

Salesian Bulletin

No. 32 — AUGUST — 1905

Vol. IV.

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

Sanctus

DA MIHI

ANIMAS CAETERA TOLLE

ST. JOSEPH'S CHARITIES

IN AID

OF THE SALESIAN WORKS OF DON BOSCO IN SOUTH AFRICA

« Blessed is the man who considereth the needy and the poor; in the evening our Lord will deliver him. He will preserve him and give him life and make him blessed upon earth and deliver him not unto the will of his enemies. The Lord will help him on the bed of sorrow ».

Ps. XL. 2-4.



THE subscribers to *St Joseph's Charities*, from the date their names, addresses and donations reach us, will participate in all:

1) The Indulgences and Privileges of Salesian Co-operators.
2) The Spiritual Advantages of the Archconfraternity of Mary Help of Christians.

3) The Masses and meritorious works offered for the Benefactors of the Basilica of the Sacred Heart in Rome.

4) The Holy Mass offered every wednesday for the Benefactors in the Institute Chapel in Cape Town; and the Communions, prayers and meritorious works of the inmates offered that day through St Joseph for the Benefactors to obtain the grace that they pray for, or may stand in greater need of.

Six Masses are said daily in perpetuity for the members of the Association, at the Basilica of the Sacred Heart in Rome. Two Masses are offered at the Altar of the Sacred Heart, two at that of Mary Help of Christians, two at St Joseph's. Don Bosco's venerable name is associated with the two last mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

2620 Masses are said every year for the Benefactors, both living and dead of the Salesian works of Don Bosco in South Africa.

These Benefactors will participate in the prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Oratories, Missions, etc..., all over the world, wherever they are established. A full account of the spiritual Privileges of the Members will be given in the annual Number entitled "St Joseph's Charities."

A donation of half a crown will be sufficient to inscribe any one either living or dead to participate in perpetuity in the Masses as well as in the prayers and good works offered for the Benefactors.

A yearly subscriber of at least three shillings will be entitled to active membership: for one year, of the Salesian Co-operators, and of the Association of Mary Help of Christians; to the spiritual privileges; to the monthly Salesian Bulletin and our Annual "St Joseph's Charities."

Our Benefactors will with their donations help us to save innumerable children in sore need of assistance and education in this southern part of the dark Continent. They will enjoy the consolation of those words of our Blessed Lord: "As long as you did it to one of these my least brethren, you did it to me." MATTII. XXV. 40.

ADDRESS: Rev. E. M. TOZZI, S.C., SALESIAN INSTITUTE, CAPE TOWN, S. A.
P.S. This is the headquarters of "St Joseph's Charities".

THE SALESIAN BULLETIN

Organ of the Association of Salesian Co-operators.

“Oratorio Salesiano” TURIN, ITALY.

Vol. IV., No. 32. AUGUST 15th, 1905.

Registered for transmission abroad.

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Important notice.

Two articles call for special attention from our Readers this month. One of these articles concerns the Salesian Schools, which, coming in the holiday season, will be suitable for those who intend to put their boys to schools, or know of friends about to do the same. Something regarding the school will appear in each month's "Notes and News;" write for information or prospectus.

The second is the article dealing with the **Sacred Heart Schools**, attached to the Church of the Sacred Heart — Served by the Salesians at Battersea. The importance of the elementary catholic schools, in the Metropolis is beyond question, and the importance of keeping these schools in a flourishing condition under the new act of the authorities is equally beyond question. Hence the stress laid on the notice given on another page, to which all Co-operators and Readers are earnestly asked to give their attention — and their aid to the good work implied. Following out the suggestion given in a few past issues, this is exactly in keeping with the promotion of home interests, which in fact, at the present juncture, constitute an urgent necessity.

The Counsels of the Holy Father

The Encyclical letter of Our Holy Father Pius X.

(Continued).

After dwelling on the benefits that flow from Christian wisdom and the ardour of love which lifts us up to God by the practice of virtue, the Holy Father goes on:—

Not indeed that we mean to say that a wicked will and a bad life may not be found along with a knowledge of religion. Would to God that facts did not only too abundantly prove the contrary! But we do maintain that the will cannot be upright nor conduct good while the mind is clouded with the darkness of crass ignorance. A man walking with his eyes open may certainly turn aside from the right road of safety, but one who has become blind is surely a prey to this danger. Moreover, there is always some hope for the reform of evil-living as long as the light of faith is not wholly extinguished: whereas, if, as a result of ignorance, want of faith is added to corruption there is hardly room for remedy and the road to ruin lies open.

How to combat this evil.

Since, then, such dire evils flow from ignorance of religion, and since, on the other hand, the necessity and utility of religious instruction is so great because no one can hope to fulfil the duties of a Christian without knowing

them, it only remains to ask whose duty it is to eliminate this deadly ignorance from the minds of the people, and to impart to them this necessary knowledge. On this point, Venerable Brethren, there can be no room for doubt, for this most important duty is incumbent on all who are pastors of souls. On them by command of Christ, rests the obligation of knowing and feeding the flocks entrusted to them. To feed implies first of all to teach. "I will give you," God promised through Jeremias, "pastors according to my own heart, and they shall feed you with knowledge and doctrine" (1). Hence the Apostle St. Paul said: "Christ sent me not to baptise, but to preach the gospel," (2) thus indicating that the first office of all those who are in any way set to rule the Church is to instruct the faithful.

We do not think it necessary to say more in praise of this instruction, or to show how meritorious it is in the sight of God. Assuredly the almsgiving with which we alleviate the trials of the poor is highly praised by the Lord. But who will deny that a far greater measure of praise is due to the zeal and the labour spent in teaching and exhortation, not for the fleeting benefit of the body, but for the eternal wel-

(1) Jer. III, 15.

(2) I. Cor. I, 14.

fare of souls? In truth there is nothing nearer or dearer than this to the Heart of Jesus Christ, the Saviour of Souls, who said of Himself, through the lips of Isaias: "To preach the gospel to the poor, he hath sent me" (1).

For our present purpose it will be better to dwell on a single point and to insist on it, viz., that for no priest is there a duty more grave or an obligation more binding than this one. Will anyone deny that in every priest knowledge ought to be joined with holiness of life? "For the lips of the priest shall keep knowledge" (2). And the Church does in fact require it most rigorously in those who are to be raised to the priesthood. And why is this? Because it is to them that the Christian people look for the knowledge of the Divine law, and God has appointed them to impart it. "And they shall seek the law at his mouth; because he is the angel of the Lord of Hosts" (3). Thus the bishop, when ordaining, addresses the candidates for orders in these words: "Let your spiritual doctrine be as medicine for the people of God; let them be prudent co-operators of our order, so that meditating day and night on his law, they may believe what they shall read, and teach what they shall believe" (Pont. Rom.).

If this is true of all priests, what shall we say of those who possess the title and the authority of parish priests, and who, by virtue of their rank, and in a sense by contract, have the office

of ruling souls? These, in a certain measure, are to be numbered among the pastors and doctors designated by Christ, in order that the faithful may be no longer as children tossed to and fro and carried about by every wind of doctrine by the wickedness of men, but that doing the truth in charity they may in all things grow up in Him who is the head, even Christ (1).

The Authority of the Council of Trent.

Wherefore the sacred Council of Trent, treating of the pastors of souls, lays down as their first and chief duty that of teaching the faithful. It orders, therefore, that they must speak to the people on the truths of religion, at least on Sundays and the more solemn feasts, and that they must do the same either daily or at least three times a week during the holy seasons of Advent and Lent. Nor is this all, for it adds that parish priests are bound, either by themselves or through themselves by others, to instruct the young, at least on Sundays and feast days, in the truths of faith and in obedience to God and to their parents (Sess. 5, 22, 24). And it is further ordered that when the Sacraments are to be administered a simple explanation of their efficacy is to be given in the vulgar tongue to those who are about to receive them.

These prescriptions of the sacred Council of Trent have been shortly summed up and more clearly defined by our predecessor Benedict XIV. in his Constitution *Etsi minime* in the follow-

(1) Luke iv, 18.

(2) Mat. II, 4.

(3) Mat. II, 4.

(1) Eph. IV, 14, 15.

ing words: "Two chief obligations have been imposed by the Council of Trent on those who have the care of souls: first, that they address the people on divine things on feast days; and second, that they instruct all the young and the ignorant in the rudiments of the law of God and of the faith." Rightly does that most wise Pontiff make a distinction between these two duties of the sermon, commonly called the explanation of the Gospel, and of giving instruction in Christian doctrine. For it may be that there are some who, to save themselves trouble, are willing to believe that the explanation of the Gospel may serve also for a catechetical instruction. This is an error which should be apparent to all. For the sermon on the Gospel is addressed to those who ought to be already instructed in the rudiments of the faith: It is, so to say, the bread that is broken for adults. Catechetical instruction, on the other hand, is that milk which the Apostle St. Peter would have the faithful desire with simplicity as newly-born children. The task of the catechist is to take up one or other of the truths of faith or the Christian precepts, and to explain it in all its parts; and since the scope of his instruction should be the amendment of life, he must necessarily institute a comparison between the things which God commands and what men really do: after this he should, making use of appropriate examples, skilfully selected from the Holy Scriptures, Church History, and the lives of the Saints, persuade his hearers and point out to them how they are to shape their conduct, con-

cluding with an efficacious exhortation in order that they may be moved to shun and detest vice and to practise virtue.

We are aware, indeed, that some disdain this office of catechist, because it is commonly held in little esteem, and because, perchance, it is not likely to win the applause of the people. But this, in our view, is the judgment of those who are led by vanity rather than by truth. We are quite willing to admit the merits of those sacred orators who dedicate themselves with genuine zeal to the glory of God by the defence and maintenance of the faith, or by sounding the praises of the Saints. But their labour presupposes labour of another kind, that of the catechist. Where the latter is wanting, their foundations are wanting, and their labour in vain who build the house. Too often it happens that ornate sermons which win the applause of crowded congregations, serve only to tickle the ears, and in no wise touch the heart. Catechetical instruction, on the other hand, plain and simple though it be is that word of which God Himself bears witness through Isaias: "And as the rain and the snow come down from Heaven, and return no more thither: but soak the earth, and water it, and make it to spring and give seed to the sower, and bread to the eater, so shall my word be, which shall go forth from my mouth: it shall not return to me void, but shall do whatsoever I please, and shall prosper in the thing for which I send it." (Isaias IV, 10, 11).

(To be continued).

SCHOOL - RE-OPENING.

The New Term at the SALESIAN SCHOOLS

(Commences on Sept. 2nd)

Though having as its principal object to provide a classical education for those boys who may desire to study for the priesthood, the **SCHOOL CURRICULUM** includes the syllabuses of the College of Preceptors, Oxford Junior and Senior Locals, Civil service and London Examinations.

A view of the School is given here, and is to be found, as a rule, on the last page of the *Bulletin*; a large garden and playground are attached.



Salesian School, Battersea, London, S. W.

The religious education receives the most careful attention. The diocesan Inspection is held every year, and the School has been reported on as follows:

June, 1904. *"This school is taught thoroughly and with great care. The boys know their Christian Doctrine well; their explanation of it was very clearly given. It was a great pleasure to examine them, especially the upper classes.*

F. G. WILDERSPIN
Diocesan Inspector.

June, 1905. *It was a pleasure to examine the boys of this school. They are taught so thoroughly, and evidently very much appreciate their religious instructions.*

F. G. WILDERSPIN
Diocesan Inspector.

The successes of the public examinations will be given later on when the official lists are published, Last year the percentage of passes was over ninety.

For terms, prospectus and other particulars apply at once to:

*The Very Rev. C. B. Macey,
Salesian School,
Surrey Lane,
Battersea, London, S. W.*

A school for boys, with a course similar to that given at the above, is attached to the Salesian Institute at Farnboro. Additions and alterations have lately been completed, and the school can now provide more ample accommodation.

Apply to:

*Rev. E. Marsh,
Salesian Institute,
Queens Road,
Farnboro, Hants.*

A preparatory school for little boys has been opened by the Nuns of Mary Help of Christians at Chertsey on Thames. The situation is rural and the delightful river-view at Chertsey is too well known to need comment. It has the advantage also of being within easy reach of London and the boys may be afterwards transferred if so desired to the Salesian School at Battersea.

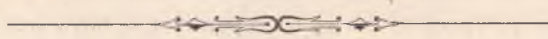
Communications to be addressed:—

*The Rev. Mother,
Eastworth House, Eastworth St.
Chertsey, Surrey.*

Arrangements can also be made through the Very Rev. C. B. Macey, as above.

To All Co-operators and Readers.

Sacred Heart Schools, Battersea, London, S. W.



The above are the parish schools attached to the mission directed by the Salesians at Battersea, London—quite distinct from the Salesian Schools with which readers are familiar. In common with other Non-Provided Schools, they have been found to be seriously defective in the survey ordered by the London County Council, on its taking over the Schools. This authority has accordingly given formal notice, that within a certain time, specified alterations and improvements must be carried out, if the schools are to be considered suitable for the purpose of elementary education.

At the cost of great outlay, the managers had, only during the present year, been compelled to enlarge the boys' and infants' departments; but a much larger outlay will be entailed in the carrying out of the alterations and repairs required by the Education Authority, an outlay estimated roughly at £1200. These requirements are officially stated as follows:—

Boys' department.

- I. To increase the size of the skylights in the small classroom, to fix the electric fittings in a more permanent manner, or to provide gas pendants fitted with incandescent burners.
- II. To renovate the old lobby, to form a new window in same and to fit up three tiers of rails and pegs on the walls.
- III. To provide a range of two basins for the lavatory accommodation.
- IV. To fence off the playground and to form separate entrances for boys and girls and infants.
- V. To provide in the playground a drinking tap with slate back, zinc cups and basin, and to lay on water from the main service-pipe.
- VI. To put a vent space at the back of the offices.
- VII. To carry the vent from the drain up the gable walls sufficiently high to prevent any possibility of drain air entering the windows.
- VIII. To put an automatic-flush to the urinal.

Girls' department.

- IX. To provide additional two arm gas pendants, and to fit all with incandescent burners.
- X. To remove the lavatory and cupboard to mezzanine floor (at present occupied by the water-closets), and to provide a range of three lavatory basins.
- XI. To take down and to clean the two lavatory basins in the cloakroom, to provide new fittings and waste for same and to re-use for boys.

XII. To restrict the use of the small room off the landing (at present used as a cloakroom and lavatory) to cloak accommodation only.

XIII. To remove the door from the mezzanine room (opening on to the half landing) and leave opening only.

XIV. To provide an emergency staircase at the north-east end of the schoolroom and to form a passage-way where the infants' offices are to be removed.

XV. To fence off the playground so as to separate the boys from the girls and infants; to provide in the playground a drinking tap with slate back, zinc cups and basin, and to lay on water from the main service pipe.

XVI. To remove the bookstall from the corner of the playground.

XVII. To build new offices in the playground.

Infants' department.

XVIII. To increase the size of the windows, to fix electric light fittings in a more permanent manner or to provide gas pendants fitted with incandescent burners.

XIX. To utilise space under the girls' stair for cloak accommodation.

XX. To fit a range of three basins at the side of the girls' stairs for the lavatory accommodation.

XXI. To renovate the teachers' room, and to put same into proper order.

XXII. To build new offices in the playground.

All departments.

XXIII. To provide 12 in. by 12 in. tobis fresh air inlets.

XXIV. To form stone or concrete hearths, to build separate brick flues, and to provide approved pattern open fire stoves.

XXV. To make all external doors and classroom doors to open outwards.

XXVI. To divide each long room—boys', into two classrooms for 48 and 40 respectively; girls', into three classrooms for 40 each; infants', into three classrooms for 45, 35 and 45 respectively.

XXVII. To make good the walls and stonework.

XXVIII. To relay the defective flooring with new.

XXIX. To paint and to distemper and to execute the minor repairs.

XXX. To put the drains into a sound condition.

It will be evident to any reader that a great deal has to be done, and that the expense will be great in proportion. The Co-operators, who take upon themselves to give what aid they can in support of the works of the Salesian Society, cannot do better at present than help the Salesians at Battersea out of this difficulty.

In order to raise part of the sum required a bazaar will be arranged in the course of some months. Those who cannot send offerings of money, may be able to give articles of clothing or fancy work, or other things suitable for purchase. Any subscriptions or offering will be most welcome.

All communications concerning the above to be addressed to the

Very Rev. C. B. Macey,

Surrey House, Surrey Lane,

Battersea, London, S. W.

Don Rua's Representative in America

(Extracts from his Secretary's Correspondence)

(Continued)

In Ecuador.

At Quito — Painful reminiscences

In going through the city we passed in front of the *Protectorado*, another of Garcia Moreno's good works.

It is the finest building for Arts and Trades in the city and to the readers of the *Bulletin* it is not unknown; our Fathers had the management for nine years, increasing the accommodation, enlarging and improving the workshops, making it not only the first establishment in the capital of Ecuador, but worthy of a place in any European city. There, by a system combining theory with practice, the boys speedily acquired the information necessary to secure a certificate of efficiency and thus take an honourable position, and the large number trained there was an ample reward for any sacrifice. There, many orphans and deserted children received, together with a sound moral and religious education, all the necessaries of life, and were taught a trade by which to earn their own living. How many youths, who would otherwise have ruined themselves and have been a danger to society, being gathered together in this institution, gave the best hopes for the future! How many victims did not the *Protectorado* save from crime, too often the result of ignorance, idleness and destitution! The best proof of God's blessing on this work was seen in the large number of pupils and their grateful and constant attachment to their school and to their superiors. And the superiors on their side, filled with zeal, thought no labour or expense too great to improve their methods for the benefit of the pupils. This work was certainly not pleasing to the enemy of all good

and to his followers; therefore strangers were bribed to make complaints of unfair competition, of sectarian education, of meddling in politics, until the revolution broke out, and at midnight on August 24th, 1896, unknown to the people, our brethren, without any reason alleged and without any opportunity of defending themselves, were hurried away, having to traverse, amidst many dangers during forty days, the forests of Paylon.

A brief account, entitled "Our Missionaries," detailing the painful vicissitudes of this journey into exile, was brought out by Fr. Francesia.

General Alfaro was in those days, the supreme arbiter of life and death at Guayaquil; on reaching that place, confiding in the testimony of their conscience, and in that Higher Power which breaks the iron sceptre of earthly tyranny, which fears not the storms of persecution or the thunders of human vengeance, our poor exiles relying upon God and their conscience, presented themselves in the person of their Superior before this dictator. The captain of the port and the Italian Vice-Consul accompanied them. The General listened, made some remarks, and finally, convinced by the replies of Fr. Calcagno and not knowing how to justify the work of his emissaries, concluded by regretting that they had not met in Quito, promising at the same time to see the Salesians righted. Fr. Calcagno, with his companions, left for Lima, but the Salesians of Riobamba, who were also on the road to exile, were recalled and God made use of them to preserve Don Bosco's work in the Republic dedicated to the Sacred Heart. When the Father Visitor arrived he found six houses, independent of the Government; but the *Protectorado* with its

former extensive workshops exists only in name ; the pupils went on decreasing, through the continued changes of masters and machinery. God grant that this great institution may attain the end for which it was erected with so much love by the hero of Ecuador, Garcia Moreno.

The new schools.

Our new House faces the *Protectorado* at the foot of a pleasant slope ; there the Salesians have built a school, which accommodates 200 boys divided into various classes and workshops and have constructed a small Church which was needed in this part of the town. Fr. Albera blessed a small tannery, a work but little known before the arrival of the Salesians. The Governor of the city and his wife were the patrons and not only were eloquent in praise of the Salesians, but most generous in their contributions to the good work. May God reward them for their charity!

Fr. Albera, having blessed the various departments of this industrial establishment, spoke as follows : "Gentlemen, we have taken part in a great work; I call it great, because every act blessed by religion and inspired by charity is great ; and can there be a grander work than that of helping poor neglected boys, left to themselves often without a roof to cover them? These boys, the hope of the future, who may be the consolation or the scourge of their country and of the Church? Orphans and deserted! Who does not feel the sadness of these words, more especially when calling to mind a mother's tenderness and care for us! Nothing but desolation and sorrow surrounds these waifs, who will supply that which is wanting? You, my dear Co-operators, so full of love for these poor children ; you will be generous in your offerings ; by your disinterested charity you will become fathers and mothers to them ; you will secure to them a peaceful and honourable future ; a future, strengthened by labour, ennobled by learning ; consoled and made happy for eternity by religion. You will be the fathers and mothers of thousands of orphans who by the charity of your compassionate hearts will be maintained and educated as good men and true Christians."

At Quito all show a great interest in the work of the Salesians ; all willingly contribute to the building of the House of Charity, as it is usually called, which is rising slowly, indeed, but every day adding to its size and to the number of boys who find shelter there.

Fr. Albera gladly paid his respects to the St. Francis of Sales of Ecuador, Viz to the amiable and gentle Mgr. Gonzales, a real father to the Salesians, especially during the Revolution and their time of exile. We were also graciously received, as I said before, by the President of the Republic, by the Son of Garcia Moreno and by many other eminent persons, who surrounded our Superior during the musical and literary entertainment, carefully prepared and successfully carried out. The Brothers of the Christian Schools invited Fr. Albera to say Mass for them, and on leaving the Church, by a delicate attention, they introduced him to the cheering crowds of their 1300 pupils, two of whom read an address, thanking Fr. Albera for the good done by the Salesians who have for so long acted as Chaplains and confessors to their establishment.

As usual there is plenty of work to be done ; the Director teaches a class, preaches in the public church, hears many confessions, and the others do likewise. May God send here many and good labourers, otherwise the abundant harvest cannot be gathered in.

Farewells — Groundless fears.

Fr. Albera was not well, the lofty situation of the city of Quito producing the same results as La Paz ; difficulty in breathing, severe headache. Our stay could not be prolonged ; the end of July was approaching and on the 30th we had to go on board the steamer leaving Guayaquil for Colombia. Accompanied by the Director we proceeded on horseback to the last house we had to visit ; which we reached in a few hours ; this was the former novitiate of Sangolqui, which contained thirty or more novices on the night of banishment. How sad were the consequences of that unfortunate night!

We returned to Quito making use of the

various means of transport ; coach, horse and train, hastening on our way to Guayaquil, so as to catch the boat. On the last day we spent fourteen hours in the saddle, under a broiling sun ; in one place finding the roads very bad we entered the forest to obtain also a little shelter from the burning rays of the sun. We lost our way and seeing a hut (Fr. Albera being a little distance in front) I called to enquire if we were on the right road to Huigra.

— “Yes, Sir,” replied a fierce-looking man with a long, thick, white beard and he added : “Will you have a drink ?”

— “No, thank you,” I replied; but not seeming to have heard, the man entered his hut, opened a bottle and poured out a large glassful, saying :

— “Take this effervescing drink, it will do you good.” I persisted in my refusal, as it seemed strange that in such a place, a man, whose appearance was not reassuring, should offer me a drink, and I said to myself. “If this were really an effervescing draught, why did he not open the bottle in my presence ;” so I persisted in my refusal, alleging various reasons.

Meantime Fr. Albera, having lost sight of me, turned back and the man offered him the draught I had refused. I hastened to reply that the Superior was not thirsty, that he had recently taken some refreshment, that it might do him harm, etc. But Fr. Albera, suspecting nothing and being really tormented with thirst, in spite of my affectionate remonstrances, accepted the glass and eagerly put it to his lips. At that moment I was most anxious to prevent his taking the draught, but fearing to offend the man, it ended in my taking a part of the beverage. After leaving the hut I confided to Fr. Albera my fears as to the risk we had run ; and we went on our way trusting in God ; under this man’s repellent exterior was hidden a kind and charitable heart and doubtless he also had experienced the thirst from which we were suffering and thus had compassion on us.

Another act of charity — Journeying to Colombia.

The next day another act of kindness demonstrated once more the loving care of Divine Providence. At Huigra we slept under a

miserable tent ; in an unfinished wooden house we said Mass, that real comfort to the missionary and more especially to us unaccustomed to such a hard life.

Having dismissed our guide and changed our clothes we took our seats in the train ; the nearer we approached to the sea-coast, the more we realised the power of the sun’s equatorial rays. It was two o’clock in the afternoon and the carriage was like an oven ; the train stopped for half an hour and I proposed to Fr. Albera that we should get out and take some refreshment. He replied that he could not take anything, except perhaps a cup of hot broth, which we could not hope to find there. With my head resting on my hand I was considering what could be done, as it was late and we had not tasted food, when I heard some one knocking at the carriage door ; it was a girl, bringing two cups of broth, whilst a lady, on a balcony at some distance, kindly invited us to accept it. Fr. Albera, smiling, asked me if we could safely take it ; I did not answer, but took the broth at once ; it was an excellent restorative and a fresh proof of God’s loving care.

At Guayaquil our Fathers had prepared several boys for their First Communion which they received from Fr. Albera. The following night we were disturbed by several fires which broke out, destroying many houses near our School, in addition to the twenty-six which with several Churches were burned a fortnight earlier.

From Callao we received news of the arrival of the Steamer *Colombia* which was to take us to Panama, and having bid adieu to our brethren and the boys, we made preparations for our departure : this was to be our last experience, for three days only of the Pacific Ocean, and all wished it might be true to its name. Waving our farewells, we quitted the Republic in which we had sojourned for two months and which has cost our Salesian Society so much in toil and money and in addition the sacrifice of valuable lives ; may these prove lasting bonds attaching us to this generous nation, to which Don Bosco, when dying, sent his blessing with his own apostolic labourers.



PERU



A new foundation at Cuzco.

Some account of the ancient Capital of the Incas and its Temples.

Cuzco (Peru) March 15, 1905.

Very Rev. Don Rua,

In my last account I said that, in compliance with your wishes, the new house promised to Cuzco would be established as soon as possible. I wrote therefore to the Bishop Mgr. G. A. Falcón that, in the first fortnight of February, the Salesians, destined for the new foundation, would set out for the city where he resides. The good Bishop replied in a letter full of kindness, saying "Thanks be to God and to Our Lady Help of Christians for this great benefit to our diocese. We trust, by the help of God, that all obstacles may be overcome... my heartfelt thanks to your Very Reverend Superior, Don Rua."

So on the 10th February, with some fresh recruits for Arequipa, we set out *in nomine Domini*. At Arequipa we remained a week. And here special praise is due to the Committee of the Lady Co-operators of this city who, during the past months, have exerted themselves efficaciously for the completion of the beautiful Sanctuary of Mary Help of Christians; though not yet entirely finished it is open for the Church services and is well attended.

Towards Cuzco.

On the 21st February we set out for Cuzco. The journey there consists in one marvellous and

continual ascent, but it would be useless to spend time in describing what the readers of the *Bulletin* have doubtless read in the accounts written by Mgr. Costamagna and Fr. Gusmano. But in gratitude I must not omit to notice the cordial reception which greeted us everywhere.

From Sicuani, where the good parish priest overwhelmed us with kindness, the country grows more beautiful; the fertile valley, watered by the river Vilcanota, abounds in fields of grain, potatoes, beans, etc., until the stream disappears at our right on its way to irrigate the rich valley of Orobamba, afterwards joining the river Amazon. On the left the little Guatanay accompanies us the whole way, finally flowing through the centre of the city of Cuzco.

Along this route we noted the varied scenery, the numerous and beautiful country-houses and the fertility of the soil. The natives still employ primitive methods in tilling the ground, that is, they only scratch the surface sufficiently to cover the seed which, owing to the richness of the soil in fertilizing mineral and vegetable substances, soon yields an abundant harvest. With improved methods of cultivation and the introduction of other forms of vegetation, especially timber trees, what an abundant profit might be obtained! The high road we traversed would compare favourably with roads in Europe.

At Hurcos, whilst we were changing mules and taking a mouthful, the Parish Priest of this provincial capital came to beg of us to rest awhile at his house, as His Lordship had desired him to give us a solemn reception. Though unable to accept his pressing invitation, the local band greeted us with cheerful music and accompanied us with its melodies until our carriage disappeared from their sight.

The same reception awaited us at San Sebastian, where the young parish priest also

begged us to stay with him, but having offered him our thanks, the mules carried us more swiftly towards Cuzco.

The arrival.

For some time we had been contemplating in the distance that city formerly so powerful, and celebrated for its long line of Emperors, its art treasures and fabulous wealth. The site is enchanting. Above the houses rise the towers of its ancient and splendid churches, some of

Finally we were met by his Lordship the Bishop. The good Prelate was awaiting us on the balcony of the Episcopal Residence and received us with such demonstrations of joy that we were profoundly touched. Here were assembled many of the Canons, the Dean of the Chapter, and two Senators who had done so much to bring the Salesians to Cuzco; a deputation from the Catholic Union, another from the Ladies of the Propagation of the Faith, in one word the *élite* of the city. His



The ruins of the temple of priesto Cuzco (Peru).

them formerly pagan temples, mausoleums of the Inca dynasty. Occupied with these thoughts we reached the station, thinking to make our entrance quietly; but instead we found a group of distinguished ecclesiastics, members of several religious communities and persons of the best society who had come to welcome the poor sons of Don Bosco; they accompanied us in procession to the Bishop's Palace whilst a crowd of people cheered for Don Bosco, Don Rua, his sons and the worthy Prelate who had worked so hard to obtain from you, this foundation; at the same time flowers were rained upon us from the street and from the windows *en route*:

Lordship expressed his satisfaction in words of affection and gratitude to your Reverence, to the writer of these lines and to all the Salesians present, whilst with fatherly kindness he offered us his help and the use of his house. For the time we gratefully accepted both. Whilst guests of the Bishop, the Director and I began our search for a house where we might begin our work and very soon we found one.

Historical notes.

The city of Cuzco, the ancient Metropolis of the famous empire of *Tahuantinsuyo*, was founded by the first Inca, Manco-Capac, probably towards the beginning of the 11th Century, on

the banks of the small river *Guatanay*, on an extensive, fertile and lofty plateau.

This celebrated city contained more than 250,000 inhabitants, being the capital of the vast Empire, extending from the kingdom of the *Shiris* to the river Maule in Chili and consisted of that immense territory which to-day includes the Republics of Ecuador, Peru, Bolivia and Chili. The splendour of its temples, the solidity of the buildings, its flourishing civilisation and its progress in all branches of the arts and manufactures, so excited the admiration of its conquerors the valiant Spaniards, that they honoured it with the name of New Toledo and later on, from its conquests, its laws and its military and religious renown they likened it to the proud city of Rome.

Of its ancient monuments some are celebrated, especially the temple of the Sun, the palaces of the Incas; the magnificent astronomical Observatory of Pisac, the great bath of the Inca made of a single gigantic stone close to the Lake *Titicaca*, at the spot where rises now the celebrated Sanctuary of Copacabana on the frontier between Bolivia and Peru.

The Sacsay-huamán.

The monument of *Sacsay-huamán*, the ruins of which give some idea of its extraordinary size, was an immense fortress situated on a rock which dominates the whole city. A worthy citizen of Cuzco, Doctor Fernando Pacheco, told us that this fortress was constructed of enormous blocks of very hard stone, of various dimensions placed one on the other without cement and presenting the appearance of a cyclopean work. The size of many of these blocks exceeds twenty-five feet in length, nine in width and three in thickness. But that which chiefly excites admiration is the perfectly polished surface and the way in which the stones are laid so closely that you could not insert the blade of a knife, or even the point of a pin in the interstices.

The approaches were defended by impassable breastworks 450 yards in length and each had its drawbridge. A bastion protected the entrance to these breastworks and from the oblong walls rose three towers. The largest of cylindrical form was for the safe-keeping of the treasury of the royal house, and of the Temple of the Sun, during the disastrous period of civil war and foreign invasion; the

two others, at each end, were square and divided into many chambers for the soldiers of the State. These towers, by subterranean passages, communicated with each other and also with the royal residence and with the temple of the Sun.

At a short distance from the citadel, there is a large mass of slanting rock, with a somewhat deep cavity, known as the *Smooth Stone of Rodadno*; the inhabitants go there to slide like the Russians in their gardens in the joyous days of Easter. From the highest point of the fortress may be seen an enchanting prospect in which the frowning rocks, the floral verdure of the valley and the splendid view of the city all unite in one harmonious whole, under the pure azure of these skies.

The "Temple of the Sun".

With much pleasure we visited these splendid ruins, and we admired also the remains of the great and magnificent Temple of the Sun. On a portion of the site of this temple is built the Convent of St Dominic and the religious living there received us with much cordiality.

The famous *Inti-huasi*, House of the Sun, writes Pacheco, was the pride of the Metropolis and the wonder of the Empire of the Incas.

This superb edifice occupied a considerable area nearly 700 feet in circumference, surrounded by a stone wall. Both inside and out, under the roof, or at the top of the walls there was a band of gold a span and a half in depth.

The inside was a veritable gold mine. The roof was hung with a cotton fabric artistically embroidered in various colours, presenting the appearance of a thatched roof, but all the walls were lined with plates of the purest gold, some forming shrines and others windows. On the eastern wall was an enormous piece of sculpture representing a man's face surrounded with rays, as the sun is usually depicted, all of solid gold profusely ornamented with emeralds and other precious stones. Situated opposite the eastern entrance, every day the first rays of the sun falling on the sculpture lighted it up with a thousand sparkles, which illuminated the whole sanctuary with a splendour that seemed supernatural, whilst the golden ornaments on wall and roof were clothed in turn with a garment of brightness. In the figurative language of these people, gold is a tear-drop from the sun! On each side of the golden image of the sun, the

embalmed corpses of the Incas are seated, each on a seat or throne of gold.

Adjoining the temple there was a large stone portico, beautifully carved and ornamented at the top with a golden cornice, which served as a vestibule to several small Chapels. The largest was dedicated to the Moon, of which the representation was engraved on a large sheet of silver, with a woman's face, as the Mother of the Incas and covered almost the whole of one of the walls of the Chapel; all the ornaments were of silver in order to resemble more closely the pale white light of the nocturnal planet. On each side of the Inca goddess were arranged the mummies of the legitimate wives of the Incas.

Another chapel, dedicated to an infinite number of the Stars which form the brilliant retinue of the Sister of the Sun, had a door of silver and the hangings of the roof were blue with white spots, like shining stars.

A third, also decorated with gold, was that of the terrible minister of celestial wrath: Thunder, Lightning and Thunder-bolts, called generically *Il-lapa*.

A fourth chapel was dedicated to the Rainbow, whose brilliant arch adorned the walls with such bright and natural colours as to seem a real bright rainbow....

Lastly, near these chapels, there was a splendid hall, all covered with gold, which served as the sacristy of the Pontiff *Huillac-Huma*, who was almost always a member of the royal family. This hall was also used for the assemblies of the principal Ministers, who, presided over by the same pontiff, arranged all the offices relating to the sacrifices, victims, feasts and religious ceremonies. The dwellings of the numerous priests, and even of their servants were richly furnished and provided with everything necessary for the splendour of the religious services.

In the great nave of the temple there were twelve large vases of silver, full of maize; of silver and gold were also the censers for perfumes, the lavers for washing the sacrificial victims, the subterranean pipes which brought

the water to the various dwellings, the stand for offerings and everything else belonging to the service of religion.

The gardens, so called of the *Sun*, contained not only artistic imitations of little trees and flowers of natural size, but also of many birds beloved by the Incas, who delighted in collections of the animals of the country, represented in their natural form, of which the most remarkable was the *Llama* with its golden mane, so dexterously executed that the value of the precious metal did not exceed that of the art displayed. The tools used in cultivating the gardens were also of gold and silver.



The ruins of the temple of Sole Cuzco (Peru).

These recollections and the sight of the ruins of this wonderful place recalled the words of Col. O'Leary who, in a letter of 1825, wrote "Cuzco interests me greatly... Her history, her legends and her ruins are enchanting. This city may justly be called the Rome of America. The gigantic fortress on the Northern side of the City is its Capitol, the Temple of the Sun its Coliseum. *Manco-Kapac* was its Romulus, and his brilliant successors and captains may be compared to Augustus, Marcus Aurelius, Caesar, Pompey Belisarius and Rienzi.

(To be continued).





The Salesian Schools.

A full notice of these schools is presented to the readers on another page. The examination week came down at last—the long expected,—the anxiously awaited. The boys seem to have acquitted themselves very creditably at the papers; we hope the results will verify their anticipated successes, and put them in form for a harder trial at something higher next year.

With the last session of the examination time—table the scholastic year closed, as far as work was concerned and the prize day followed immediately. The distribution was made by the Very Rev. Fr. Provincial amid the customary eagerness and expectation, satisfaction and congratulation, and may be, a pathetic touch of disappointment and despondency. The latter, however, was not very evident and even had it been, the boyish glee and high spirits inseparable from the eve of holidays completely quenched it. The athletic (cricket) awards were allotted at the same time.

The programme, which included select music by the school band, was opened and closed by addresses from the junior and senior forms respectively. Amid so many deserving recipients, no exception can be taken to our mentioning the top boy, who received an additional prize for the distinction of not losing one class mark throughout the year. *S. Frau!o* Bright honours fell to him as well.

At the closing Fr. Rector spoke to all the boys, commenting favourably on the past year's work as compared with its predecessors and hoped that continued progress would be the note of the new year's work; some short

holiday advice was followed by a hearty cheer for the Rector.

The day for re-opening is fixed for Sept. 2nd. We hope that arrangements for admission of new pupils will be made if possible in time for a full year's course;—a good start is half the work.

Audience with the Holy Father, Don Rua and some Salesians in Rome.

The Very Rev. Don Rua, the Superior General of the Salesians and the Co-operators, had gone to the Holy City last May, in order to be present at the Eucharistic Congress, and the celebrations at our own House at Rome, which was keeping its twenty-fifth anniversary; while there he sought an interview with the Holy Father, who with great kindness fixed the 14th of June for the day of the audience.

At half past ten that morning our Superior General was received by Pius X. who conversed with him in the most friendly manner for about half an hour. His Holiness touched on many points concerning our pious society, showing plainly how much he desires that Don Bosco's work should flourish more and more. Don Rua presented several requests for different favours, to all of which the Vicar of Christ very readily assented, and told him to convey the Apostolic Benediction to the Salesians, the Nuns of Mary Help of Christians, their pupils and all the Co-operators.

The discourse then turned to the Congress of Sacred Music held lately in Turin, and in which some members of our Congregation

played an important part. The Holy Father said he had received full details of the meetings and was greatly satisfied with the results. Our Superior General then asked if he might present to His Holiness some of our associates, among whom was our Procurator General, the Rev. E. Coppo of the Church of the Transfiguration at New York, Rev. P. Lamberti from Brazil, and a Colombian priest Rev. Rudolph Fierro.

The Pope was very pleased to receive them all, and when Fr. Coppo was presented His Holiness greeted him with:

"Oh, you come from the land of dollars."

"Yes, Your Holiness, and our countrymen in New York have made me the bearer of seven hundred dollars, as a pledge of their devotion to the Apostolic See. They have been collected by subscriptions through the medium of our weekly paper, for which as for all the subscribers, our students and benefactors I would ask a special blessing."

"With all my heart," replied the Pope.

Very appropriately here the Holy Father then spoke to all on the many wants of the Holy See, and how much he stood in need of the offerings of the charity of the faithful. Then recalling some past incident with remarkable clearness of memory the Pope asked Fr. Coppo for some particulars concerning the College at Troy.

"How many students have you?"

"About seventy, Your Holiness."

"Well done, I am glad to hear it, for you have doubled the number. A year ago when Your Archbishop was here he told me there were thirty-five."

Other points then brought the conversation to Colombia, and when Fr. Rudolf Fierro, a Colombian, was introduced, the Pope asked with much interest:

"How is the General?"—meaning the President of the Republic. Fr. Fierro, recovering from the emotion which he felt on being for the first time in the presence of the Pope, replied:

"General Reyes is quite well; he is doing his utmost for the welfare of our nation, making the Catholic Religion the basis of all his methods. When he heard that I was coming to Rome he bade me offer you his salutation, to thank you for the Apostolic Delegate, to whom the state is already greatly indebted, and to ask

for a special blessing on the Republic over which he presides."

"Most willingly" replied the Pope. "The general is an excellent man, under whom the Republic will prosper. I have great esteem for him."

It is well known that before accepting the government of Colombia, General Reyes went to Rome to receive the Pope's blessing.

The Holy Father then referred to Don Bosco's works in those parts, remarking that very many bishops and archbishops are continually asking him for the Salesians: but knowing the scarcity of the labourers compared with the harvest, he can but refer them to Don Rua. "But all the same," the Pope added, "the most necessary cases must be supplied."

Each of those present then drew near to kiss the Pope's hand and with his blessing on themselves and benefactors the audience ended.

East Hill Wandsworth, London, S. W.

The Rev. Rector at East Hill announces progress—to some extent; his committee for the building of the new Salesian Church is hardly drawing breath, and the efforts of the members have been successful so far as to bring the day of the laying of the foundation stone within mentioning distance. That of course by no means proves that the financial burden is lifting; on the contrary while it is a question of plans and discussions no great expense is incurred; but when the building operations are in progress, the matter of finance is then a most weighty one.

The Co-operators at East Hill would appeal to the members of the association in whatever part of the world to come forward and help in the struggle to provide the much needed church as speedily as possible. To a few anonymous donors, the Rector would here offer his hearty thanks, and would urge others to follow the lead given by them.

About this time last year, a new church was opened within the precincts of the Wandsworth Prison for the Catholic men undergoing their sentence. The Salesians at East Hill have the chaplaincy of this, and it was indeed mainly through the efforts of the chaplain, supported by powerful advocates that a separate chapel for Catholic services was allowed and built. In this

chapel, perhaps unfortunately, Catholic men from the three sister countries, England, Scotland and Ireland, receive the comforts of religion, and are influenced by those means, familiar enough to them once, but in most cases long since discarded and forgotten.

This chapel is still in want of several of the usual church ornaments, particularly Stations of the Cross, and a statue of St. Joseph. It may appear that this need is quite a local one, or the work exclusive in its character; not at all: a man may come in there at any time from your very town or neighbourhood, so that it is a general rather than a private concern. The Rev. Chaplain would welcome offerings or presents for the prisoners' chapel, and particularly invites them towards a set of the Stations of the Cross and a Statue of the Sacred Heart.

Address to

96, North Side

Wandsworth Common, S. W.

Rome.—Celebrations.

Our Institute at Rome must surely be congratulated on the brilliant success of the celebrations for its twenty-fifth anniversary. Including the days of the exhibition of work done in the professional schools the festivities stretched over the interval from May 26th. to June 11th.

The Holy Father had sent his blessing some time previously as soon as the year had begun, and during the celebrations he sent another communication. His message ran:—

To the beloved Sons of Don Bosco their benefactors and pupils, in the twenty-fifth year of the foundation of the work at the Castro Pretorio in Rome, assuring them of all heavenly blessings in return for the good accomplished by their means We impart with all our heart the Apostolic benediction.

PIUS PP. X.

On May 26th a Salesian Conference was held. Archbishop Cagliero gave the address to an immense concourse of Co-operators, ladies and gentlemen, and none better than he, the Apostle of Patagonia, could dwell on the works of Don Bosco whether at home or afar.

On May 27th the Very Rev. Don Rua, our Superior General arrived in the Holy City and on the following day, keeping the feast of Mary

Help of Christians, he gave Holy Communion at the Community Mass to an almost unending stream of communicants. His Grace Archbishop Cagliero pontificated at the Solemn High Mass and Vespers and His Eminence Card. Cavagnis gave Benediction. On the next day the school's exhibition of works was inaugurated. Don Rua presided, supported by Prince Massimo, Commendatore C. Aureli and several distinguished persons of the Roman laity. When Fr. Tomasetti, the Director, had read a preliminary paper, Don Rua rose for the opening. Great silence prevailed and all sought to catch his words. But before opening the exhibition he very appropriately related an episode in Don Bosco's life.

"The servant of God, he said," was travelling by train with several persons, to whom he was unknown, when the conversation came round to his own Institutes. He sat listening and silent. The general sentiment was sympathetic, if not inclined to admiration for the work of the humble priest, but there was one who seemed disposed to mock or distrust and even to venture on some incorrect opinions of Don Bosco and his Institutes. Don Bosco then joined in, and turning to the speaker he quietly said: 'Do you know Don Bosco?' 'I... No'. 'Then I would like you to go to see him at his Oratory in Turin? At that moment the train stopped and Don Bosco was alighting from the carriage when an expectant crowd greeted him on all sides, 'Oh Don Bosco! Don Bosco!...' The travellers in the compartment were stupified, particularly the individual mentioned, who coming forward begged pardon; but Don Bosco put out his hand and said: 'It is nothing, it is nothing my dear Sir, but remember, Don Bosco invites you to come and see his Oratory and then you can say what you like.'

Well, ladies and gentlemen, Don Rua concluded, I give you now the same invitation. Come and see this House and workshops and the exhibits of the skill of our young artisans. The exhibition was then declared opened, and was visited by many of the distinguished guests and citizens of Rome, and the boys' works received their meed of praise.

On June 4th the old boys' reunion was held and about a thousand had assembled at the grand musical and literary display at which His Eminence Card. Rampolla presided.

On June 11th the closing ceremony was held.

It was remarkable for an extraordinary gathering of Archbishops and bishops from America, all interested in the movement. Besides His Grace Archbishop Cagliero these included: Mgr. Espinosa Archbishop of Buenos Ayres, Mgr. Soler Archbishop of Montevideo, Mgr. Thomè De Silva Archbishop of Bahia in Brazil; Mgr. Ferrero Bishop of La Plata, Mgr Boneo Bishop of Santa Fè, Mgr. Padilla Bishop of Tucuman in Argentine, and Mgr Frai Marcolino, Bishop of San Juan de Cuyo. The awards of prizes selected by the jury were then made known and the festivities were brought to an end. The Institute had certainly shown a brilliant record for its twenty-five years' work which was perhaps best evidenced in the gathering of a thousand former boys, and provided a kind of triumph for the work to which Don Bosco set his hand in the last few years of his life.

A message from the South.

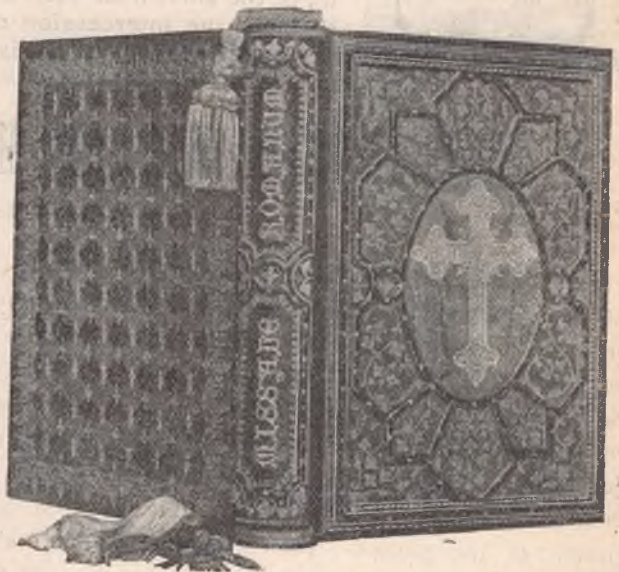
Far away in the South Atlantic the British Crown lays claim to a group of islands lying some 300 miles east of Magellan Strait—The Falklands. Almost as long as the Salesians have been in Patagonia and the vicinity of Tierra del Fuego, they have attended to the spiritual wants of the sparse population of the Falkland Islands, very naturally making Port Stanley the little capital, the centre of the work.

The little port, with a population of some seven or eight hundred can boast a very suitable chapel with a school attached, and most of the missionary's time is taken up with the obligations connected with these two establishments. The people have been very responsive in their attendance, and many non-Catholics swell the numbers almost every Sunday. The congregational singing, a necessity at first is now a habit, and is indeed one of the attractions of the services besides anticipating the obligations of the *Motu proprio*. The little school follows somewhat the mixed character of the Church congregation, being not only *mixed* as usually understood of schools, but attended by children of all denominations, though all, of course, are taught the truths of our holy Religion.

Apart from his stationary duties the mis-

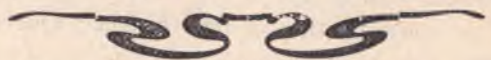
sionary priest at the Falklands has to visit the distant parts of the island, so as to enable all to fulfil their religious duties, and keep in touch with the practical side of their faith. This was at first the main work, and was zealously volunteered for and carried out by a Father Foran from Buenos Ayres, who has left an imperishable memory, as well as the rather familiar, but no less imperishable title of "Daddy Foran."

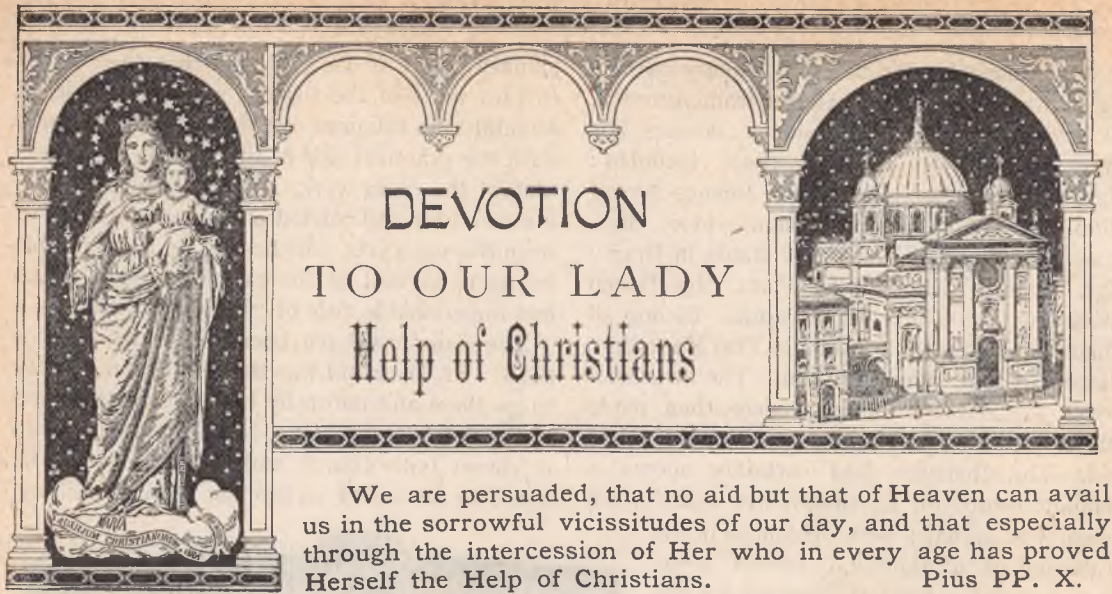
The Salesians have been in residence since 1888. Fr. Diamond was the first of our Society to go there and naturally had to bear the heats of the day. Quite alone, he had for some years to direct both church and school, and yet he not only succeeded in keeping both flourishing,



The book bound by the Young Artisans at the Institute of the Sacred Heart.

but built the house, now the residence of the Salesians. Fr. O'Grady, the present director of the new Institute in Malta, joined Fr. Diamond and these two made the history of the Catholic Church in the Falklands. The officers and sailors of the British men-of-war guarding the Southern seas, are often at the chapel during their calls at the station, and avail themselves of the opportunity, by no means a frequent one in these lonely parts, of performing their religious duties.





DEVOTION TO OUR LADY Help of Christians

We are persuaded, that no aid but that of Heaven can avail us in the sorrowful vicissitudes of our day, and that especially through the intercession of Her who in every age has proved Herself the Help of Christians.
Pius PP. X.

THE PICTURE OF OUR LADY HELP OF CHRISTIANS.

Long before the devout clients of Our Lady had set eyes upon the famous picture in her sanctuary at Turin, and long before it had been exposed to public veneration, it had already been clearly imprinted on the mind of Don Bosco. While the building of the Church was in active progress, he called the artist, Thomas Lorenzone and gave him a full description of the picture. The artist listened attentively, and followed his instructions in every detail. He succeeded beyond expectation in catching Don Bosco's idea, and after its completion he often remarked, that some invisible hand had seemed to guide his brush in the delineation of the face of Our Lady. Certainly anyone who sees it cannot fail to be struck by the royal cast of feature, its maternal compassion, its winning gentleness alluring to devotion and confidence.

The figure of Our Lady appears as in a sea of light, whose rays proceed from the Father and the Holy Spirit, symbolising the dignity and grace with which the Mother of God was adorned. Two groups of angels hovering above are in contemplation of their heavenly Queen. In her right hand she holds a sceptre, while her left arm lovingly supports the divine child who

is stretching out his arms and smilingly seems to say: *Pray, pray to My Mother; I have given everything to her.* The Apostles and Evangelists lower down, in attitudes of prayer or entreaty also seem to call upon their followers, *Come, hasten, O Christians, behold your powerful mediator.* At the bottom in the back-ground the hills which surround Turin are sketched out, and there arises the Oratory and Sanctuary of Valdocco, as though to indicate the city and temple which shall commemorate the triumphs of Mary Help of Christians. This is the picture which has been venerated in the Sanctuary at Turin since its erection on June 9th 1868, and which on May 17th 1903, by decree of Our Holy Father Leo XIII, *in his name, and by his authority,* was adorned with a crown of brilliants by His Eminence Cardinal Richelmy amid scenes of unwon'ted splendour and enthusiasm.

It would be futile to attempt to give in a few words any idea of the innumerable graces and favours connected with this venerated picture. Just as in each succeeding year, numbers of apostolic labourers leave her altar for distant parts of America, Asia and Africa, who at the very recollection of her image are

inspired with a holy confidence and consoled amid cruel sufferings, so to Her, as Don Bosco wrote, there come from all quarters the great and the lowly, the rich and the poor, those in health, but especially those in need of it.

No day passes without recording some token of the patronage of our heavenly mother under the endearing title Help of Christians; and it was this eager devotion, and the rapid spread of the same together with the daily increase of witnesses, that made Don Bosco say: **The time will come, when together with his devotion to the Most Holy Sacrament and to the Sacred Heart, every good christian will hasten to profess himself a devout client of Mary Help of Christians.**

GRACES and FAVOURS

Farnboro (ENGLAND).—A gentleman had been in need of an important temporal favour, and had written to the Sanctuary of Our Lady asking prayers for his intention, and making a promise of publication. His prayers have since been answered, and while fulfilling his promise he has made a thankoffering to the works of Don Bosco.

June, 1905.

Anon.

Northampton (U. S. A.).—Shortly after the death of her husband, a certain lady was in great anxiety on account of her little child which was dying of fever, and there was little hope of saving it by any human means; the mother then had recourse to Our Lady Help of Christians, placed the child in her arms, invoking her protection on it. From this moment the little child grew better until it was quite well.

I. P.

Salesian Co-operator.

April, 1906.

Ireland.— Please accept small offering in thanksgiving for favours through Mary Help of Christians.

A. G.

New-Orleans (U. S. A.). Please insert in the *Bulletin*. I enclose one dollar for a thangs-

giving Mass, in honour of Our Lady Help of Christians, and another for the Orphans of Don Bosco.

M. B.

Rosenn (DOMINICA B. W. I). I herewith, enclose a small offering and beg that you will be good enough to have published in the *Salesian Bulletin* my loving and sincere gratitude to Our Lady Help of Christians, for a temporal favour, I received, due undoubtedly to Her powerful and most efficacious intercession, in my behalf.

L. D. F.

Co. Cork (IRELAND). I enclose another small offering to the Sacred Heart in thanksgiving for graces received through the intercession of Our Lady Help of Christians.

M. C.

New Zealand. Enclosed find offering in thanksgiving to Almighty God, for favours received through Mary Help of Christians. I promised Our Lady that I would have a Mass said at her Altar.

S. F. D.

Lancashire (ENGLAND). The other week I sent an offering for Our Lady Help of Christians, that a friend who was dangerously ill might have the grace given him to make his confession and receive the "Last Sacraments." He having now done so, I send another little offering in thanksgiving.

A. K.

British Guiana. I enclose 5/. in thanksgiving to Our Lady Help of Christians, for a favour obtained through her powerful intercession, after promising publication in the *Salesian Bulletin*.

A Child of Mary.

June 27th, 1905.

Ireland. I herewith enclose an offering on behalf of myself and Sister, in thanksgiving to "Our Lady Help of Christians" for a favour received. We ask the prayers of the boys and Congregation of the Oratory, for further success.

H. and E. M'Ct.

You will find enclosed \$ 1 from me J. C. B. to have a Mass celebrated in honour of Mary Help of Christians and St. Joseph, for a great favour received through their intercession.

June, 1905.

J. C. B.

Chicago Ill. (U. S. A.) Kindly accept the enclosed little offering in thanksgiving for a favour obtained through the intercession of Our Lady Help of Christians.

July, 1st. 1905.

A Child of Mary.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE

CHAPTER LIII.

(Continued).

—"You speak truly ; in this I quite agree with you, but I must tell you I do not like your books." As the reader can see, the books of Don Bosco had nothing to do with the matter in hand, and were thrown in, as one may say, like cabbage at tea-time, however, in the hope of throwing a little light on the subject and to get his questioner on safe ground; he agreed to the change of subject and replied :

—"I am sorry my poor writings have not been so fortunate as to please you, but if you will kindly point out the mistakes I shall take note of them for future editions "

—"Are you then the auther of the biography of young Domenico Savio ?"

—"Certainly I am."

—"Well it is a book full of fanaticism ; my son read it and was so taken with it, that he is always asking to be taken to Don Boscop and I fear it will turn his brain."

—"That only means that the history is related clearly and pleasantly, so as to be easily understood and appreciated by children ; this was exactly my object. But, regarding grammar and style do you find any faults to be corrected ?

—"In these matters I find nothing to correct, on the contrary I recognize both purity and propriety of diction and an easy and popular style. But leaving aside this little book as of small account, I cannot approve of your History of Italy, which is in the hands of all. What you have

written about Ferdinando Carlo III, Duke of Parma is enough to condemn this work (1). Of this wretch, who committed all sorts of crimes, you have made a hero, a martyr. I can tell you there were two thousand who had offered and bound themselves by oath to assassinate him if the first attempt failed."

—"I was not aware of this ; but even had I known it, I am not sure that I should have mentioned it, because I have written a compendium of history for the use of young people, and therefore had to keep within certain limits and choose those facts only which might be morally useful to my readers. Besides, I did not write a biography of this prince, but only narrated his tragic death, which I said was the death of a good Christian, since he died resigned to God's Will, fortified, with the Rites of the Church and forgiving his murderer :"

—"Very good, but I would advise you to correct this History before it is reprinted."

—"If you, Sir, would have the kindness to point out, or have pointed out to me the modifications

(1) In explanation of the above I quote what Don Bosco wrote on this subject :—"On the evening of the 26th. March 1854 this Prince was returning to the Royal Palace from his walk. Having reached the corner of the Street, a stranger, of medium height and with long hair, who had been lying in wait, rushed out and stabbed him in the breast : then, leaving the weapon in the wound, he fled. The prince fell as if dead ; his companion raised him up and withdrew the dagger from the wound, then in the midst of a concourse of people he was taken to the palace. The wound was declared mortal, and in fact in a very few hours the Prince found himself in imminent danger of death. Before asking for medical assistance, calling to mind his Christian principles he thought of securing the salvation of his soul. He himself asked to go to Confession and received the other Sacraments to the great edification of his subjects. Being questioned as to whether he recognized his assassin, he replied : "He is not a native of Parma; for three days he has been following me, I have seen him in front, behind, on each side of me; but I forgive him from my heart and if he be taken I desire that he should have no other punishment but that of exile. The Will of God be done ; I accept death in expiation of my sins." Having heard that his life was despaired of he assembled the gentlemen and attendants of the court round his bed and asked their pardon for any cause of displeasure or scandal he had given them. He recommended to his children obedience to the Duchess their mother and the exact fulfilment of all their duties. He recited aloud several times the *Our Father*, saying with special devotion these words : *Forgive us our trespasses, as we forgive them that trespass against us.* Holding the crucifix in his hand, he kissed it frequently with signs of such true Christian piety, that all the by standers were deeply moved. Such was the death of a prince, treacherously assassinated in the spring-time of life and he died forgiving his murderer. He expired twenty-three hours after he was stabbed, thirty-one years of age, leaving as his heir his eldest son, six years old, under the regency of the Duchess, his wife. (See *History of Italy* by Don Bosco).

and corrections to be inserted, I can assure you I will treasure them up for the next edition."

"—Your affability pleases me; and I am glad to see you are not obstinate in your ideas. But now let us pass on, and tell me what is the trouble in your schools and what are the difficulties you find in submitting to the scholastic authorities."

"—I find no difficulty in this; I beg only that you will kindly permit the present Masters to continue their teaching in the respective classes of which they have charge."

"—Who are these Masters?"

"—They are Francesia, Durando, Cerruti and Anfossi."

"—By whom are they paid?"

"—No one pays them. They have themselves been pupils of the Institute and are glad to give now their own labour for the good of others, as in time past others did for them."

"—If this be so, I will approve them at once. You will only have to send me a formal request, giving the names of the masters and the classes taught by them and I will send you immediately a certificate of approval."

"—I thank you with all my heart, Signor Comendatore, and for this favour my gratitude will be unceasing. But before leaving I wish to ask another favour, and that is that you would deign to take my children under your protection and that one day you will come and honour us with your presence. I am certain that you, who are so devoted to the poor, will be much interested in seeing collected there a thousand of the most destitute children."

At these words of Don Bosco, Selmi was touched to the heart, and turning towards him with a kindly expression, he said:

"—Dear Don Bosco, you are truly an angel upon earth. I assure you that in future I shall do all in my power for your boys, and as soon as possible I will pay a friendly visit to your Institute with my family. I trust that in future our conversations will have a different seasoning to that with which we began. I am pleased to have seen you and made your acquaintance. Now we understand one another and I will wish you good-bye."

Thus, thanks be to God, ended a visit which at first threatened such a disastrous conclusion. Since that time the Inspector Selmi, convinced of the good done by the Oratory to the children of the poor, has always treated it with great kindness and protected it as far as he could.

Returning home, Don Bosco sent at once a formal demand for the approbation of his teachers, as previously arranged. Before granting this the Inspector, probably with a view to a more clear understanding and to show that he was not acting

in the dark, sent Dr Camillo Vigno, his official Secretary, to visit the Oratory. After that he issued the promised diploma, by which our schools were secured for that year from any further annoyance.

CHAPTER LIV.

Gatti against Selmi — Between two combatants the third is victorious — An historical document.

Although the above-mentioned action of the scholastic authority had averted the threatened closing of our schools, still Don Bosco would neglect no means which prudence suggested to render their position more secure. He, therefore, resumed the work already begun, by which he hoped to obtain the support of the Ministry and legal diplomas for the teachers above-named. Although he was aware of the ill-will of Cavaliere Gatti who, in those days, arranged everything in the offices of the Ministry to his own liking, at the beginning of 1863 he called upon him, and asked for a reply to the petition presented to the Minister of Public Instruction on the 11th November of the preceding year. Gatti answered abruptly:

"I am truly sorry, dear Don Bosco; I have done all in my power to secure you favourable treatment, but we cannot go against the law. Your present masters cannot be approved nor admitted to the public examinations."

"—May I know upon what grounds?" asked Don Bosco.

"—Certainly, I will tell you. They have not attended regularly the classes at the Royal University."

"—But they have attended them; the certificates of their attendance during the last four years exist in this very office."

"—Yes, but only as listeners and without being entered on the books and paying the prescribed fees."

"—Formerly, in order to be admitted to the examinations it was sufficient to attend the University regularly, of this there are many examples. If now it is necessary to pay the fee prescribed by the law, I am willing to do so whatever it be."

"—It is too late. The examples you mention were exceptional favours which cannot be alleged against the requirements of the law."

"—But what does all this mean? Some time ago the ministry, through you, ordered my masters to undergo the public examinations, to obtain the necessary teaching certificates, and now you refuse them permission to attend these examinations. Excuse me, his seems to involve a real contradiction."

—“When the Ministry gave the order you mention, they had not thoroughly investigated the question, but now they have decided that in order to be admitted to the public examinations, it is necessary not only to have assisted at the lessons of the various courses in the University, but to have done so after having been regularly inscribed.”

—“If this be so, Cavaliere, be so good as to give me some friendly advice. What must I do now?”

—“You must take certificated professors for four years and have your actual masters inscribed at once in the University. This is the only way to provide for your Schools.”

—“But it is impossible to find at once four certificated professors, and if I could find them, I should be unable to pay them.”

—“I am very sorry.”

—“What then?”

—“Close the schools.”

—“For this year at least I understand I can keep them open; for next year we will see.”

—“And by whose authority would you keep your schools open this year?”

—“By the authority of the Royal Inspector.”

—“Are the Inspector's powers, then, greater than those of the Ministry? The Inspector cannot meddle with this business.”

—“And yet the Inspector has authorized my present teachers for the current scholastic year.”

—“But he cannot do so. Have you anything in his writing?”

—“Yes, here is a copy of his decree.”

—“But, he cannot,” replied Gatti several times whilst reading, “he cannot, he cannot; this is not within his province. I will write to him at once and reprove him for this abuse of power. He is an ignoramus and must be kept in his place.”

—“I do not know the extent of their powers,” concluded Don Bosco; all I know is that for the scholastic affairs of the Province of Turin, all apply to the Inspector. So for the present I go home in peace, but in any case, if you should have any orders contrary to this decree I beg you will give me due notice.”

(To be continued).



OF your charity pray for the repose of the soul of the Right Reverend **James Bellor**, Bishop of Milevis and formerly Vicar Apostolic of Gibraltar who died at Nazareth house, Southend, June 11th, 1905, in the 60th year of his age fortified with Rites of Holy Church.



WE have lost a good Co-operator in the person of Mr. Dominick Defilippi.

He was born in Turin, Italy, June 6th 1830. Coming to America in 1870, he made a small fortune; but after lost it, still his courage never failed. He was well known for his industry, sobriety, and honesty. He spoke fluently three languages, English, French and Italian. He was gifted with exceptional faculties, which he retained to the last. He attended diligently to his business till the day of his death being in his 75th, year. He died happily, having received the “Rites of our holy Religion.”

Honesty was his chief virtue, as his last request was to pay any bills, incurred in his business; he also wished an offering to be sent to Our Society, having been a reader of *The Salesian Bulletin* for many years.

He was a true Son, a devoted father, and respected citizen. He died peacefully May 5th 1905, on the first Friday of the Month when the devotions in honour of the Sacred Heart (towards which he had an especial love) were being said in the Church.

May his soul rest in peace. Amen.

Margaret Morrissey

Julia »

Thomas »

J. A. »

H. Gleeson

M. »

In perusing the above List of Co-operators deceased, we beg Our Readers to say a prayer for the repose of their souls.

Requiem æternam dona eis Domine,
et lux perpetua luceat eis. Requiescant in pace. Amen

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1905

APPEAL

ON BEHALF OF THE SALESIAN INSTITUTE.

To all those who are kindly disposed towards poor orphans, to all those who have at heart the betterment of society by the education especially of abandoned or neglected youth, we appeal with confidence.

The Salesian Institute in Cape Town is a school of Arts and Trades, one of the four hundred and more Institutions of Don Bosco. It consists of schools of printing, cabinet-making, bookbinding, shoemaking and tailoring. Boys are accepted irrespective of creed, are trained in one of these trades, while at the same time they receive a good "book" education and are taught both vocal and instrumental music.

The houses in which the work is carried on at present are only rented and were never intended for educational purposes. So far there are seventy-two lads in the Institute, all healthy and happy, and this is all that we can at present accommodate. During the past year close on sixty applications had to be refused. This year the demands are pouring in daily, but the answer is always the same: "There is no room."

Our benefactors and all those acquainted with the work urge us to build a suitable institute to provide for about two hundred boys, where a model school of Arts and Trades may arise and the complete educational system of Don Bosco may be developed. There is every prospect of a valuable site being secured in one of the old Cemeteries in Somerset Road; so it is now necessary to start a building fund. Confident in the blessing of Divine Providence and the goodness of the cause we turn for help to both rich and poor of every denomination and nationality.

A Committee has been already formed for the purpose of collecting subscriptions. While we expect much from the wealthy, we are confident that the labouring classes, who have experienced many hardships in common with our boys, will not deny their mite. A small subscription every month, sixpence, a shilling or half a crown, will prove most effectual in aid of the new Institute.

We wish to promise our prayers to all those who come to our assistance and we feel certain that the Almighty will reward abundantly every one of our benefactors.

For the Salesians:

E. M. TOZZI, S.C., *Superior.*

Feb. 14th, 1905.

*Salesian Institute,
49, Buitenkant Street, Cape Town.*

I hereby recommend most herartily the foregoing appeal to all the well disposed throughout my own jurisdiction, and to the Superiors of the Missions who have sent, or are likely to send boys to the Salesian Institute from any part of South Africa.

✠ JOHN LEONARD,

St. Mary's, Cape Town.

Feb., 14th, 1905.

(Cablegram.)

To Superior, Salesian Institute, Cape Town. — Rome, 13th March, 1905.

His Holy Father wishes development to praiseworthy work of Salesian Institute and blesses Superiors, Benefactors and Pupils.

Cardinal MERRY DEL VAL.

SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

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

For particulars apply to the Superior, the Very Rev. Father Macey, Salesian Schools, Surrey Lane, Battersea, London S. W.

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

The Rev. E. Marsh

Salesian Institute

Queens Rd, Farnborough, Hants.

A preparatory school for little boys has been opened by the Nuns of Mary Help of Christians, in a delightful situation at Chertsey on Thames. Communications to be addressed:

The Rev. Mother

Eastworth House, Eastworth St.

Chertsey, Surre