




Salesian Bulletin

No. 23 — November — 1910

Vol. VI.

*Beatus qui intelligit super egenum et pauperem:
in die mala liberabit eum Dominus. [Ps. XL.]*


Sancti X. M. S.



DA MIHI

ANIMAS CÆTERA TOLLE

Important Notice to Readers.


s announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

A copy of this and a diploma of membership is being sent to all readers, If some of the dates affixed thereto are subsequent to the date of receipt, that is the day on which membership will commence, and on which the plenary indulgence may be gained.

Those readers, who on receiving a copy and reading the instructions and regulations, do not desire to be enrolled as members, should return the two things, and their names will be cancelled. Those who retain them will be definitively enrolled.

Explanations and information concerning the rule will be found in the manual, but will be supplemented by the **Bulletin**. Any member is of course free to withdraw his name at any future time should he so wish.

It is greatly desired that by this means a new impetus will be given to the development and active participation of the Salesian Co-operators, and that the works of Don Bosco will be known, esteemed, and aided more and more. It will also serve to strengthen the bond of charity, of prayer and of work, which ought to unite the Co-operators amongst themselves, and also to the members of the Salesian Society, with whom they work for the greater glory of God and the good of society at large.



The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

CONTENTS		page		page
A recommendation		521	Salesian Notes and News	532
The third General Exhibition of the Professional Schools and Agricultural Colonies	522		News from the Missions	539
Indulgences	526		Book notices	540
Prospects in South Africa	527		Devotion to Our Lady Help of Christians.	541
The new Decrees concerning the age for First Communion.	529		Graces and Favours.	542
			Life of Margaret Bosco Mother of the Ven. Don Bosco	542
			Obituary	544

A RECOMMENDATION.



The Ven. Don Bosco had a noted memory for his former Benefactors and Co-operators, and he particularly desired that prayers should be daily offered for their spiritual and temporal welfare. But not only did he remember them in life - he always assured them that their reward would chiefly come after death - when their good works of charity would receive their fit recompense.

But not only would these be at hand to intercede for them, they would have the prayers of a great multitude of children, and a participation in the Masses of so many priests, both belonging to the Society and Salesian Co-operators. The whole Association is reminded particularly of those who have gone before. Many Co-operators pass away every year, only a small fraction of whom are mentioned by name in the obituary list. These have a special claim on our prayers. The friends of deceased Salesian Co-operators are moreover asked to send in the names of Associates, so that they may be more effectually assisted, should they be in need of prayer.

THE THIRD GENERAL EXHIBITION

of the Professional Schools and Agricultural Colonies.

EXHIBITIONS are a phenomenon proper to the age. They are local, national or universal, and are held with increasing frequency; there must be brought out into prominence the newest productions of science and industry, progress must be noted, the lines of future advances must be traced out, for nowadays things change with whirling rapidity, whether in mechanical development or in the details of human life.

If the advantages claimed by such progress are not always verified, since it is sometimes found that discarded methods were best, it cannot be doubted that useful and practical inventions are frequently made, and that from out the medley of impossible projects and vain aspirations some tangible good and real advance has been gained.

Amid such conditions there is no doubt that all works directed towards the training and improvement of the masses should be in keepings with modern surroundings, should advance with the times, should take every advantage of what they supply, or even be in advance of future needs. The works of Don Bosco should keep these conditions in view if they pretend to be competent to fulfil their mission. And such indeed were the maxims and the lessons of our Founder, who, having laid the foundations of his work in 1841, and given it definite and lasting shape in 1846, commenced to open the professional schools in connexion with

his Oratories. He had taken in at a glance the proportions which the industrial question would assume, and from faith, which alone can bring comfort and peace to agitated and suffering humanity, he drew the inspiration and means to supply a remedy.

The necessity of knowledge and the uses of emulation he soon brought home to his young workmen. "In every Professional School", says the last General Assembly over which Don Bosco presided, "there shall be held annually an Exhibition of the works executed by the pupils, and every three years there shall be a general Exhibition in which all the Schools of Artisans shall take part." This was carried out as soon as possible, and although the international exhibitions presented grave difficulties they have now been regularly established.

The *First* was held in the Missionary College at Valsalice outside Turin, during the month of September 1901. The *Second* was held at the Oratory of Valdocco during August and September 1904. It was a great advance on the first, and was honoured by the visits of many noble and distinguished persons, including Her Majesty the Queen-Mother, Her Royal Highness the Princess Maria Laetitia, Duchess of Aosta, and His Royal Highness Prince Emanuel, Duke of Aosta, who presided at the closing ceremony.

The *Third* General Exhibition was inaugurated on July 3rd of this year

by Senator Baron Antonio Manno, who addressed a large gathering of the Authorities and citizens of Turin. Like its predecessor it had gained a great deal by the criticism and experience of the most competent judges and by the criticisms and experience of the most competent judges and by the impulse given by previous attempts. It was not organised to display the results of industry or enterprise, but chiefly to discover what defects remained to be remedied in the organisation or equipment of the workshops, or in the methods of agriculture, which show such continual modifications in recent years. One house was to be confronted with another, one nation with another, so that the good of one could be utilised by all and there would thus be formed an international School of mutual and fraternal instruction.

It was also our idea to make our methods known, and to inquire and examine what other institutes do. Don Bosco was the first in Italy to open evening Schools both for general knowledge and technical work. But since that time, 1845, there have been opened in many districts, and not always in a very Catholic spirit, schools for the masses, where, besides their native tongue, modern languages are taught, as well as accounts, physics, chemistry, economics, hygiene, agriculture and the rest; and these so-called people's universities go on increasing. There is accordingly a necessity for a compensation, in order to maintain the spirit and standard of Don Bosco's work, which endeavoured to make social advancement go hand in hand with the progress of Religion and the onward march of civilization.

The Inauguration.

It would be impossible to give a list of the distinguished persons who held to inaugurate the Third General Exhibition. All the departments of public life were represented and these gentlemen were conducted to the great hall by Don Rinaldi and the Members of the Superior Chapter, and by the President Senator Baron Antonio Manno. The most competent critics and judges had been invited from the various departments of



Exhibition of our Professional Schools.

The entrance.

commerce, so that each authority in his own way was able to give both judgment and advice.

When the music had ceased, a telegram was read from the President of the honorary Committee. Baron Manno then announced that in the name of the Assembly he would send a word of thanks to the Honourable Carlo Montù, Member of the Parliament and Vice-President of the Commission for the co-ordinating of the Professional Schools of the kingdom. This gentleman had agreed to give the inaugural address, but as the preceding session Parliament had gone far into the night he was unable to reach Turin in time. The Baron himself therefore made the opening speech which was greatly applauded. It was followed by the rendering of a special Exhibition quartette and then the Director General of the Professional Schools, Fr. Bertello spoke, to "I must point out briefly to you", he said, "what is the scope of our exhibition and the end we proposed in organising it, so that you

may not expect to find in it more than was guaranteed by the original proposal.

Ours is not exactly an industrial Exhibition in the strict sense of the word, where the public expect to see the latest productions of mechanics and arts, and where the most celebrated artists and scientists show the results of



1st Hall.—*Carpenters. Cabinet-makers.*

their genius and their aesthetic taste. How should we be able to have such great men at our disposal? For what purpose should we embark on such colossal undertakings, not in keeping with our scope, or possible with the means at our disposal?

Very much more modest is our ambition, and our visitors must limit their thoughts and their expectations to more restricted horizons. There will be (if our self-love does not deceive us) some good work to see, the results of combined effort on the part of the masters and pupils and representing the utmost limit reached by our Schools, but the general result of the combined exhibits can only have a relative value, according to the age and degree of training of the one who has executed the piece. And perhaps I should dwell upon this a little more in detail. It is not without reason that we have called this an Exhibition of *Professional Schools*; because it is the Schools as such that you should now bear in mind, and under the double aspect of the *trade* and of the *general education* which is demanded nowadays of the skilled worker.

It should also be remarked that our boys are trained according to a twofold programme, each including five stages and completed in five years. According to the syllabus of their trade, they ought to learn in a gradual progression, and become competent in the production of every class of work proper to that trade. To this purpose the work is distributed over distinct series, assigned to each year and each six months,

and in each of these periods the learner ought to become proficient in the work proper to it before passing to a higher period.

But concurrent with the practical side of the trade there must be a course of general education, including, besides religious and moral instruction and the correct use of the mother tongue, history, geography, arithmetic, geometry, design, physics, mechanics, and book-keeping. These departments should also appear in the Exhibition, and those Schools are to be judged as the best which can show the best combined organisation of work, and obtained the best results.

It is upon these lines that the exhibits should be criticised. It is strictly a scholastic standard: so that equal merit should be attached to a well-finished article by a pupil in the highest department as to an equally careful piece of work by a learner. And this applies to the various departments of the exhibits. Besides the work of individual pupils the productions of the School as a whole should be judged, and their ability to supply all the subsidiaries which go towards the completion of the competent workman.

The agricultural section admits of the same tests. Regard must be had for the modern advancements in this science, for the improvements of soils and the various systems in use to-day.

Such is the idea of the Exhibition. Although



5th Hall—*Printers.*

it formed part of the extensive programme of celebrations for Don Rua's jubilee, which we all hoped to be celebrating at this time, yet it ought not to have been abandoned with them, even when that most desired of all occurrences was destined not to happen; for the Exhibition, according to the programme for the Schools, is an event that comes at regular intervals and thi

year is the completion of such a period. It cannot be denied, however, that the Exhibition has suffered by that loss. Several houses, having too much in view the celebrations of which it was to form a part, retarded their preparations or dropped them altogether when the health of our late Superior became precarious, either because they thought the whole programme would be abandoned, or would be put off. This will account for certain lacunae which may be noticed. Our friends and Co-operators must take it as it is, and help us by their advice and support to improve in the future, so that the work they are assisting us to do may become more and more effective. Finally, as we cannot present the whole as an act of homage to the Father whom we expected to have living and rejoicing in our midst, we offer it as a pledge of our affection and undying gratitude to him, whom we believe to be regarding our labours from his place in heaven; assured that as he loved us during life he will do so more intensely from the kingdom of the saints; that he will assist the more efficaciously in our defence, and in the realisation of those ideals which inspired him during his earthly career, and which will always be the guide and aspiration of his sons and confrères."

There was great applause at these words, and when the music of the band had ceased the visitors were taken round the various sections of the Exhibition. In the main entrance was placed a draped picture of Don Rua, with a notice of dedication. It said — *Thousands*



4th Hall — *Carpenters. Cabinet-makers.*

of sons, from a hundred lands and of a hundred tongues — have united to express their indebtedness — on this the day of your Jubilee Mass — To-day with deeper feelings they avow to all their lasting gratitude.

Many distinguished persons took an early

opportunity of visiting the Exhibition. The Honourable Paolo Boselli, an active and generous Co-operators, who had accepted the honorary presidency came on the following day



The didactic section.

to explain personally his regret at being hindered from performing the opening ceremony. He had also come away in the midst of great personal sorrow, for the death of his noble wife had brought the deepest grief to himself and a loving family. He spent two hours at the Exhibition over which, he said, it was an honour to preside.

A few days later the Mayor of Turin made his official visit. He was received with the royal march and the applause of the boys and visitors. He visited not only the exhibits but also the workshops where some of them were produced, showing quite an enthusiastic interest in everything. Speaking in the theatre hall he said: « During this brief visit that I have made to the Oratory my mind has received a three-fold impression, that of emotion, of admiration, and of wonder.

I have been deeply moved at the hearty welcome which you, at the inspiration of your Superiors, have given me; a welcome which I appreciate all the more as it comes from young and innocent hearts.

I have been moved to admiration at the noble work going on in this House, the nucleus of the

immense Salesian Work which now has the whole world for its foundation; one cannot help admiring the vast tribute it has given to civilization, especially in connection with its native country.

Your Exhibition has given me many things



The Bookbinders' Hall.

to wonder at, things that must be actually seen to be believed; and they have made me wonder at the great things being accomplished in your Schools which I have partly visited, and which are being reproduced in every country.

I am glad at all this, not only as the Mayor,



The Carvers' Hall.

but as a citizen of Turin, convinced that the Work which did so much under Don Bosco and Don Rua will continue to be as successful under their Successors. I do not hesitate, therefore, to foretell still greater things of such an institution which continually pursues its upward course, and diffuses the prestige of a work which is at once grand, holy and wonderful.

INDULGENCES

which may be gained by the Co-operators.

The following plenary indulgences may be gained by all the Co-operators who, having confessed and communicated shall make a visit to a Church, or Public Chapel, or in the case of communities a private chapel, and pray for the intentions of the Sovereign Pontiff.

Every month.

1. On any one particular day at the choice of the Associate.
2. On the day when members shall make the exercise for a happy death.
3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary* and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions of the Holy Father, they may gain the Indulgences of the Stations in Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella; these indulgences, moreover, are all applicable to the Holy Souls in Purgatory, and can be gained by the Co-operators as often as the prayers are said.

During November.

1. Nov. 1st The Feast of All Saints.
2. Nov. 21st The Presentation of Our Blessed Lady.
3. Nov. 22nd The Feast of St. Cecilia.

It must be borne in mind that the present Holy Father has prescribed the daily recital of the *Our Father*, *Hail Mary* and *Glory be to the Father* for the intentions of the Sovereign Pontiff, and the invocation *St. Francis of Sales, pray for us*. These prayers are the ordinary ones undertaken by all Co-operators at the time of their enrolment.

Prospects in South Africa

A letter from the Director on the necessity and advantages of the new Institute.

Cape Town.

Very Rev. Fr. Superior,

I am writing to you on the historic day of the Union of South Africa. It will doubtless be the National Day in the future of the State. The Cape, Natal, The Orange Free State, the Transvaal will no longer be Colonies, but a nation with a United Parliament, a Senate and a United Ministry under a Governor General nominated by the king. From the Cape of Good Hope to the Zambesi we are now all one great family, there are no more boundaries between us; there will be no more strife, either by imports or by the rifle, but a new people with all the rights and freedom of a nation growing up under the flag of England. A Colony grows and develops at the expense of the Mother Country; it receives from her its directive power and the financial assistance to develop the resources latent in such a vast country still on the threshold of civilisation. But when this people arrives at man's estate, it lifts its head and proclaims its own ability to Govern; it then goes forward by its own intrinsic energy on the path of progress reflecting glory all the while on the Mother Country.

And to day, in this vast region, the peoples of many races and tongues and religious beliefs are gathered around their altars to invoke the blessing of the Most High. All our legislators, English as well as Boers, as

they stand face to face with the great problems of the future, cautious but hopeful, turn first of all in prayer to God, King of Armies and Ruler of peoples.

The Administrative Capital, the seat of the Governor General, Viscount Gladstone, and of the Ministry, will be Pretoria; the Legislative Capital, the Seat of the Senate and Parliament, will be the historic metropolis, the city of Cape Town. This fact of a double Capital is not the only difficulty which faces the union, for as yet the native races are excluded from all franchise, and this is certain to engender intestine strife if the legislators are not far-seeing enough to deal with the difficulty. However there is always the grave problem of the Evangelisation of Africa. The Dark Continent, the last to break the chains of slavery, is also the last to receive the light of the Gospel. In the North and East the Mussulmans form a barrier to civilisation and religion; and progress in either has, as yet, no better gate of entrance into Africa than that of the Cape. Even now, numbers of Belgian Officials and labourers on their way to the Congo, are going to it *via* the Cape. Our own Institute is playing some little part in the work of Religion; at least it may do when it is completed.

Its erection seems to have taken on more than ordinary importance since it falls in the year of the Union. For the purpose of collecting the necessary funds, besides the appeal that was made

through the *Bulletin*, we have initiated a course of Conferences in the Cathedral of Cape Town, in which also we held the solemn commemorations for our late Superior General. The serving and the music were in our hands; His Lordship Mgr. Rooney assisted at the throne and gave the absolutions.

On the following Sunday I ascended the Pulpit in the same Cathedral, and in an exhortation I united in the one commemoration the memory of our Superior General, and of His Majesty Edward VII. King of England. I remarked that the same piety which moved us to unite in prayer for these two great and much lamented departed ones, urged us also to be generous to the needy in our midst; and as charity had inspired the life and work of the Ven. Don Bosco, and through the charity of the good it received its development, so it awaited that charity for its continuation. I urged all to combine in enabling us to bring the new building to a successful completion, and to be particularly generous during the actual building operations. The Church was full, and the congregation gave splendid proof of its generosity. Workmen, soldiers, policemen and even labourers are among the monthly subscribers. May God reward their generosity.

But in a Protestant land, where the Catholics have to support their church and priests, schools and teachers, it is hard to expect so much; and we therefore look to other countries for a generous assistance. The walls of the Institute are rising fast, ceilings and roofs will soon be appearing.

The financial crisis, which is only just passing, had dire effects on great numbers of immigrants, and has caused many to seek a habitation elsewhere. The development of our work will be particularly advantageous to this class

of people of various nationalities. The Colonial Government has twice offered lands to German agriculturists, promising the proprietorship of the lands after a certain number of years. The first Colony was in Caffreria after the Crimean War; they were mostly Germans who had fought as volunteers under the English flag. They were very successful and on the discovery of diamonds at Kimberley, and of gold at the Rand, where Joannesburg now stands, they were among the first in the race for wealth. But the families who formed the second Colony in the vicinity of Cape Town, in the Western part of Cape Colony and at *Claremont* were not so fortunate. The soil was sandy; and without roads or resources they have not even yet reached flourishing circumstances. There were some Catholics among them coming from the Rhine Provinces and Westphalia, but they had no priest and are still without one. As we had been asked to take charge of some land and a dilapidated house for some years, by the owner who had gone elsewhere to seek his fortune, we profited of the occasion to send a priest to Claremont, to the great consolation of His Lordship Mgr. Rooney.

For some time the above-mentioned dwelling served as a sort of preparatory house for us and a country place for the boys; but one of our priests always goes there on Sundays for the Mass and religious instruction and to prepare the children for the Sacraments. There are about sixty Catholics now, whereas a few years ago there was only one Catholic family, and there is now only one family, formerly Catholic, still in attendance at the Lutheran Church. We have designs for improving their religious conditions if our work develops as we hope it will.

The prayers of the boys and of the

Community are offered continually for benefactors, especially for those who are coming to our assistance just now, when after thirteen years of such inconvenience, we find new premises more than ever a necessity. Do you

recommend our needs to the Co-operators and you will have the heartiest thanks of

Yours obediently in Christ

A. Tozzi, *Superior.*

The new Decrees concerning the age for First Communion.

THE Holy Father, gloriously reigning, has written another important, and even epoch-making chapter in the history of the Church's discipline. The decree *Quam singulari Christus amore*, issued on August 7th of this year by the Sacred Congregation of the discipline of the Sacraments has brought out clearly and sanctioned with wise regulations a very important matter connected with christian life and duty, namely the age for First Communion.

In the decree *Sacra Tridentina Synodus* of Dec. 20th 1905, the Holy Father had already declared that the desire of Our Saviour and of the Church regarding frequent and daily communion has for its object the union with God by means of the Holy Eucharist; and it was in order that the faithful might draw therefrom the spiritual energy necessary to subdue the rebellion of the passions, a remedy for daily faults and to prevent grave sins. From this doctrine it follows at once that the invitation of the Church to correspond with the sacred intentions of Our Lord Jesus Christ, and given to all the faithful, includes all who have been baptized and who find that they have need not

only to make amends for daily faults, but much more to preserve them from grave sins, and to fortify themselves especially against the assaults of concupiscence.

The faithful were therefore invited to frequent and even daily communion as soon as the power of committing sin has manifested itself, or, in other words, from the period when one has come to the use of reason. But there was such a widespread custom of admitting children much later than that period to their First Communion that a further Pontifical document was issued dealing with this practice. It is a full, solemn, and clear announcement, falling into two divisions: the one doctrinal or explanatory; the other dealing with dispositions.

The Doctrine.

After calling to the remembrance of the faithful the special love Our Divine Saviour bore towards children, the Decree shows that the Church, with the aim of satisfying this love, has made a practice of drawing children to Jesus Christ by Holy Communion. Until the end of the XIII-th century She gave the Holy Communion under the species of wine to children immediately after their baptism, as is still done in the East, and continued to admi-

nister the Holy Sacrament to them often either immediately after the clergy or after the ordinary communicants, giving to the children what remained of the consecrated hosts.

Later on, in the Western Church, there arose the practice of not admitting children to the Holy Table until they had arrived at some use of reason, and some knowledge of the August Sacrament; and the Fourth Lateran Council and the Council of Trent sanctioned this new practice or discipline. But these Councils, *in placing the obligation on all who had come to the use of reason, to go to Confession and Communion at least once a year* did not intend to disparage or deride the former custom of giving Holy Communion to children before that age.

However in determining the age of coming to the use of reason or of discretion numerous errors and deplorable abuses arose. A distinction was made between the knowledge demanded for the first confession and for the first Communion, insisting for the latter upon a more complete knowledge of the truths of the faith and a more prolonged and careful preparation; the age of ten or twelve years came to be regarded as a minimum while some children were forbidden their First Communion till the age of fourteen or more.

Such prescriptions, introduced under the pretext of honouring the most holy Sacrament, do but in reality estrange the faithful from it, to their great loss; and it follows that the innocence of children, alienated from the love of Jesus Christ, is deprived of its interior nourishment; early years, moreover, deprived of this powerful sustenance, surrounded by so many dangers, lose their lustre and become acquainted with vice, before they have been able to taste the delights of the holy Mysteries.

No less to be blamed and banished is the custom of not sending those children to confession who have not yet made their First Communion, or of not giving them absolution, thus leaving them in the state of what may be grave sin, to their great spiritual danger. But what is even worse is the custom obtaining in some localities of depriving those children who have not made their First Communion of Holy Viaticum at the point of death; so that they are thus buried according to the rite for infants and lose the suffrages of the Church.

All this harm is occasioned by those who insist overmuch on the necessity of extraordinary preparation for first Communion, ignoring the fact that this sort of prudence is derived from the errors of the Jansenists, who represent the Most Holy Eucharist as a reward or recompense and not as a remedy for human frailty.

The constant teaching of the Catholic Church was far different. Already laid down by the Council of Trent, it was more definitely and clearly inculcated in the decree of Dec. 26th 1905 of the Sacred Congregation of the Council, which proclaimed that to old and young there was free access to daily Communion, laying down these two conditions only: *the state of grace and a right intention.*

There can be no reason why, although in other times the fragments of the Holy Eucharist were distributed even to infants, nowadays there ought to be demanded from children a difficult preparation; especially as they are in the happy dispositions of their first purity and innocence, and have more need than others of this mystical food on account of the special dangers to the young in our own times.

All these abuses had their origin in a wrong idea of what constituted the age of discretion, and in assigning one for Confession and another for Communion.

The Lateran Council treating of the age of discretion, makes no distinction between Confession and Communion. Therefore as it is considered that, in the case of Confession, the age of discretion is reached so soon as right is known from wrong, or as soon as the reason can be used to some extent; so also for Holy Communion children must be regarded as having reached the age of discretion when they can discern the Eucharistic from the ordinary bread; which age is precisely the same, namely when they have come to the use of reason.

All the interpreters of the Lateran Council have thus understood it, and the History of the Church tells us that many synods and Episcopal decrees admitted children to Communion at the age of seven. This is moreover the doctrine of St. Thomas and of his most authoritative commentators, of St. Antoninus, of the Council of Trent, of the Council held at Rome under Benedict XIII, and of the Roman Catechism.

From all these declarations one, identical doctrine is gathered: — The age at which a child should be admitted to Holy Communion is that at which it comes to distinguish between the Eucharistic bread and ordinary bread. There is no necessity of a full knowledge of the things of faith, but a fair knowledge is sufficient; nor is there need for the full use of reason but only of some use of it.

For these reasons the Holy See has often condemned the contrary doctrines and usages. Pius IX. made Cardinal Antonelli write to the Bishops of France on March 12th 1866, to condemn the spreading custom of putting off

the First Communion until a more advanced age, and an age determined on beforehand. On March 15th 1851 the Sacred Congregation of the Council corrected the decision of the provincial Council of Rouen which made children wait till the age of twelve for their First Communion. More recently the Sacred Congregation of the Sacraments, on March 25th 1910, sent out a very similar decision, when it had been questioned whether children should be admitted at an earlier age.

Considering all these circumstances, the Sacred Congregation for the discipline of the Sacraments, on July 15th last, in order to remove the abuses, and to ensure, "that children should be united to Our Divine Lord from their tenderest years, should live by His life, and should thus have a preservative against the dangers of corruption," has sanctioned these *Regulations regarding the First Communion of children*, to be observed throughout the whole Church.

The Dispositions.

I. *The age of discretion, both for Confession and for Communion, is that at which the child commences to reason, namely about the age of seven, more or less, or even before that age. From that time there begins the obligation of satisfying the double precept of Confession and Communion.*

II. *For first Confession and first Communion a full knowledge of the christian doctrine is not necessary. The child ought to continue to learn the entire catechism according to the capacity of its intelligence.*

III. *The knowledge of Religion necessary for the child, for it to be properly prepared for its first Communion is that it understands, according to its capacity, the mysteries of faith which every christian is bound to know, and that it is able to distinguish the Eucharistic Bread from ordinary food, so that it may approach the Holy Eucharist with the devotion suitable to its age.*

IV. *The obligation of the precept for confession and communion which is incumbent on the child falls upon who are in charge of it; namely its parents, confessor, teachers, and parish-priest. It is the father's duty, or of the one who takes his place and of the confessor, according to the Roman catechism to admit the child to its First Communion.*

V. *Parish-priests must take care to hold at least once a year a general Communion for the children, and to admit to it both First Communicants and those who have already made their First Communion. For these Communions there should be some days of instruction and preparation.*

VI. *Those who have charge of children should*

take the greatest care to make them approach the holy Table often, and if possible even every day, as is the desire of Jesus Christ and of our holy mother the Church; and they should take care that they do it with the devotion becoming their years. Those who have this charge of children should remember their grave duty of seeing that they attend the catechism lessons, unless their religious instruction is otherwise provided for.

VII. *The custom of not admitting children to confession, or of not giving them absolution, when they have reached the age of reason, is to be above all deprecated. The Ordinaries are to take care that this abuse be done away with, making use of the powers at their disposal for that end.*

VIII. *It is an absolute abuse not to give Holy Viaticum and Extreme Unction to children, when they have reached the age of reason, and also to give them burial according to the rite for children. The Ordinaries are to take rigorous measures against those who do not give up this practice.*

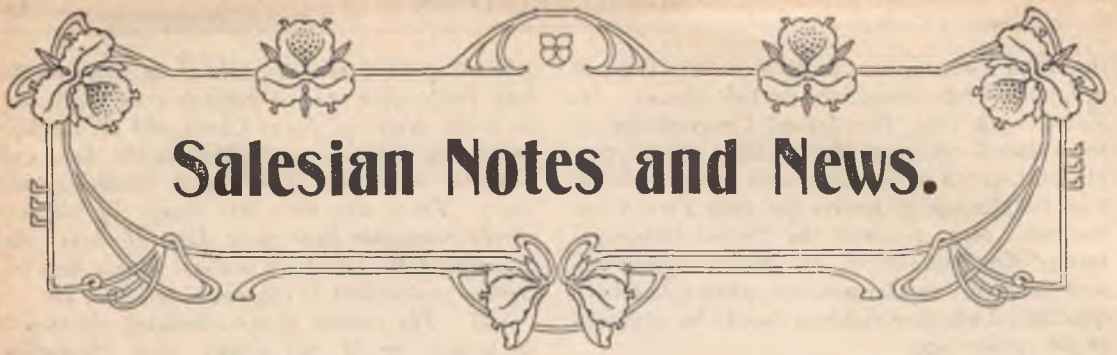
On August 7th the Sovereign Pontiff Pius X, approved these regulations; and ordained the promulgations of this Decree. He has commanded the Ordinaries to make it known not only to the parish-priests and clergy but also to the people, to whom he wishes that there be read every year at paschal time, a translation of the decree. The Ordinaries, in their reports every five years, shall give an account of how this decree is observed.

* * *

After putting before our readers these salient parts of the recent ecclesiastical regulations, we may call their attention to what our holy Founder had said many years ago on this very point:

Keep far away from you; as far away as the plague, the opinion of some, who would put off the First Communion to an advanced age, when as a rule, the devil has already found entrance into the heart to the incalculable loss of the child's innocence. According to the discipline of the early Church, they were accustomed to give to the infants the hosts remaining over from the Easter Communion. This serves to show how much the Church desires that children should be admitted early to Holy Communion. When once a child can distinguish between bread and bread, and appears sufficiently instructed, age should not keep him back but the Heavenly King should come to reign in that happy soul (1).

(1) The preventive system in the education of the young 1877.



Salesian Notes and News.

London. With the month of November the Term begins its mid-way course. The re-opening of a School-year necessitates a certain amount of preceding bustle, and seems to loom up at a conspicuous event, marking off definite periods of scholastic life; except however to the young generations just commencing school, nothing seems to vanish so easily into the past as the opening of the term, for within an hour or two a more or less complicated machine has been set going, and its parts are running together as though they had never stopped, or had not just had a period of stand-still for refitting or repair.

Hardly enough time has passed for anything startling to happen; we must accordingly be satisfied with chronicling steady progress both in school and games, for the programme of each has completed its early stages. It is early to give a pronouncement on either. For various reasons only casual remarks are passed on the athletic side of the School in these columns, but from those few comments on last season's games it was clear that the First Eleven was exceptionally strong, and it would require no ordinary talent to maintain its high standard. But several of the principal players of last years team have now commenced their various important avocations in life and the depletions have to be filled from the junior ranks.

The rising material of the School is provided with a Silver Cup and Shield for contest, and the possession of these hangs in the balance till about next Easter.

The month of November, however, opens with an event which has made its mark on the history of the School, and which has already found a record not only in a chronicler's notes, but is the deeper impressions which constitute personal and permanent recollections. It is a day that has a special meaning in practically all schools, and a meaning that is not easily interpreted, or described in black and white, for the personal note is too prominent in it. Even the latest comer to the School discovers soon enough that St. Charles' day has an importance, hardly warranted even by the high

position which that saint holds in the general estimation. All regard it as an occasion for festivity and congratulation, and for a tribute of honour for him who has so long been identified with the School's life, and has shared its destinies since its inception. The Very Rev. C. B. Macey is then not only the Principal of the School, but a benefactor, friend and father whom the whole house delights to honour. But we should be reading the future to go any further and the day's doings shall be chronicled in their place.

Before we leave scholastic matters it may be remarked that the School has a few vacancies for which application should be made to the Very Rev. C. B. Macey. From what we hear, the numbers at the Salesian School, Farnborough, are as high as accommodation will allow; for information, however, apply to the Very, Rev. A. Sutherland S. C.

Cape Town. *Well begun is half-done*, says the adage. We are inclined to think that it may be applied to the laying of the Foundation Stone of the new School at Cape Town, which ceremony drew a great gathering of friends and Co-operators. His Lordship Bishop Rooney officiated. The weather in the preceding week had been anything but promising for an outdoor meeting, but a splendid afternoon favoured the ceremonies of the day. The Mayor of Cape Town was at the head of a very distinguished gathering of ladies and gentlemen, whose presence was particularly encouraging at a time when the work needs every support to bring it to a successful issue.

The Rev. Dr. Welch gave the discourse for the occasion, and he is to be complimented for his able presentation of the case. The need of technical training, the need even more of moral training and the formation of character, the labour problem, the development of the State's industrial possibilities, all these provided ready arguments for a strong appeal. The work already accomplished under difficult and trying conditions was a proof of the great results that

a properly adapted building would ensure, and now that they had made a commencement, and the work was before their eyes, he appealed to all to combine towards making success doubly sure.

"We cannot forget", he said, among other telling arguments, "no matter how much we might be inclined to do so, that the white races only form a small portion of the population of the country. We are surrounded by many dark races and many colours. Let us be convinced that a white domination over those races based on force, or based merely on law is a domination that cannot last. Unless it has a foundation of something more solid it is destined to come to an end. In my opinion, the one solid foundation upon which it can rest, is the superiority of the white man in those moral and intellectual gifts which build up the character of the trained citizen. Not only is the dignity of these white races staked on the training of our children; but the burden of the white man and his responsibility for the uplifting of the coloured races is also involved."

Dr. Welch also showed what progress had been made in the training of a good number of boys already fitted for life and a credit to the State, and pointed out what on advance would be possible with the opening of the new school. No doubt progress has been made since the ceremony of laying the Foundation-Stone, but great efforts will be needed and we would urge all Co-operators and friends of the Institute not to relax till they have assisted at the inauguration of the new School free from the hampering burden of debt.



Notices are still coming in
Memorial Services. of commemorative services or gatherings for our late Superior General, the Very Rev. Don Rua. Though all the centres of Salesian Work could not provide a magnificent display, the dominant note throughout was equally affecting and true, and therefore the official record of them is given in alphabetical order. Florence had an opportunity of showing that it ranks high among the leaders of the movement of which Don Rua was the head, and its Requiem was celebrated by the Bishop Elect of Tivoli and attended by the leading citizens and large numbers of Co-operators. An inscription had been placed over the main entrance to the Church of the Blessed Trinity, and also round three sides of the catafalque. They were a tribute to the charity and sanctity of the deceased, and a record of the sorrow of those he had left.

The city of *Livorno* held its concourse in the vast temple of Our Lady of Perpetual Succour, but not even its ample nave and aisles could contain the crowded congregation. The civil and military authorities, the clergy, various orders and confraternities took part. A draped inscription read as follows: *Solemn supplications and prayers of suffrage — for the great and holy soul — of Don Michael Rua — first Successor of the Ven. Don Bosco — in the government of the Salesian Congregation. — Apostle of youth and a benefactor of Society in all parts of the world — Livorno — mindful and grateful — joins in offering to God — with her sister cities and other nations.*

The Pontifical Mass was celebrated by His Lordship Mgr. Marengo of the Salesian Congregation, assisted by the canons of the Cathedral. His Eminence Card. Maffi, Archbishop of Pisa gave the funeral discourse and performed then the ceremony of the ablutions. For the rendering of the music the choir had come from the Oratory in Turin, and as a record of the event two special editions of papers were brought out illustrating the life and work of Don Rua.

The chief ceremonies outside Italy were held at *London* where it will be remembered His Lordship Bishop Amigo assisted at the Solemn Requiem, and His Grace the Archbishop of Westminster assisted and gave the discourse; at *Constantinople*, where the Apostolic Delegate assisted pontifically; at *Smirna* where the Vicar Apostolic of Asia Minor assisted in a similar capacity: at *Bethlehem*, one of the spots most dear to Don Rua and visited by him during his last journey in the East, the Requiem was held in the Church of the Sacred Heart. The Bishop of Babbio, who was on pilgrimage to the Holy Land, assisted at the Mass and gave the absolutions.

At *Jerusalem* the ceremonies were held in the Church of the Latin Patriarchate, His Grace the Patriarch assisted, together with his Coadjutor, the Chapter, and all the civil authorities. Such a combination of tribes and tongues, says an eye-witness, made the obsequies a sort of plebiscite of sorrow, though the scene provided, at the same time, many sources of consolation.

In the Spanish Capital, *Madrid*, the Mass was celebrated by Mgr. Solari, Auditor of the Apostolic Nunciature. As *Lisbon* Mgr. de Vasconcellos gave the funeral discourse, illustrating it by personal recollections obtained during his negotiations for the foundation of a House at Oporto.

Buenos Aires, the capital of the South, had a commemoration worthy of her rank. The

Archbishop pontificated, while His Grace the Internuntio Apostolic assisted, together with other bishops and ecclesiastics, and the first citizens of the town. The Provincial Fr. Vespignani gave the discourse from the words: *defunctus adhuc loquitur*, and he read out the letter which was sent by Don Rua to the Salesians of Buenos Aires in 1888, when he had just succeeded Don Bosco as Superior-General.

The Capitals of the other States of South America had equally impressive meetings; Santiago (Chile), Sucre (Bolivia), Lima (Peru), La Paz (Bolivia), Quito (Ecuador), Bogotà (Colombia) all had their Lordships the Bishops of the Dioceses at their Requiems. The Apostolic Delegate was present at Caracas (Venezuela) while at St. Tecla (Salvador) the Bishop of the Diocese pontificated in the presence of His Grace Archbishop Cagliero of the Salesian Society, and Apostolic Delegate to Central America. In the Church of the transfiguration at New York, Mgr. Edwards presided at the function, which was attended by a numerous gathering of all classes.

Such a widespread manifestation of regret, sympathy and gratitude cannot but be of good promise for the future, for it has brought many into contact with the work of Don Rua, who would otherwise remain on that outside fringe where the onlooker has a hazy notion of his apostolate, but is not interested enough to cooperate. The best memento of the great dead is to take up and prosecute their good works.

*

Mesopotamia. One of the oldest of names now appears in our *Notes* for the first time; it makes its entry in connexion with the memorial service for Don Rua, but as coming from such an unlikely locality it has been singled out for special mention.

This solemn Requiem was held in the Syro-catholic Cathedral of Mossul. His Grace Archbishop Habra pontificated assisted by Mgr. Daniel and Mgr. Khayath and by all the neighbouring clergy. Mgr. Khayath gave the funeral discourse remarking particularly on Don Rua's exertions to improve the conditions of the young generations of Syria.

The zealous Archbishop above-mentioned, who rules over the ancient district of Nineveh, came to Turin in September 1909 to beg Don Rua to open institutes in his diocese, or in other words, to extend the work already so fruitful in Palestine into the neighbouring territories of the Euphrates. Our late Superior General was most anxious that he should have his desire fulfilled, but the lack of personnel made

an immediate compliance impossible. And so the matter dropped for a time. Then the Archbishop made another proposal. It was that Don Rua should accept a number of boys from Syria into houses in Europe where they might be trained for the work and for the priesthood if possible. To this Don Rua at once agreed and offered places for twenty boys. As soon as he returned to Syria, the Archbishop began his search for twenty suitable boys and young men, and to arrange the ways and means for their journey and provisions. But he finally had the happiness of seeing them depart for Europe on May 30th under the guidance of Mgr. Khayath, his Vicar General, and escorted to Aleppo by two horsemen of the Turkish Government.

On the second day their vehicle broke down and they had to stop at a place called *Tallahajar* for two days. In that town there was not a single christian; nearly all being followers of Mahomet. The next three days' travel brought them to *Ain-Gazal*, a Bedouin centre, where they stopped for provisions. Then reaching Aleppo they took the train to Beyrout. An unfortunate occurrence again delayed them. For one of the party fell seriously ill and a seven days' halt had to be made. They then embarked for Alexandria en route for Genoa, where they were met by the Procurator of the Syrian Patriarch who had come from Rome for that purpose. A brief halt was made at Sanpiedarena whence they proceeded to Turin on July 5th. They are staying at the Oratory for some time, getting used to other customs and other tongues. They are making rapid progress in Italian, and all show promising dispositions and plenty of talent. They are to form Don Rua's parting gift to the Eastern land in which he was so much interested, and which he desired his Sons to convert if possible to the faith of Christ.

*

New York. Things are generally considered to be done on a large scale in New York, if they are to be done at all, and this evidently applies to the religious world as to that of business. The Church of Our Lady Help of Christians was the scene of that ceremony, always touching and memorable, of the children's First Communion, and no fewer than two hundred children from the Sunday Schools approached the altar for the first time. In the afternoon Mgr. Cusack administered the Sacrament of Confirmation to the children and addressed the concourse of people on the Faith of true Catholics and the duties of Religion.

*

The past-pupils. One of the first public acts of the New Superior General, Don Albera, was, very appropriately, to act as President at the first meeting of the International Federation of the Associations of past-pupils. It is a movement with which Don Rua was in close touch and is partly the natural outcome of the growth of these Associations which are now almost world-wide, and are linked up into a strong body by the assimilation of Societies, Clubs, circles and the like. After some discussion under the leading of Fr. Rinaldi, the Prefect-General, the rules were drawn up and approved, and, although they await the final sanction of a Directive Council, twenty-seven associations have already joined.

We have had occasion to refer to the centenary celebrations for the independence and constitution of the Argentine Republic. It was an occasion when Church and State went hand in hand to offer suitable thanksgiving to God, and to make a befitting commemoration for the benefits of a century. Considering the acknowledged influence exerted by the Work of Don Bosco in the capital and the State at large it was proper for the chief Houses in the Republic to provide befitting celebrations. Great importance had been attached to a proposed gathering of the past-pupils of all the South American States, or of enough to make it representative; and this meeting was even more successful than had been hoped. Twenty-five associations took part in it. One member went over from Turin to represent Europe; there were eleven from Buenos Aires and the Argentine Province, three from Uruguay, four from Brazil, two from Chile, two from Peru and Bolivia, one from Mexico and one from Paraguay.

A very suitable agenda paper had been arranged. Some of the discussions were on the means to be adopted to consolidate their own association, to connect its various sections, to promote a system of mutual support and guidance, to provide a publication for the whole continent, to maintain the religious training received in the Schools, to support in public life the union of Religion and Patriotism and to maintain and extend all the means of co-operation in connexion with Salesian Houses.

This contingent of representative members was augmented to the number of two hundred on the occasion of the grand procession of the Blessed Sacrament, which was one of the main items of the celebrations. The delegates to the past students Congress had, in fact, been particularly invited by Archbishop Espinosa to walk as a body in the Procession, and they did so with their various banners at their head.

The Congress was not concluded without the banquet at the Salesian College of Pio Nono, presided over by present and past Superiors, who were able to add the final word to a most consoling series of events. They were particularly glad to see that the results of thirty-five years in the South American States were so encouraging and so deeply rooted and that the past pupils were destined to take an active constructive part in the religious and social building of the growing nations.

*

Honorem
cui honor.

A national athletic concourse was one of events in the centenary celebrations above referred to. The Salesian Colleges and Schools were well to the fore when the awards were declared, for the *Grand Prix* fell to Mr. Edward Castagneto, a former pupil of the Salesian College of Pio Nono, and now Athletic Director to that College. It was awarded to him principally for the smart drill of the 1200 boys whom he had trained as one division. In the open competitions the same School was again to the front, being awarded first prize and gold medal; the second prize and medal went to the Salesian School of Leo XIII, and gold medals to two students for individual exercises.

In the combined display three first places and three gold medals were carried off, as well as one second prize. In the running for the 100 metres a pupil of the Leo XIII. School came in third and had a silver medal; in the 1000 metres the second place was taken by Abelard Vasquez of St. Charles' Salesian College; in the 400 metres obstacle race William Wilson of the Leo XIII. College came in first. In the jumping the same School got a first and a third prize and St. Charles' a first.

While recording athletic successes it may be mentioned that at the Brussels Exhibition the Salesian School of Liège obtained a first prize and three second prizes





News From the Missions.


THE LAND OF MAGELLAN.

A Missionary expedition to "Last Hope" The Alacalufes Indians.

(Letter from Fr. Peter Renzi).

Very Rev. Father,

Punta Arenas.

his year again I have had to undertake a long missionary journey, not like last year through the vast and monotonous Patagonia, but through the picturesque Territory of Magellan. It was partly for the purpose of doing some good amongst the numerous French, Spanish, English and Chilian colonists scattered over these rich grazing lands, where one sees innumerable flocks of sheep, cows and horses and which is also partly covered with dense and unexplored forests.

In the afternoon of January 25th, our party of three, left Punta Arenas, with a strong breeze in our favour towards the East, whither we were travelling as if the wind wished to hasten our steps. From the beginning, in all the establishments we visited, we were treated with the greatest courtesy, or rather with true Christian charity, and it would be difficult to give an idea of the joy of the colonists on seeing, at last, a catholic Missionary, as more than four years had now elapsed since any of us had been able to visit these settlements. Prodigal in their attentions, they invited us to spend some days with them and many sent messengers to the neighbouring farms or establishments, so that the colonists might assemble the next morning to hear Holy Mass.

Towards evening on the second day of our journey having been overtaken by a downpour of rain which lasted more than three hours, we reached a dwelling, with our clothes saturated. Seeing us in such a state the people could not do enough for us.

They loaded us with kindness, so that I knew not how to thank them adequately. And it was the same everywhere, not only in the Catholic establishments, but also in those of the Pro-

testants who are numerous and almost all English. May God reward them all.

On arriving at a place called *Laguna Bianca*, we were informed that at the foot of a mountain called *Pinto*, there was a child to be baptized. For this it would be necessary to retrace our steps a good way and then take a path with which even our guide was unacquainted. Several said to me:

—"Do not go, Father, if you only knew what a road it is! You will sometimes have to ride through the sea, ford rivers, ascend mountains, pass through forests which are swampy and almost impenetrable. What will you do if the guide himself does not know the fords and the paths?"

This seemed reasonable; but I reflected that far greater sacrifices had been made by our Divine Master in search of souls. "Let us go on," I said to the guide, "and the Lord will provide", and so it was.

Arriving, after a day's journey at the establishment of a French colonist, this good Catholic not only received me with the greatest kindness, but offered to take me himself the following day to the house where the child was, being ready to act as god-father at the administration of the Sacrament.

So on the following day, mounting our horses we set out. But what a journey! I shall not easily forget it. The scenes which succeeded one another were most varied and picturesque: on the right, hills sometimes all rocks and crags, sometimes clothed with luxuriant vegetation, echoing the shrill cries of the green parrots flying about in flocks and the bellowing of the cattle to be seen everywhere; on the left hand the sea bathing the feet of our horses, calm and traversed in all directions by flights of ducks and swans with black head and neck; further off at a distance of a mile or two some small islands, and still further mountains covered with glaciers shining in the rays of the sun; in front of us in the centre of a bay the grand *Monte Pinto* clad in perpetual snow and with its head in the clouds.

In a few moments the scene changed; the shore became rocky and we were obliged to plunge into the wood, passing under the shade of great oaks, leaping over tree trunks, and with

our hands opening a passage through the brush wood, taking care, meanwhile, to avoid knocking our heads against a bough or fallen tree, and watching where the horse put his feet so as not to sink with him into the mud. After five or ten minutes, once more the scene changed; a stream only three or four yards in width, but so swampy that we were obliged to go down to the shore and ride through the sea some two hundred yards from the coast to avoid the mud and ride over the sand. Then another rocky ledge about three

river and reached the opposite bank. Joined by the rest we finally reached the slopes of *Monte Pinto* where, to my great consolation I administered Holy Baptism.

When the ceremony was over we retraced our steps in haste fearing that the flood in the river might have increased, but on the contrary we found it lower by a foot; so that the same night after more than thirteen hours travelling we were once more at the establishment. Taking leave the next day, towards seven o'clock in the even-



Our Syrian Orphans from Mossul (Mesopotamia).

hundred yards long, rising out of the sea which we had to pass over; it was strewn with loose pebbles which caused the horses to slip every moment, whilst the waves dashed themselves against the rock. Further on, the horses continued to get deeper and deeper into the water whilst we had to kneel on the saddle in order to keep dry.

On reaching the river *Pinto*, we were in more serious danger. The stream was much swollen, swift and muddy, so that we halted a good while deliberating whether we should risk the ford.

At last, removing my cassock, and making the sign of the Cross, with the guide I crossed the

ing we reached *Laguna Bianca*, which we had left three days before.

The bay of "Last Hope" — A Mission to the workmen — A Protestant's opinion of the Catholic Priesthood.

Towards evening on Saturday February 12th having on the preceding days passed sometimes through dense woods, sometimes through valleys watered by rivulets appearing unexpectedly amongst the herbage and having visited many establishments about fifteen or twenty miles distant from each other, administered Holy Baptism to several infants and arranged several

marriages, we reached the bay of "*Last Hope*," which from the Pacific Ocean to the East of the innumerable islands of *Queen Adelaide's Archipelago*, extends between the mountain chains of the continent making a thousand zig-zags and, stretching now to the right, now to the left, forms beautiful bays with rocky promontories, picturesque peninsulas and a variety of small islands. It is indeed an enchanting spectacle. The rocky summits of the mountains, covered with perpetual snow, are reflected in the limpid and ever placid waters which being so far from the sea are but slightly saline, so that the numerous flocks of sheep and troops of horses, which feed on the grass growing amongst the bushes on the shore, hasten there to quench their thirst. Ancient oaks extend their branches over the waters which wash out the soil from their roots, whilst the empty spaces are filled with beautiful bushes of wild fuchsias with red and blue flowers, or the briars of the white-thorn or of the so called "*calafalte*" laden with black berries eagerly devoured by many kinds of birds.

I learnt that the name of the "*Last Hope*" was due to some English Sailors, who leaving their vessel, explored in a boat this labyrinth of channels and straits and arriving at the furthest point of the continent, thinking to find a way back to their point of departure without returning the way they came, exclaimed: "*This is our last hope!*" that is to say, if there is no way out here, there is none further on; and not finding one they had to retrace their steps.

These extensive regions almost all belong to a very rich anonymous company which raises immense flocks of sheep. It has built here and there houses for the overseers and for the labourers and these groups make the rising villages. In the first, I found more than fifty Catholic labourers employed in various establishments. The Administrator Mr. W. L. Harries and his assistant Mr. Chas. L. Donaldson, although Protestants treated me so well and were so kind that they deserve I should publish my heartfelt gratitude, for if I was able to benefit those labourers a little, I owe it in great part to them.

Early on Sunday morning, February 13th, I reached the dwelling of Mr. Harries, intending to ask leave to assemble the labourers in one of his cottages for Mass, and having sent him my request by the servant, he got up at once to receive me and as soon as he saw me, he said:

—"Oh Father, how pleased I am to see you, you have indeed done well to pay us this visit. Not only do I give you leave to say Mass for the labourers, but I shall be very glad if you will remain some days to preach to them or give them some instructions. And you must understand

that as long as you remain you are my guest, and in my house you are the master."

And at once he took me to see the place which he thought most suitable for a chapel and gave orders that a bell should be rung to assemble the labourers for Mass, at which he himself assisted to keep order. Meanwhile I announced that I would begin a mission that very evening to last the whole week in which there would be alternately conferences and sermons on the Four Last Things and my greatest consolation was that many of these workmen, though they had not been to confession for years, and some never, on the following Sunday without any human respect, they all made their Easter duties. I must not omit that during these days having to go here and there amongst the neighbouring establishments, Mr. Harries, and in his absence his assistant, provided me with excellent horses so that ours might rest, and even placed at my disposal a small steamer so that I might administer two Baptisms in a family living on one of the channels.

Nor did I receive less kindness in the following weeks from Dr. F. Haegert at *Porto Prat* and Mr. G. Cameron at *Cerro Castillo*, establishments belonging to the same Company. Dr. F. Haegert asked me at once to visit a poor Chilian lying ill, on whom a dangerous operation was to be performed the following morning.

—"Go, Father," he said, "and try to encourage him, for in truth I am doubtful as to the success of the operation. If we send him to *Punta Arenas* he will die on the way, and he will surely die if we wait a few days longer. I know that you, Catholic priests, have the gift of encouraging the sick. You cannot imagine the esteem I have for the Catholic priesthood. When I was in London I visited many times the Hospital for infectious diseases; and do you think any of our ministers were to be found there? Scarcely did I see one of them, whilst many Catholic priests passed from one bed to another consoling the sick without any fear."

—"Do you know," I said, "to what in particular this is due? We have no family ties or duties and therefore can act with perfect liberty, counting ourselves happy to risk death in the fulfilment of our duty."

—"You are right" he answered, "in this respect you have the advantage over our ministers"

I went, therefore, to visit the sick man, who wished to receive the Holy Sacraments and from his couch he heard Holy Mass which I celebrated in his room. At the end he asked me to remain near him during the operation. I was very glad to do as he wished.

With the Rosary and my Crucifix in his hands

he bore the operation without a groan, undergoing without any anesthetic, as he was too weak, the removal of a large internal tumour. After the successful operation, he took my hands in his, and said:

—“Thanks be to God, to Our Lady and to you, Father, who have consoled and sustained me. Many of my companions told me not to let the doctor touch me for I should die.”

Now the good man is cured and has returned to his work. He is one of the few, if not the only one from this centre, who goes every year to Punta Arenas to make his Easter duties and the Lord so arranged that I should arrive in time to assist him in those painful circumstances.

Meanwhile I was expected at *Cerro Castillo* for several Baptisms, and not seeing me arrive on the day fixed, they sent a message saying they would come to fetch me, but on that very day I had already set off in that direction. There also, I gave a mission to the labourers and administered many Communions.

The Alacalufes Indians.

In this labyrinth of channels and islands live the tribe of the *Alacalufes* already much reduced in numbers. To my great regret I did not see more than two, and in the distance caught sight of two canoes of Indians fleeing away; but the information I am able to give I gathered from the lips of those colonists who sometimes see a canoe unexpectedly arrive, the occupants land, steal a sheep and hasten away as swiftly as possible.

Of a reddish brown and of medium height, they usually envelope themselves in guanaco skins which they can throw off in a moment and then remain quite nude; the children do not wear even these skins. They live here and there on the islands in huts made of oak branches and they are very primitive and badly built huts. Sometimes they approach the steamers to beg or to barter skins for other goods.

It is said they are very treacherous. On an island I was shown a cottage where a colonist lived looking after some sheep. One day a family of these Indians landed there. The colonist treated them kindly giving them food and some clothing: they seemed satisfied and went away or pretended to do so, but scarcely had the colonist left the hut to attend to his flock when they stole all he possessed, even to the boat in which the poor man rowed to the continent when necessary. Returning later, the colonist had to use his knife which, fortunately, he had with him, to pick up the boards of his house to form a raft and on this he had to trust himself to the mercy of the waves in order to reach the nearest establishment on the mainland.

Elsewhere there lived another colonist frequently visited by the same Indians, who were on good terms with him, because he had always treated them well and loaded them with kindness; but after some time those dwelling in the neighbouring establishments noticed that this colonist no longer came to visit them. Suspecting that some accident had happened, they went to his hut and what was their dismay in finding it empty and dismantled! They searched and made many enquiries but, all in vain, the colonist had vanished. Some days later a small steamer went there to make fresh enquiries and the search-party discovered a white body at the bottom of the sea; on examining it they saw it was the corpse of a man, and soon, they recognized the unfortunate colonist covered with deep wounds inflicted by a hatchet and with a large stone tied to the neck. Who could have committed this crime? This mystery would not have been easily solved, had not some Indians been seen with the garments the weapons and even the boat of the deceased.

And other similar facts were narrated to me.

But the *Alacalufes* also are doomed to disappear; probably there are not more than two hundred now, scattered over several islands. How pleased should I have been to go in search of them, going amongst them so as to baptize, at least, their infants, if I could have had the use of a boat. But I could only regret my inability to do anything for them (1).

The return journey — A day of adventures.

We were at the beginning of March and in accordance with the itinerary traced out by the Bishop I had to be back at *Punta Arenas* by the 10th. There was, therefore, no time to lose, above all because I had to visit certain settlements far distant from each other. How often after setting out quite early in the morning as soon as Mass was said we had to travel until late at night to find the house we were seeking! But the most fatiguing day of the whole mission was undoubtedly the 3rd of March.

Starting about eight o'clock in the morning accompanied only by the young sacristan, having parted with the guide a fortnight earlier, we took a path towards a hut where I hoped to be able to bless a marriage. We had been riding pleasantly for more than two hours, sometimes through

(1) To this tribe belonged the three Indians who on the 9th Sept. 1889, under the pretext of presenting an otter-skin to the Director of our Mission of Dawson, Fr. Bartholomew Pistone, who at that time was alone with one lay brother, treacherously tried to assassinate him, whilst at the same moment three others attacked the lay brother, covering him with wounds, which afterwards caused his death.

almost impenetrable woods, sometimes through mud and swamps, when quite suddenly my horse gave a jump and landed in some mire almost up to his ears. Having no desire to repose in that swamp nor to come out of it like one condemned to Dante's dark hole, as soon as I perceived the solid earth failing, I leaped on to the trunk of a tree and there, by much toil and pulling, we succeeded in dragging out the poor horse, though we could no longer tell of what colour he was. What had happened? He had passed over a rivulet running underground covered only with a thin crust of earth.

Once more we found ourselves amongst the hills, when suddenly we perceived the smell of burning wood and volumes of smoke. Proceeding cautiously we saw to the left of the path spreading flames buring the bark and the branches of century old trees.

—"Turn back!" I cried, but it was useless; the fire extended with surprising celerity and barred the passage. We had no ambition to be roasted. There was nothing to be done except to ride against the wind; the horses needed no spurs, for they also saw the danger. At full speed, leaping over tree trunks and leaving scraps of our clothing hanging on the branches, in ten minutes, by the help of God, we were out of danger. A terrible experience is a wood in flames!

Finally, about one o'clock we reached the hut. But what a disappointment! we had made a useless journey for it was impossible to regularize the marriage. Swallowing a mouthful of food we mounted in haste and, starting off at once, hoped to reach another establishment where we were expected, before nightfall. But how find our way in that labyrinth of sheep and cattle tracks leading in every direction?

In fact after an hour we perceived we had lost our way; to look for it on one side or the other was useless, by the compass we could take an easterly direction where we might find the road leading to the "Last Hope..." but how far would that be? should we arrive before night? should we find a hut or a factory? The horses, tired and thirsty, could not be induced to gallop so we had to proceed slowly. However at 8-30 in the evening when the stars began to shine we found a path leading to a hut. We struck a match and found in a bucket some water which, though stale and muddy appeared delicious to us; and also in a jar some rice cooked and turning musty, this also we shared and ate it with as much relish as if it were the greatest delicacy. Should we then have to spend the night sleeping on the hard floor in freezing cold, with our garments soaked with perspiration? We were resigning ourselves to our fate when God sent us unexpected help.

The gallop of horses made known to us that people were approaching and I saw passing before me the shadow of a rider with two other horses by his side. Calling out, he came towards us, and was so kind as to offer us his horses so as to reach that night the farm we were seeking, the same as that to which he was making his way. Jumping on horseback, at last we arrived after midnight at the place, but not caring to disturb the owners, stretched on some sheepskins, a refreshing sleep closed our eyes and restored our strength.

On the following days, likewise, the marches were long, lasting till after night had fallen, traversing the vast plains of the Argentine Territory or the pleasant woods of Chile, until towards midday on the 10th I had the happiness of being welcomed by Mgr. Fagnano and by other confrères.

The children to whom I administered Baptism, and endeavoured not to leave out any, were twenty-two, the marriages regularized were three and there were forty Paschal Communions. I have related the above so that our Co-operators may know that we, on our side, are not sparing of our labours to do some little good, making use of the help they send us.

Your most devoted son in Corde Jesu

PETER RENZI,

Salesian Missionary.

Book Notices.

The following are among the recent publications of the Irish Catholic Truth Society. They are useful and interesting additions to the list of their penny publications.

1. *An Irish Shrine of the Madonna and Bective Abbey*; by J. B. Cullen.

2. *Irish and English crime*; by Sir Menry Bellingham, Bart.

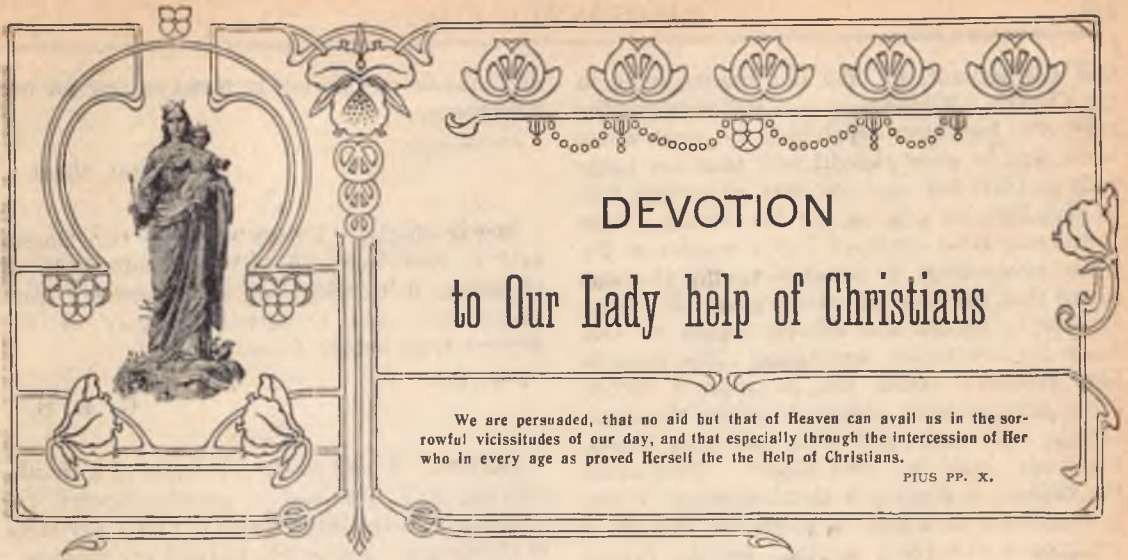
3. *A short history of some Dublin parishes*; by the Lord Bishop of Canea.

4. *Dust to Dust; A short treatise on Pre-Christian and Christian burial*; by Rev. J. E. M. Kenna. M. R. J. A.

5. *A sketch of the Oxford Movement*, by Shane Leslie. B. A.

6. *The value of Scholastic Philosophy*. Judgment of a special committee of the Privy Council of Ireland, after pleadings and evidence heard on Oct. 13, 14, 15, 1909.

7. *Willie's Wish*. A Story by A. Mek.



The 24th of the Month.

Special services are held in the Sanctuary of Our Lady Help of Christians on the 24th of each month. It is meant to be a monthly commemoration of the Feast of Our Lady which occurs on the 24th of May, and as such has been regarded as a particularly suitable day for the beginning or concluding of Novenas or triduums. The intentions of all the Co-operators are prayed for in the Sanctuary, and they are recommended to unite their prayers with those there offered. *This month the general intention is to ask for a special blessing on all the Institutes of the Salesians which have recently begun their new scholastic year.*



In connexion with the above-mentioned 24th and the practice of a Novena, it may be well to give here the method recommended by Don Bosco. It consisted of the recital, daily, of the *Our Father*, *Hail Mary*, and *Glory be to the Father*, three times in honour of the Blessed Sacrament and the *Hail Holy Queen* once, together with the invocation. *Mary Help of Christians, pray for us.* Some also add the promise of publishing the favour as a means of adding honour to the Queen of Heaven, but, as the Ven. Don Bosco remarked, so many favours are of a spiritual nature that one could not be expected to publish, or which could not, in fact be adequately described.

There has also grown the custom of sending a thank-offering to one or other of the good works which were instituted by Don Bosco. This usually takes the form of an offering for Masses in thanksgiving and arose from the following circumstances. When Don Bosco was in quite

the early stages of his work, and had thought it time to set about the realisation of his vision of the vast Church, from which Our Lady had intimated to him that her glory was to flow, he found himself absolutely without the means of commencing.

He had innumerable difficulties to contend with on the part of the local authorities, some of whom had determined that no such Church should arise; but Don Bosco had been so schooled in the experience of contradiction, and had seen so many apparently insuperable obstacles removed from his path, that he only waited to see in what manner these would be overcome. One of the general objections to his new scheme for a grand Church in honour of the Help of Christians was that it appeared such a rash venture, and indeed at the end of the first month's work, when a large sum of money was due, Don Bosco had no where to turn for it. A message is brought to him that a lady is dying and desires to speak to him. He goes to her house and discovers that the lady in question has been an invalid for years, unable to leave her bed. In the course of a brief conversation she expresses her anxiety to be cured, and to obtain just enough of health and strength to enable her to leave her bed. "And supposing," said Don Bosco, "that you received this favour through the intercession of Our Lady Help of Christians, would you make an offering to the Church I am building in her honour?" "Oh, most willingly." Don Bosco then appointed certain short prayers to be recited every day, went back to the Oratory and in the evening recommended this special intention to the prayers of the boys.

On the ninth day of the Novena he went, not without mixed feelings of wonder and hope to the house of the lady. To his surprise he found that she was not at home; she had gone,

said the servant, to offer her thanksgiving in the Church. While they were still speaking the lady who had been bed-ridden for years came back, and in great delight said that her paralysis had left her, and she was expecting him to give him her offering for his church. Don Bosco was in a state of joyful wonder at the whole proceeding; he returned to the Oratory, found that the sum of money was the exact amount he needed and offered thanks to Our Lady for her timely assistance. The miraculous recovery could not be kept a secret; other favours were obtained, other thank-offerings were made, and thus, said Don Bosco, Our Lady built her own church. Thus arose the custom of sending a thank-offering, if one is able, both as a sign of gratitude and of a willingness to make a sacrifice for the favour desired.

GRACES and FAVOURS.

London. After a Novena to Our Lady Help of Christians a great anxiety which had caused and might yet cause a great deal of trouble was removed. According to a promise made I desire to have the favour published.

Sept. 1910.

Anon.

Dublin. I beg to acknowledge through the medium of your journal my heartfelt thanks to Our Lady Help of Christians for three very special favours obtained.

An unworthy client.

Argentine. Some time ago my mother fell seriously ill, and fearing that she would not recover, I began a Novena to Our Lady Help of Christians, promising that if she were restored to health, I would have it published in the *Bulletin*. My mother has recovered, thanks to the powerful intercession of Our Lady.

August 1910.

A. S.

Dublin. I would ask you to publish my most grateful thanks for many favours received through a novena to Our Lady Help of Christians and after promise of publication.

S. M.

Co. Antrim. After prayers to Our Lady Help of Christians I have received a special favour

and enclose an offering in thanksgiving for her Sanctuary.

August 1910.

A grateful client.

Berar (India). I wish to have two Masses said in the Sanctuary of Our Lady Help of Christians in thanksgiving for a recovery from Pneumonia, and a partial recovery of my nephew from enteric fever.

July 1910.

G. B. S.

Belfast. I had made a promise of a thank-offering if I obtained a greatly desired favour through the intercession of Our Lady Help of Christians. I now beg to fulfil my promise.

A. Mc. G.

Ireland. The enclosed thanksgiving is for a Mass in honour of Our Lady Help of Christians for the restoration of a person who suffered from serious nervous attacks, and begging a continuation of her protection

Sept. 1910.

M. F.

LIFE OF MARGARET BOSCO

Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.

INTRODUCTION.

The time has come, for the sons of Don Bosco to pay a tribute of most legitimate thanksgiving to the pious woman who was the mother of their Ven. Founder and Father.

These pages are not only destined to perpetuate the memory of Margaret Bosco, and to relate the story of her co-operation in the establishing of her son's charitable work:—they also have as their object to offer to young girls and to young Christian mothers, a mirror of the most perfect virtue both in regard to religion and domestic life.

We have not a picture of extraordinary actions to depict, but simply to relate the life of a humble woman who was constant in the practice of good, vigilant in the education of her children, resigned amid trials, and resolute in the fulfilment of duty.

She was not rich, but her heart was generous to the

point of heroism: she was ignorant of worldly knowledge, but she was skilled in the fear and love of God.

Early deprived of human support, she knew, by the grace of God and the energy of her will, how to accomplish unflinchingly the mission which God had entrusted to her.

The course of her life resembles the course of a limpid stream, which, silently flows along the foot of the hill, refreshing as it passes the plants and flowers growing by the banks, and losing itself at last in the waters of a large river.

Ending her days at an advanced age, Margaret Bosco has left us, not only the embalmed flowers of her virtues, but also the seeds of other flowers which will grow up and flourish after her, and bring forth the most beautiful fruit.

After reading these pages, Don Bosco himself will astonish us less. In them we keep close to the history of Margaret, and if mothers are happy in having such sons, it is also true that sons are happy to have such mothers.

To reproduce a Christian character; to follow from its beginning the formation of a man who by his virtues and by his works is an honour to our century; to offer a model to all mothers and particularly to those who live in the country; to celebrate above all the glory of Him who gives us Christians and Saints; such are the objects of this brief story.

The reader will find the portrait of the "valiant woman" in the Holy Scriptures.

"She hath sought wool and flax, and hath wrought by the counsel of her hands.

"She is like the merchant's ship, she bringeth her bread from afar.

"And she hath risen in the night, and given..... victuals to her maidens.

"With the fruit of her hands she hath planted a vineyard.

"She hath girded her loins with strength, and hath strengthened her arm.

"Her lamp shall not be put out in the night.

"Her fingers hath taken hold of the spindle.."

"She hath opened her hand to the needy, and stretched out her hands to the poor.

"She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments.

"Strength and beauty are her clothing, and she shall laugh in the latter day.

"She hath opened her mouth to wisdom, and the law of clemency is on her tongue.."

"She hath not eaten her bread idle.

"Her children rose up, and called her blessed."

Proverbs XXXI).

CHAPTER I.

The Birth, youth, and character of Margaret.

Margaret was born at Capriglio in the parish of Asti, Piedmont, Italy, (her parents being Melchior Ochiena, and Dominic Bossone), on 1st August 1788

She came into the world the third of five brothers and two sisters, and she was baptised on the very day of her birth.

Her father and mother were but simple peasants, sufficiently endowed with the necessities of life, and

most abundantly with the supernatural treasures of grace.

The example and teaching of these virtuous parents impressed on that tender heart such a sense of duty that during the years of ardent youth, the rule of her conduct was always the Will of God.

Her time was divided between prayer and work. To assist at Mass, to frequent the Sacraments, to hear the Word of God; such were her first and sweetest occupations, such made up her life. The Church was the sole object of her delight, the centre of all her affections.

Endowed by nature with a firm will, guided by great good sense, and above all by the spirit of God, she was able to overcome all obstacles which she met with in her path. The law of the Lord was her supreme law, the sacred barrier which she never broke through.

Upright in her conscience, in her affections and in her thoughts; active, frank, and possessing very clear judgment; fear and hesitation were unknown to her. Whether an affair was serious or of minor importance she always and everywhere displayed her spirited character.

Frankness, combined with prudence preserved her from false steps and protected her virtue. The young girls who were her friends often came on Feast Days to invite her to take some delightful walk among the hills or in the valleys. After six days of hard work a little recreation would surely have been permissible, yet nevertheless Margaret could not bear to be away from her home.

A refusal was always ready, while she knew who to soften it with some good reason.

"You see" she would say to her companions, "I have already been to church, and, as it is a long way off, my walk is over for to-day. I am not strong enough to take another."

And no entreaties could shake her resolution. It can truly be said that she had no other road but that which led to the church.

Who does not know what a great attraction to villagers are the feasts which take place in country neighbourhoods? Everyone understands how readily young people run after such amusements, and delight in dancing as long as they may.

The sad consequences of these dangerous pleasures are often to be deplored.

Some of the young girls of Capriglio, much drawn towards these dangerous gatherings, arrayed themselves in a their finery, and then came to ask Margaret to go with them.

As they were so anxious about it, she came down to speak to them at the door of the house.

"We want you so much! Come, we will all go together" they all cried in a cheerful chorus.

Margaret first looked them up and down with her steady eyes, after an exclamation on their tawdry clothes.

"Where do you wish to take me?" she said with a shrewd smile.

"Why, to the ball, where there will be plenty of people, and lovely music. We shall all pass a very gay evening!"

"He who would play with the devil, will not rejoice with Jesus Christ."

Having said this she went back to the house leaving the girls so dumbfounded that several of them returned home.

Above all, the excellent young girl avoided familiar intercourse with persons of the other sex.

On Sundays, several young men used to wait for her and accompany her to church. She was obliged to walk there alone because the other members of her family used to go to a very early Mass, while she took care of the house during their absence.

It annoyed her a good deal, yet she did not know how to get rid of her unsought escort. To send them away by means of rough words would have irritated them unnecessarily, or might indeed have had the effect of increasing their numbers. She tried the plan of starting earlier than usual.

This expedient succeeded once. But youth is cunning, the ruse was found out, and her tiresome companions came to meet her again just as she was starting.

Margaret did not show herself to be at all nonplussed. After the usual greetings they all started; but Margaret walked so quickly and so firmly that it was necessary to run in order to keep up with her.

Tired by such a walk, and thinking also that it was futile to wear out their lungs in this way, the persecutors stopped short, so that the brave girl got to church alone laughing heartily at the success of her stratagem.

After having heard mass she looked about among the crowd for a feminine companion with whom she could return. Her choice very often fell upon a worthy old woman who was somewhat crabbed and quite ready to snarl at anything that annoyed her. Thus the girl retraced her steps through the fields.

Margaret showed similar energy in all her actions, and naturally in those which concerned domestic affairs. The following fact is a proof of it.

In 1804 during the wars of Napoleon, a troop of German cavalry had camped in the neighbourhood of Ochiea's house. The harvest was hardly gathered in, and the maize was spread out in the sunshine. The soldiers were resting in a neighbouring field and the horses were at liberty to trample on the excellent forage.

At the sight of this invasion, Margaret, who was watching, tried to drive the horses away by her cries, but the dusty animals absolutely ignored her, and went on with their abundant repast.

She then turned bravely to the soldiers who were laughing at her futile efforts, addressing them in her native dialect and asking them to look after their horses better.

The soldiers who understood nothing of her *patois* laughed all the more, and repeated. "Ya, ya."

"It is all very well for you to laugh" pursued Margaret with her hands on her hips. "It does not matter to you if our harvest is consumed. This grain has cost you nothing, but we have toiled hard the whole year so that we might gather it. What shall we have to eat this winter? With what shall we make our *polenta*? Is it because you are stronger than we, that you do this?"

"Ya, ya!" replied the Germans.

That derisive Ya! soon got upon Margaret's nerves: gradually she began to get angry.

Some soldiers approached her and began to speak German, a language which she understood about as much as they understood hers.

To pay them back in their own coin she addressed them with the monosyllable "Bo, Bo", which in her dialect has an affirmative meaning but in a rather jesting sense.

So the conversation went on, after the manner of the person who asks:

"Where are you going to?" and who receives in reply the answer:

"I am carrying some fish."

The "Ya" and the "Bo" clashed, to the great delight of the soldiers. At length Margaret lost patience and ended thus:

"Yes indeed. *Bo* and *Ya*, do you know what it all means? *Boia*, That is, *Rascals*. Yes that is just what you are, coming here to lay waste our fields and pillage our harvest."

This was a declaration of war in due form.

Seeing the futility of her efforts and the disappearance of the corn, Margaret went away to get a pitchfork and began to beat the horses away with the handle.

But as the animals did not seem to feel this argument although it was quite a strong one, she reversed the weapon attacking their backs with the forked end. The troop of hungry beasts ended by leaving the place.

Under different circumstances and specially in time of war, the soldiers would not have borne such proceedings, but on this occasion they yielded with good grace, and, rallying the disbanded horses, they tied them up to the trees in a neighbouring meadow. It would have been too ridiculous to come to blows with a girl of sixteen.

(To be continued).



The charitable prayers of the Co-operators are asked for the following deceased Associates.

M. W. J. Lemass. *Dublin*.

Rev. A. H. Huitink, *Chilton*. U. S. A.

Mr. Patrick Mc. Guigan. *Belfast*.

Mrs. Catherine Saldanha, *Mangalore*, India.

Mr. Peter, F. Lemass, *Dublin*, Ireland.

R. I. P.

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO — Turin, 1910

A. I. S. for the diffusion of the 'Good Press'

Corso Regina Margherita. 176.



History of the Ven. Don Bosco's

EARLY APOSTOLATE.

The notice of readers is called to a volume recently issued by the Salesian Press, Battersea, S. W. Although the *Bulletin* has now been circulated for some sixteen years and has recorded the main events which have marked the development of Don Bosco's work, there had been no really authoritative book in English, which dealt in any complete way with the rise and growth of this work on behalf of the young. The present volume while supplying this need goes a good deal further, revealing many of the wonderful occurrences in the life of the Servant of God and filling gaps which were unavoidable in previous lives.


A recent issue of the *Month* says: A large and handsomely bound volume comes to us from the Salesian Press, Battersea: viz: **The History of Don Bosco's Early Apostolate**. The life of the Venerable Founder is already familiar to Catholic Readers in this country, but here we have an account written by a friend and disciple, who himself lived with the holy man, and witnessed much of what he relates. The story of the first twenty-five years of Don Bosco's apostolate is told in much detail, but it will be read with absorbing interest. The Archbishop of Westminster points out in the Preface the chief lessons of the career of the Ven. Servant of God.

The book is bound in Red Cloth, lettered back and front in gilt, with a Photo of the Ven. Don Bosco as a frontispiece.

Orders may be directed to the Manager. Salesian Press, Battersea, S. W.

Single copies, cloth covers, Four Shillings.

Single copies, paper covers, Three Shillings and Sixpence.



SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of the School is to provide, at a moderate charge, a good Commercial and classical education. The studies are arranged to give those boys who may have a vocation for the ecclesiastical state the education they need. The Curriculum embraces the usual subjects of study essential to a Commercial and Classical education. The boys are prepared for the Examinations of the Civil Service, the Chamber of Commerce, the London Matriculation, and the various branches of the Oxford Local Examinations. 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 Principal. Very Rev. C. B. Macey.

The Salesian Fathers have opened a School for boys at their Farnborough House. A course similar to that at the above school is given. For particulars apply:

The Very Rev. E. Muldoon

Salesian School, Queen's Road

Farnborough, Hants.

A preparatory school for little boys, and Convent School for girls is conducted by the Nuns of Mary Help of Christians, Apply to:

The Rev. Mother

Eastworth House, Eastworth St.

Chertsey, Surrey.