events, he seemed in spite of his liveliness, to become more serious and thoughtful. His companions, who till then had known him to be violent and rather wild in the games, noticed that he had acquired better control over himself. To strengthen his good resolutions, he received the Holy Ghost in the Sacrament of Confirmation on the 6th of October 1862, from Mgr. Louis Nazari de Calabiana, then Bishop of Casale and later on Archbishop of Milan.

From that time Louis soon became a true model of virtue for his companions, and by excellent advice sought to prevent them from indulging in profane or unbecoming conversations whenever an occasion presented itself of so doing.

He frequented the Sacraments much oftener and served Mass more devoutly. Often when out walking with his companions he selected a small sanctuary called the Madonna di Vallino, not far from Montemagno, as the object of their ramblings. He was seen praying for a long time before the statue of our Blessed Lady, imploring her with great fervour to protect his unwary youth from the bitter deceptions and perils of life. This most tender Mother was pleased to grant his request for, shortly after, Louis by good fortune fell in with him, who like a shining star was to illuminate his path in life, and to whom, after God, he was indebted for having fulfilled a most brilliant career and done an immense amount of good.

The Life of Monsignor Lasagna

9

One of the most beautiful pages of the story of the Oratory, is that which recounts the charming outings which Don Bosco procured during Autumn, for such of his boys as had distinguished themselves by their good conduct and their work. Our good Father used to sally forth from Turin with his little army, to the sound of music, in the direction of Castelnuovo d'Asti, where they celebrated the feast of the Holy Rosary with great pomp and devotion. Thence they journeyed across the fertile hills of Monferrato, going from one place to another, receiving the cordial and joyful welcome of generous benefactors. They generally spent a fortnight's holiday in this way. These excursions proved of great benefit to Don Bosco's boys, and, at the same time, of real edification to the villages through which they passed. This was intended, for Don Bosco wished that his boys should everywhere exhale the good odour of virtue.

In 1862, the excursion of the Oratory boys had Vignale for destination where Count Callori, well known for his charity, awaited them. At the cost of making the journey much longer, Don Bosco made up his mind to pass through Montemagno, in order to visit another of his most generous Co-operators, the Marquis Dominic Fassati, whose country house was there. It was the hand of God that led Don Bosco to that place, in order to make him an instrument in his great and holy designs on young Lasagna. When he arrived with his boys, Louis was playing to his heart's content with others of his own age. On hearing the distant sound of the musical instruments these lively youngsters rushed at once to the main street through which the band had to pass. It was not hard for the man of God to discern amongst the others this little boy with the russet locks and lively manner, who, scrutinizing each one as he passed from head to foot seemed, more than any other, to take delight in hearing the music.

Something very similar is related of Our Divine Lord in the Gospel; to see and love a child were one and the same thing for Him: *Intuitus eum dilexit eum.* Don Bosco moved by the irresistible force derived from the mission he had been called to exercise amongst youth, went up to the boy with a look of particular affection, put his hand on his head, and with his inimitable affability said to him a few of those kind words such as he so well knew how, and which went straight to the heart.

From his replies, from the straightforwardness and candour of the boy, the great educator at once perceived his rare qualities, and, as if foreseeing the future, exhorted him to go to Turin with him. Then turning to a good lady still living who was standing by his side, he said:—"This boy will certainly turn out well!" In that happy meeting a few moments were quite enough for Don Bosco and Louis Lasagna to become intimately acquainted with each other and to tighten those chains which bound them for ever.

Louis meanwhile was longing for the day when he might have the good fortune of seeing Don Bosco again and of associating with those

(To be continued.)

THE MUSICAL BUDGET

A monthly Periodical Publication of Instrumental Music for Brass-bands or Full-bands.

Conditions for subscription.

1.—The end of the *Musical Budget* is to supply Bands in Catholic Societies, Clubs and Institutions with a repertoire of select pieces. They will be easy or of moderate difficulty only, varied in kind, effective, and approved by a Committee of distinguished musicians.

2.—The principal value of the *Musical Budget* is to be found in the fact that all the pieces will be original—that is, never published before,—and that all subscribers whilst enjoying the privilege of public performance, will not have to pay author's rights, as the subscription takes its place.

3.—Each series will contain twelve pieces, and there will be no less than 220 pages of music in parts for 12 to 18 instruments in harmony.

4.—The dozen pieces in each series will generally speaking, be divided as follows:—

- a) 4 Military marches, or say 3 marches and one galop;
- b) 2 Funeral Marches, or say 1 Funeral piece and 1 Religious piece;
- c) 4 Pieces of different kinds (polkas, mazurkas, waltzes, etc.);
- d) 2 Concert Pieces (symphonies, fantasies, grand characteristic waltzes, duetts etc.).

5.—The subscription for each series, payable in advance and including right to public performance is:—

For the entire series { In Italy 22 francs.
For countries in the Postal Union . . . 24 »

6.—The subscription is only good for one series, or half a one, after which the subscriber is free to renew it or not.

Bonus to Subscribers.

7.—To all who, beside their own subscription, send us one or more others we will forward as a bonus music to the value of 10 francs. Such subscribers will kindly let us know if they wish for instrumental music, songs, or music for the piano.

8.—Subscribers to the first series have a right to a great reduction in the price of the second, when it is published. The series will be 20 francs in Italy, and 22 francs abroad.

9.—Those who receive discount on the subscription, have no right to a bonus.

10.—To obtain a bonus, orders and payment, must be sent direct to the *administration*, to prove one's right to it.

11.—Subscribers for six months have no right to a bonus.

Specimen of Instrumental Music.

12.—Anyone who wishes to see a specimen of our instrumental music and of the kind of instruments for which it is written, will receive post free, for the sum of 2 francs, a composition in harmony. We are confident that its perusal will ensure a subscription and obtain for us additional subscribers.

Permission to perform in public.

13.—Every band that subscribes will receive, together with the receipt for the subscription, and without having to pay any other rights, a paper attesting to the permanent authorisation to execute at any time and place, all the pieces of music contained in the series subscribed to.

Address Editor *Musical Budget*, 32 VIA COTTOLENGO, TURIN.

THE CATHOLIC MAGAZINE FOR SOUTH AFRICA.

An interesting monthly publication of Catholic stories and general literature.

Printed and published by the SALESIAN INSTITUTE, 59, Buitenkant St.,
CAPE TOWN.

Subscription:—10 s. a year throughout South Africa, 12 s. a year to countries within the Postal Union; single copies 1 s. each.

THIS MAGAZINE IS NOT FOR SALE: IT IS GIVEN AWAY TO THE
SALESIAN CO-OPERATORS.

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” (Ecc. 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 Patér 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.