



Salesian Bulletin

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♣ Vol. IV. ♣

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

Sancti Don Bosco

✠ DA MIHI

ANIMAS CÆTERA TOLLE

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.

THE SALESIAN BULLETIN

Organ of the Association of Salesian Co-operators.

“Oratorio Salesiano” TURIN, ITALY.

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PREFATORY NOTE.

We would call our readers' attention to the pages of this issue dealing with the new Salesian Church at East Hill Wandsworth. Now that the building is well started, the question of cost becomes more serious still, as funds become more immediately required; and these are needed not only for the completion of the shell, but to provide the church with its furniture requisites and altar adornments, not to mention the interior decoration which will also be a very costly matter.

There is no work more in accordance with the action of the early members of the Association, and more beneficial to the Co-operators themselves: for their aid is towards the erection of the Churches of God which will be the future centres of Catholic activity, and in which prayers will be offered for all time for benefactors whether living or dead. Moreover, Our Superior General, the Very Rev. Don Rua, in his circular for the present year, recommended this very thing—the building of churches, and the associates are reminded of his words. It was practically in connection with the building of the Sanctuary of Our Lady Help of Christians at Turin, that so many Co-operators were drawn to Don Bosco's works, mainly through the wonderful favours granted to those who were generous in their aid. The proofs of this are too familiar to our readers to need further remark.

The spread of Catholic literature.

THE supreme pastors of the Catholic Church have spoken in strong terms on the importance of sound reading, and on the evils accruing from the flood of depraved literature which causes many a shipwreck to faith and morals. And this is emphasised by the action taken by Our Holy Father Pius X. and his predecessor Leo XIII. when planning out the scheme for the Marian Congress of last year, which formed part of the commemorations in honour of last year's Jubilee. One section of the resolutions adopted by that Congress, at which eminent cardinals presided, dealt expressly with the productions of the press, and among its propositions we find it resolved that:—

All devout Catholics should do their utmost to put down the circulation of impious and immoral papers and books, and that every effort be made to support those periodicals and books devoted to the cause of God.

But even if such authorities had not repeatedly placed this matter before Catholics, it would be brought home to us by assemblies nearer home, such as that of the annual conference of the Catholic Truth Society, which champions the cause of sound literature and Catholic literature in particular. Our Co-operators however are already aware, either through the regulations given in their manual, or through notices in former issues of the *Bulletin*, of the importance which Don Bosco attached to this very thing—the influence of

good books, and what strenuous efforts he made to counteract the evils of pernicious reading.

His early struggles were fought out amidst embarrassing, not to say, dangerous circumstances. Just at the time when the sects were strengthening their footholds in Italy, a decree was issued removing all disabilities against them. Although no direct injury to Catholic Faith was intended, yet the enemies of the Church naturally seized on the opportunity of propagating their errors among the Catholic populations, especially through the agency of books and dangerous pamphlets. Their tracts were chiefly on religious subjects, small and just convenient for spreading over country districts, passing from hand to hand, gradually instilling the venom of heresy, alienating the people from the practice of religion and even sapping the very foundations of Christian life. It was a difficult and perilous task to attempt to stem the torrent, and Don Bosco, who was not content with deploring the havoc as others were, undertook to oppose it, thus entering the contest almost single handed. That enterprise resulted in the foundation of the *Catholic Readings* which from that time have continued their active propaganda, in the cause of truth and christian virtue. And how did Don Bosco set this movement on foot?

Always devoted and compliant to his Archbishop, he arranged a plan of publication and submitted it to Mgr. Frasoni, still an exile at Lyons. The

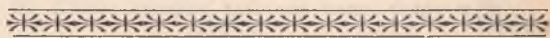
prelate not only approved but highly praised the providential design. The pamphlets, accordingly, were composed and presented for approbation at the archiepiscopal curia before publication. But no one was found willing to act as revisor and attach the proper signature. They alleged in excuse that it was a serious matter to engage in contest with the sects, who, to overcome their enemies were accustomed to use fair means or foul; and in proof of this they cited several instances of assassination which had occurred at the time.

In this perplexity Don Bosco laid the matter again before the archbishop, who from his place of exile sent him a letter for the bishop of Ivrea. In this the Archbishop begged his suffragan to take the intended publications under his care, and Mgr. Moreno willingly complied. He delegated his vicar-general to revise the writings, allowing him to omit the signature. Having obtained this support Don Bosco completed his programme and gained many associates for his work.

The pamphlets soon spread rapidly among the people, effecting a great deal of good, and they were received with increasing favour. His Holiness Pius IX. commissioned his Cardinal Vicar to introduce them into the Pontifical states, and they are now familiar in all parts of Italy. Other Salesian Printing establishments in different quarters of the world have since become centres of this propaganda, thus continuing a branch of our holy Founder's work which he found to be productive of such good results. We can make no mention here of the efforts of the sectaries to stop these publications which even went so far as to attempt the author's life; they did but

prove the effectiveness of the remedy.

Let the Co-operators be mindful of this good work as one of their important duties, and let them give a willing support to the efforts of our own day to improve the taste for sounder reading; the gain to the Catholic religion and to society would be enormous.



The spiritual treasury of the Salesian Co-operators.

Indulgences for November.


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:

1. The feast of the Presentation . November 21st.
2. On the day on which one is enrolled as a Salesian Co-operator.
3. On any one particular day chosen by the individual.
4. On the day the monthly exercise for a good death is made.
5. 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, without approaching the Sacraments as long as they are in the grace of God.

The complete list of plenary and partial indulgences may be found in the issue of January 1905 or in the Co-operator's Manual.

Associates are reminded that for the gaining of these indulgences they must follow out the instruction laid down in the indulgent, viz, the daily recital of an Our Father, Hail Mary and Glory be to the Father, for the intentions of the Sovereign Pontiff, together with the invocation Saint Francis of Sales, pray for us.

The New Salesian Church at Wandsworth. Laying of the Foundation Stone.

 IN their issue for the second week in September, the Catholic papers of the metropolis gave a prominent place to notices concerning our new Church in course of erection at Wandsworth. They were mainly descriptive of the ceremony of the laying of the Foundation Stone, which had been mentioned as an important approaching event in preceding issues of this periodical. We have from time to time put before our readers brief reports of the progress of the committee's efforts, and after the devoted work of the priests of the young mission, it is mainly owing to the unselfish and untiring co-operation of the committee that this end — devoutly wished in a double sense — has been achieved.

The Rector of the mission, Rev. A. Hawarden, would here again express his gratitude to all those who have, in different ways, helped to make this progress possible, and would urge them anew, if need be, to see him through to the end in this work which they have helped him to begin. All those who co-operate in Don Bosco's works by personal or material aid, are placed among our special benefactors, and as such are prayed for daily by thousands of children and religious, in a hundred lands and in some hundreds of Houses.

From the terms in which this event has been chronicled in different papers, it is evident that the efforts of the community at the new mission have been heartily appreciated, and great good may safely be looked forward to, as a result of present and future development. A few months ago the church was hardly on paper, now it is well on in course of erection. It is nearly square on plan, being sixty-four feet in length by fifty-one in width, but, in order to obtain a good proportion, the interior is divided into three parts, consisting of a nave

25 feet wide and 35 feet high and two side aisles 16 feet in height; the walls of the nave being supported by semicircular arches resting on brick piers built in cement. On the East Hill frontage there will be an entrance porch, approached by several steps, and having an outer double door in a recessed opening, with swing doors leading into the interior of the building; the porch will be surmounted on the outside by a coping and cross of Portland stone.

The windows of the church, twenty four in number, are placed in the upper part of the walls, above the level of the side aisles, and will thus serve to illuminate the paintings on the roof, while at the same time affording sufficient light to the remainder of the edifice. On either side of the sanctuary will be a small chapel, one of Our Blessed Lady, the other of S. Joseph, and at the back of the Lady chapel, situated so as to command an uninterrupted view of the High Altar, will be a chapel for the Community.

Adjoining the Community Chapel, and affording a means of communication with the old house, will be a schoolroom 40 feet by 18 feet, well lighted by large windows and with ample provision for the admission of fresh air: the schoolroom also gives access to the sacristy, which is twenty-one feet long by fifteen feet wide, and from which entrance is obtained to the church by a large double door near the altar of Our Lady. The main roof of the church is supported by king-post trusses, and it is intended to paint these so as to harmonize with the other decorations of the interior; the outer covering of the roof will be of slates nailed to the boarding.

All the exterior of the church will be faced with machine made bricks of a dark red colour and the general treatment of the elevations

will be Romanesque in character, with circular headed windows and recessed panels: the interior is to be plastered throughout, and the walls of the church will be decorated with paintings and stencils; provision has also been made for the efficient heating and ventilation of the building.

The interior will consist of four bays formed by high rounded arches, supported by severely rectangular piers, the fourth bay rather larger than the others forming the chancel, which will be divided from the nave by a lofty semi-circular arch. On each side will be an aisle terminating in a chapel. The nave will be covered by an open timber roof of simple construction, such as may be seen in many of the early Italian churches, and between the principal beams it will be divided into panels. The whole lighting of the church will be from the clerestory windows. The structural plainness of the building, will, it is hoped be compensated for, to some extent, by a rather elaborate scheme of colour decoration, which will of course focus at the altar, and spread thence to the Sanctuary and onward through the entire roof.

The reredos will contain figures of angels, and in the wall above the baldachino, will be a figure of Our Lord seated in majesty, supported by angels. The panels of the sanctuary roof are to be filled by angels, bearing scrolls inscribed with the whole of the *Gloria in excelsis*. These will alternate with panels of ornament.

The nave roof will be treated in like manner, but with saints in the place of angels, the twelve Apostles, the Latin and Greek Doctors, founders of religious orders, Martyrs, Virgins, etc. The nine choirs of angels will be depicted on the upper part of the piers in the nave, and lower down there will be full length figures of saints. The great cross—ten feet eight inches in height—will bear a more than life-sized figure of Our Lord as King and Priest, and the chancel arch above it will have a representation of the Most Holy Trinity. The inscription round the arch will be: *Tu Rex Gloriam Christe, Tu Patris Sempiternus es Filius*. The roof will contain eighty figures

and as many ornamental panels, while the complete scheme of decoration provides for more than one hundred and thirty figures of saints and angels. The whole design for building and decoration is the work of members of the Salesian Congregation at Battersea.

In reference to the occasion of the laying of the Foundation Stone the *Tablet*, after referring to the great activity of the Catholic movement in that part of suburban London, said: At the tram terminus from Clapham Junction, next door to the Council Hall of Wandsworth Borough, the old disused Huguenot cemetery dividing them, stand the house and grounds said to have belonged to Queen Anne, which have been acquired for the site of the new Catholic foundation at East Hill. The property is the thank-offering of a convert lady and there the Salesian Fathers have established a mission. They took possession in 1903, and in a temporary Oratory in the house they have conducted the services of the Church, and ministered to the spiritual needs of the growing Catholic population of the neighbourhood. The house has been further converted into a secondary school for boys, who at present number close upon thirty. A year ago the rector called in the aid of his new parishioners and by their united efforts a new church is rapidly rising, the walls being already half complete. The work has been undertaken with a faith in the future and a confidence in external assistance to remove the debt which will be entailed.

In the absence of His Lordship the Bishop of Southwark, who was away in Spain, the ceremony of laying the corner-stone was conducted by the Very Rev Canon St. John supported by Father Cooney of West Hill, Wandsworth, and Fr. Giltinan, S.C. Many other clergy were present, including the Provincial of the English Province, the Very Rev. C. B. Macey, S.C. The ceremony was briefly as follows:—

The Very Rev. Canon, preceded by a cross-bearer, advanced to the spot where the altar will be, and which was marked by the erection of a wooden cross. He blessed the place with holy water, and the psalm *Quam dilecta* was

sung. Then followed the blessing of the stone itself and marking it with the sign of the cross with a trowel. Under the foundation stone an enclosed document was buried. This bore the words;

In the year of Our Lord 1903 the development of the new Mission of St. Mary Magdalen at East Hill Wandsworth was entrusted by Francis Lord Bishop of Southwark to the care of the Salesian Fathers (founded by Don Bosco): the site for the church was given to the Diocese by a pious lady in thanksgiving for her conversion to the Catholic Faith, and on the eighth day of September 1905, being the Feast of the Nativity of Our Blessed Lady, in the second year of the Pontificate of Our Holy Father Pope Pius X. and the fourth year of the reign of Edward VII. King of Great Britain and Ireland and Emperor of India, the foundation stone was solemnly laid and blessed by the Very Rev. Canon St. John on behalf of the Right Rev. Peter Amigo, Bishop of Southwark.

Amongst the assistant priests were the Very Rev. C. B. Macey, Provincial of the English Province of the Salesians, the Rev. A. Hawarden, Rector of the Mission and priest of the Congregation. The interior decorations were designed by the Rev. G. Fayes S. C. and the edifice was erected by Messrs. Turtle and Appleton.

After the Litany of the Saints and further prayers and the singing of the *Nisi Dominus*, the Very Rev. Canon placed the stone in the foundation with the accompanying prayer. All the foundations of the church were then blessed after which the Rev. Fr. Milner C.S.S.R. delivered the following discourse for the occasion:

And the word of the Lord came to Solomon, saying: this house which thou buildest, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments, walking in them, I will dwell in the midst of the children of Israel, and will not forsake my people Israel (III. Kg. II, 11-13).

In the sixth chapter of the third book of Kings, my dear brethren in Jesus Christ, we read how King Solomon began to build the

temple, a temple which was a source of great joy to himself, and to his people, because they knew that God would come down, and take possession of that temple under the appearance of the cloud.

And surely, my dear brethren, we are met here upon an occasion which may cause us equal joy. For what is the cause that has brought us here to-day? It is to assist at the laying of the foundation-stone of no ordinary building, not simply another unit added to the vast number of buildings of which this metropolis is full, but of a Catholic Church. Let us for a short time reflect upon the special character of the special dignity attaching to such a building, and upon the benefits that flow from it upon those in whose midst it is set up, and then we shall see what cause we have for joy upon an occasion like the present one.

What then is a Catholic Church? What is there about it, what is the special character that serves to distinguish it from every other building whatever? First, then, a Catholic Church is a home for God on earth. He Himself has told us in the Holy Scripture that His delight is to be with the children of men. But that He may so dwell with us, He needs a home, and that is in our power to give or to refuse. When first He came on earth, He sought a shelter from a faithless folk, and none was found Him but the stable of the ox and the ass. Now He comes, seeking shelter from His faithful friends, and everywhere throughout the land are rising dwelling-places for Emanuel, our God with us. Why is it that He comes at all? What is the object that He seeks on earth? In olden days He dwelt alone, in awful, silent majesty: but now He comes to dwell with us, in closest, loving intercourse: to be our victim in the daily sacrifice. Long centuries ago He died for us, but that was not enough. Daily, unbloodily He dies again that our souls may gain the full fruit of His bitter passion. Daily on the altar the meek victim lies for men: and still the cry for mercy for poor sinners goes to heaven: "Father forgive them, for they know not what they do." But more than this. He would feed us

with His very flesh, and so, upon the altar-table He spreads the banquet for our souls. Lovingly does He urge us to this food divine, promising us eternal life, if we will feed on Him: "I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever; and the bread that I will give is My flesh for the life of the world." And on the other hand, He threatens us our souls will die, if we will not avail ourselves of His loving invitation: "Amen, amen I say to you, except you eat the flesh of the son of man, and drink His blood, you shall not have life in you." (John. II, 54).

But still this is not all. He does not come to be a merely passing guest, but night and day He stays with us. He longs to be our friend, to share our troubles and our trials, to comfort us in grief, to counsel us in perplexity. So all day long He waits to see who come to visit Him in His altar home; and when night falls, and none can come, He still stays on, because He cannot bear to leave us without His Presence in the world. Surely, when we think of the sanctity of a Church from that great Presence, we must say, as David did of old: "How lovely are thy tabernacles, O Lord of Hosts; my soul longeth and fainteth for the courts of the Lord."

(Psalm. LXXXIII, 1.)

And this leads us to the second thought: in a Catholic Church are set up the courts of God's mercy and reconciliation. Ah, how many souls there are in the world, laden with the weight of sin! Their souls are longing and fainting for they know not what: the mercy of God's tribunal of reconciliation and of love.

And here to this church of St. Mary Magdalen, the model of all penitents, many such a soul will come, burdened with its load of guilt, to seek from Jesus the pardon of its sins. Like weeping Magdalen, it will humbly own its misery and wretchedness, and like the woman, in the gospel, taken in adultery, it will hear the gentle words "Go and sin no more." Well may we Catholics love the Church, where God sets up His courts of mercy for the pardon and consolation of our souls. And one thought more: a Catholic Church is the

school of God to teach us how to get to heaven. Here in this Church will be taught the truths of faith, here will be preached sound doctrine for your souls; the laws of God explained to you, your duties pointed out, the perils to salvation clearly shewn. But not to those within the fold alone shall this Church be a blessing from on high, but by the grace of God the light of faith will stream from it on to many a soul now darkened by the gloom of heresy and unbelief. The Fathers, who will minister to this Church and congregation, claim as their Patron one of the dearest of the Saints of God, St. Francis, the saintly Bishop of Geneva. He brought many thousand wandering souls back to the bosom of the Catholic Church by his untiring zeal and charity. So they in his same spirit of love and charity will bring into the Church many of those amidst whom they live, and with God's grace will give them the light of faith to guide them on their way.

And when thus we see how holy will be this place, and what blessings it will bring to those who dwell around, we must exclaim with Jacob "this is no other than the house of God, and the gate of heaven"; and it must make us cry with grateful hearts, "There is no nation that hath its God so nigh, as our God is nigh to us." Let us thank Almighty God that these good Fathers have been able to begin this work, and rejoice to think of all the good that He will do through their means to the people of this parish; and let us ask the glorious Queen of Heaven, the feast of whose Nativity we keep to-day, to look with loving favour on this work, and to bless abundantly those who will minister, and who shall worship here; and may this Church hereafter be a source of benediction to all around, whence faith shall spread and love shall grow for God and His sweet Mother.

As the evening sun went down Benediction of the Blessed Sacrament was given in the chapel, to those who could find room, while others received it kneeling on the ground outside, which will now become hallowed as a place of worship and sacrifice to the Most High.



Don Rua's Representative in America

(Extracts from his Secretary's Correspondence)

(Continued)

In Colombia.

The poor Soldiers—On a hospital steamer.

On reaching *Puerto Berrío* after a journey of thirteen days, we found 2000 soldiers waiting for a steamer to take them to the coast, where their help was required. General Garcia ordered our Captain to discharge his passengers and give up the steamer to him; remonstrance was useless; the defence of the country was the first consideration, and in twenty-four hours we should have been forced to disembark. Fortunately we had as travelling companions two Governors and the United States Agent for the Panama Canal settlement, who, without delay, telegraphed to the President of the Republic saying that if he was not allowed to continue his journey he must decline all further responsibility. From Bogotá General Garcia received a telegram that we must be allowed to proceed; and so we did, but almost all the provisions were taken for the soldiers and our captain decreased our previous meagre allowance. But this was no great matter; for three days we could manage to exist.

Poor soldiers! during our delay in port we saw them all badly clothed, worse even than in their villages; they were of all ages and stature. Obligated to sleep in the public streets, four died of yellow fever during our stay; they were lying on the hard stones and we, bending over them, were able to hear their confessions. Later on Fr. Albera wished to visit a hospital steamer in which were eighty suffering from the same disease, or as the witty doctor said, not to frighten us, of a malady one millimetre removed from

yellow fever. I implored our Superior not to risk his life, as there was no real necessity, for his Secretary could do all that was required; his brethren at Bogotá and in the other Republics were expecting his visit, and what a responsibility would be incurred should anything happen; a secretary could always be found to accompany him. Fr. Albera was convinced and I did what I could for these poor things who died happily with the priest at their side.

At Honda—On the March to Bogotá—Our long expected meeting.

On the 24th we were at *Honda*, so called because hidden between the mountain gorges; a veritable oven. The Augustinian Fathers in charge of the parish have lost many of their brethren within a short time; they gave us a cordial welcome for the night and the next morning we set out for Bogotá, once more on horseback, after an interval of twenty-five days. We had heard that the Governor of Santa Marta and the Colombian Consul from New York would accompany us, with a band of soldiers for escort; but the next day, thinking the soldiers were too few in number to ensure their safety, these gentlemen postponed their departure; we however, putting our trust in God set out alone. The difficulties of the journey were much the same as those encountered on our way to Gualaquiza; rather less during the first three days to Bogotá; greater, in some ways, during the ten days it took us to reach Contratación. We had some fear of being attacked by the rebels, as our guide told us he had been obliged to defend himself vigorously in an ambush, which, from his account seemed

to have existed chiefly in his imagination ; still it could hardly fail to make a certain impression on our party.

Our brethren and the boys from Bogotá came to meet us about two hours journey beyond the station where the Governor had kindly sent a special train. We embraced Fr. Rabagliati and the rest of our brethren, exchanged salutations with the boys and the Co-operators who accompanied them ; their cordial reception made us forget our fatigue.

The Salesians at Bogotá.

Our house at Bogotá was formerly a barracks; the older portion is not handsome, the newer building is constructed on sanitary principles and contains the workshops. These workshops were once in a flourishing condition, especially that of the iron-workers, whose productions may be admired in the principal buildings and the gates of many Churches, even in places far away from Bogotá. Now, owing to the war, there are few young artisans. One must live the life of these South American Republics in order to understand the fascination exercised by this magic word, even on the pupils of the Seminary and on those who have already renounced the world.

We visited also the workshops of the shoemakers, carpenters, compositors, printers, bakers, etc. The next day was set aside for the students, who greatly outnumber the artisans. The house contains a total of about two hundred boarders.

In Bogotá itself the Salesians have also the charge of the work of the Holy Childhood, which consists in gathering together the boys who have neither parents, nor home, and are usually employed as boot-blacks, chimney sweepers, or in selling news-papers. Here their bodily and spiritual wants are attended to ; they are taught their prayers and provided with food. It is a truly charitable work, much needed in great cities.

The Daughters of Mary, Help of Christians, do as much as their restricted premises allow ; they have many vocations from the best families. Fr. Albera insisted upon their securing a larger establishment, realizing the immense good to be done by them and their great popularity.

The Church of Our Lady of Mt. Carmel, of which the Salesians have charge, cannot be

called artistic, but nevertheless it is very devotional and greatly loved by the townspeople, whose piety I could not but admire. The Church was well attended and, at Fr. E. Rabagliati's Sunday discourse, absolutely crowded. When it was known that Fr. Albera was to preach, it should have been twice the size to contain the congregation, so that Fr. Albera had to repeat his sermon on the following Sunday.

Bogotá is a pleasant town situated at the foot of the Mountains of Guadalupe and Monserrat of the Eastern Cordilleras at the eastern extremity of a plateau some 8000 feet in height ; it is watered by several rivers and contains 100,000 inhabitants. If the South American peoples could realize that an era of prosperity will begin on the day when they put an end to their fratricidal wars, Bogotá might increase, putting itself in communication with the chief commercial centres, and take its place amongst the greater cities.

At Fontibón and Bosa.

We went also to Fontibón where our Fathers have charge of a parish, teach a boys' school and have a flourishing Festive Oratory. At one time the novitiate for clerics was at Fontibón ; the deficient water supply and other reasons rendered a change advisable and it will very soon be moved to Mosquera where a good Salesian Co-operator has given spacious premises. At Bosa a school of two stories was erected ; the foundations gave way on one side, then came the revolution and everything came to a standstill. Here also they have charge of the Parish, of the boys' school and Festive Oratory ; the Daughters of Mary Help of Christians are similarly occupied in the house which is to serve for their Novitiate. The Mission of Villavencio is three days' ride further on but we did not go there, having seen that Community at Bogotá. We had also to refuse many invitations to visit sites suitable for new foundations, how great soever the advantages, we could only give one answer, as subjects are entirely wanting. Fr. Albera, however, advised that one should be begun at all costs at Medellín in the department of Antiochia, a place most fruitful in religious vocations. May God bless this beginning.

Visiting the Lazarettos.

Notwithstanding the difficulties of a visit to the Lazarettos of Contratación and Agua de

Dios, Fr. Albera would not hear of giving it up. The ten days required to reach Contratación were well filled; we always rose before four o'clock in the morning and having said Mass, hastily mounted our horses, for we were anxious not to reach our halting place late at night and wearied out. This happened to us once and it was sufficient to convince us of the danger and increase of fatigue resulting therefrom.

During the first days, travelling on the plain, our horses behaved themselves tolerably well; but when we had to ascend the mountain paths they experienced a difficulty in breathing and however much we urged them on and dropped alcohol into their ears to increase their vigour, it was impossible to get them on, and in a short time we had to leave five of them on the road and resign ourselves to make the greater part of the remaining journey on foot.

The consolations of religion enjoyed by the poor lepers.

At last we reached that land of sorrow. Where *Contratacion* and *Agua de Dios* are mentioned, one thinks of two lazarettos or hospitals intended only for the sick; but, on the contrary, they are two villages and in *Agua de Dios* out of 4000 inhabitants, the lepers number only a little over a thousand and on Market days the people from the surrounding country pour in to barter their goods for the money previously distributed to the lepers. How terribly sad must have been the life in these parts before the coming of the priest with the consolations of our Holy Religion! Before the Church, that tender mother and universal teacher, had cast a loving glance upon them, the leper was isolated, strictly forbidden to frequent any public place, market or assembly of any kind; to touch anything which was not his own property, to walk down a narrow street, to draw water, even to leave his house without showing an outward indication of his terrible malady. He had to build his wretched hut in a desert place and was forbidden to speak to anyone; his breath infected the air; he might not put his lips to a spring, nor place his hand on the head of a child; silence and solitude were his only companions.

The countenance of these poor people even when they laugh, bears the marks of settled melancholy and of approaching death. Their presence recalls the misery of former ages, and

however much national pity and kindly feelings may strive to prove that leprosy is not contagious, one cannot escape a feeling of horror. This horror is well understood by those who have watched the transformation of perfect beauty into the most hideous deformity; the destruction of vigorous manhood; the admirable constitution of the king of nature subjected to the greatest misery, and the superiority of his nature serving only to increase his torments. Leprosy is God's chastisement of men and of men only, for in spite of all the experiments and inoculations, no animal has ever taken it. The sufferings of these unhappy creatures can scarcely be conceived. Unseen executioners torture the body and the soul is tormented with sadness. Before our Fathers went to *Agua de Dios*, suicides were of almost daily occurrence. Three poor wretches, abandoned by all and exiled to these centres, never visited by a priest, with no hope for the future life, gave themselves up to all kinds of wickedness and finally put an end to their miserable existence; a natural result, one may say, for anybody suffering the tortures of leprosy without faith and hope of a future reward.

The best climate for lepers.

Experience has shown that to prolong the existence of these poor creatures a climate of either extreme heat or intense cold is necessary; but it must be free from humidity. *Contratación* fails in both these conditions; situated in the narrow valley of a deep mountain gorge the outlook is naturally restricted, the heat is often suffocating and it is always damp, so that rarely do those poor creatures live eight or ten years; they die generally after five years' residence.

Agua de Dios on the contrary has a temperature varying between 80 and 120 degrees; it is surrounded by sand from which the sun's rays being reflected injure the sight; many are blind, but they live a long time; there are some who have been assisting at their own dissolution for forty years.

(To be continued).





The Pampas and Patagonia before and after the Conquest.*

I.

Savage inhabitants—A mysterious land—
Scarcity of water and storms—Number
and ferocity of Indians—Military expedi-
tion and Conquest.

What were the special features of Patagonia with its Pampas when Mgr Cagliero conducted the Salesians there in 1875?

It presented the disheartening appearance of a frightful, barren desert; inhabited for the most part by the bravest and most warlike Indians of Argentina, requiring the maintenance of Government troops on the frontiers; and these troops unfortunately were not always capable of repressing the savage incursions of the natives who more than once routed the military bands and poured into the villages like a devastating torrent, destroying everything with fire and sword.

All that was known of the deserts of the Pampas and Patagonia was this *Its inhabitants were savages!*... Those distant lands with their caverns, their swamps, their mazy forests, were shrouded in black darkness and impenetrable mystery. No one, in fact, knew what the Pampas and Patagonia were like, although a few daring travellers had taken peeps at the interior, and hunted convicts had occasionally sought

shelter in these regions, resembling the *Inferno* of Dante!

Over this mysterious land stretched an atmosphere of dread; immense plains covered with thorns and useless herbage, interminable stretches of sand, of salt lagoons, of barren land, or of impenetrable thickets of thorny, twisted shrub. The relief of refreshing streams, crystal springs, impetuous torrents was nowhere offered; a dryness, an aridity, a total absence of drinking water was the general condition! Of the larger rivers, such as the *Rio Negro* and the *Colorado*, only the lower courses and estuaries were known, the remainder lay within the forbidding frontiers of savage hordes. Ignoring the cruelty of the inhabitants the absence of water was, in fact the greatest peril of the desert; for it already counted many victims among those who had attempted to cross it, and was the cause of the defeat and disgraceful flight of the troops, who had pursued the Indians even into their sacred groves.

But the want of fresh water was not the only peril for the traveller; he had to prepare to encounter storms of sand and grey dust, raised by whirlwinds in these barren deserts. These Southern tempests were the Indians' great allies; for they seized the opportunity, afforded by the darkness during the hurricanes, to fall upon settlers and travellers hidden by the dust in these frightful commotions of earth and sky. Even now the older inhabitants will relate that the storms from the South, accompanied with clouds of grey dust were the signal to arm for a raid, for the Indians took advantage of these terrible days and in the darkness of the sand storms poured down like an irresistible avalanche on the objects of their brutal greed. In Bahia Blanca and Azul, in San Rafael, Patagones and other places on the frontier, from the inhabitants of the factories or *estancias* of those times, you will hear the same tale that these gloomy hurricanes and sand storms were but the forerunners of greater woes.

The prisoners of these Indian raids, who suc-

*) This is a diligent and most interesting study recently made by Father Linus Carbajal, S. C., the well-known author of a great and valuable work on Patagonia.

ceeded in escaping from the hands of their executioners, were not more exact in their description of the desert; they even increased the uncertainty, some of them painting it in the most sombre colours, whilst others depicted it in its brighter and more cheerful aspect.

And thus the mystery remained unsolved, the Pampas and Patagonia with their inhabitants still formed a dark continent.

The explorers such as Musters and Moreno, who visited the regions of the Pre-Cordilleras, did not penetrate far into the inner regions, and

powerful to impose conditions on the whole Republic. And by their pretensions, by their diplomatic relations with the Government, their persistence in making treaties and agreements, and also by their threats and declarations of war, they gave the impression of being a great nation, much to be feared.

Of their *barbarous* customs a little more was known; these were clearly manifested by the tortures endured by the poor wretches who fell into their hands. It was also known that they refused to accept civilization under any form



June 1879 - Mass of thanksgiving and first baptisms of Indians in Patagonia.

(1) Father James Costamagna

(2) Louis Botta, cleric

(3) Mgr. M. Antony Espinosa.

those more adventurous spirits, who pushed on to the settlements of the Pampas, to escape political persecution, were not capable of giving a correct description of these deserts.

The same scanty character of the knowledge of these regions also extended to the number of the natives. The conjectures and information given by the Indians only added to the confusion. Some authorities judging from the number of fighting men in the war had reckoned the population of the Pampas at 40,000, that of the Araucanians of Neuquen at 15,000, and the Patagonians at 20,000; whilst others, relying on the accounts of travellers, of daring *gauchos* (half hunters, half shepherds) and escaped prisoners reduced these numbers by one half. The Caciques, on the other hand boasted that the Indians were a countless multitude, sufficiently

except in those things which were of use to themselves; thus they would have nothing to do with trade, manufactures and arts, with religion or social life formed on customs different from their own. From this proceeded their thirst for destruction, robbery, ruin and murder.

From the day when they took up arms and formed a savage confederation, they would no longer permit a stranger to dwell in their midst unless he were an outlaw or a prisoner. With social life, of which they had already witnessed some beneficial effects, they would have nothing to do; they were quite satisfied with the barbarous customs of their primitive existence, laughing to scorn all virtuous sentiments and aspirations after a higher life.

Religion they regarded as a danger and a powerful force which might destroy or establish

their dominion ; but never would they be persuaded to join a religion so much detested as *Christianity*. Thus no missionaries had succeeded in preaching the word of God amongst them ; they could not even pass through the principal *haciendas* or villages without risking their lives ; they would have paid dearly for their generous self-sacrifice, condemned to the most cruel martyrdom which their priests could devise . For this reason no priest or religious had ventured into these deserts, recognizing the uselessness of the sacrifice.

How to tame these haughty Indians, who resisted all efforts to civilize them, was a difficult problem, for in their foolish pride they thought themselves invincible and undisputed sovereigns of those deserts, which no one might traverse without their permission.

But at length the Government, encouraged by public opinion, decided to subjugate them by force of arms ; in 1879 a military expedition of 9,000 men was sent out, and their daring enterprise was crowned with complete success.

The Salesians, who had been watching the course of events, joined this expedition, to share in the religious mission, having at their head Fr. James Costamagna, now titular Bishop of Colonia.

The military expedition, whose history we will not relate, put an end to the Pampas-Patagonian empire, dispersed the armed bands, some of which were driven across the Cordilleras, whilst others submitted unconditionally to the Republic.

Much havoc was wrought by rifle and sword, but it was absolutely necessary to make them realize the power of civil authority which had borne with them so long, whilst suffering from their predatory incursions, their insulting provocations and the ignominy of their numberless and unmentionable crimes. It was a cruel retaliation and terrible vengeance, but justified to a certain extent by what we have stated above.

After the Conquest—Number of surviving Indians—Number of the civilized population before the Conquest—Present population of Patagonia.

At last it was possible to break in upon the secrecy and seclusion of the Pampas and Patagonia, for many persons, out of curiosity, or

wishing to acquire land, began to penetrate its mysterious recesses.

There were men of science wishing to explore unknown regions, military expeditions reconnoitering the ground, agriculturists in search of a more fruitful soil, traders wishing to establish means of communication with the rising population ; from all parts came *pioneers* who penetrated in to the remotest parts of the plains and of the highest mountains.

With these and after them came the Missionaries, raising the standard of the Cross, as a sign of victory and civilization and of the commencement of a new era of peace and concord between victors and vanquished.

The Indians, who survived the fighting and returned from Chili, had to adapt themselves to social life, and it was amongst them the Salesians undertook their great work of reclaiming the savage tribes.

The exact number of Indians who survived is unknown ; according to the most probable calculations, of the 40,000 of the Pampas about 10,000 survived ; of the 15,000 of Neuquen about 5000, and the 20,000 scattered over the territories of Rio Negro, Chubut and Santa Cruz about 12,000; these numbers decreased daily ; many perishing from the effects of imprisonment and slavery and also from their vices and contagious maladies.

It is, however, probable, that the numbers given before 1880 were too high, at least for those relating to Neuquen and the South of Rio Negro ; for as to the 40,000 of the Pampas, the great Cacique Namuncurá assured me that in his villages of Callon Cura there was really that large number of Indians, as he stated also to the Government after his submission ; but I hold that this statement is also exaggerated, or at least that it would include several groups of the Neuquen and Rio Negro Indians, as seems most probable from the form of confederation established in the later period of his dominion.

The civilized population, before the subjugation of the Indians, was reduced to about 3000 persons living on the banks of the lower Rio Negro, in the poor villages of Viedma and Patagones, at the mouth of the river Chubut, and in other small settlements near the sea ports of Deseado, San Julian, Santa Cruz and Gallegos. In the Pampas none were to be found, for Bahia Blanca, Azul, San Rafael and San Carlos belonged to the frontiers of Buenos-Aires and Men-

doza. Thus, even making a liberal allowance, for the *estancias* or estates there could not be a civilized population larger than 5000 souls; and from Bahia Blanca to the Straits of Magellan by the shore, and from S. Rafael to Punta Arenas by the Cordilleras, there would probably not be 10,000, since before 1880 Bahia Blanca had only 1500 inhabitants, San Rafael scarcely 400 and Punta Arenas 1200 including urban and rural residents.

But from the moment the gates of the desert were opened, the population began to increase as always happens after invasion and conquest. In 1885 the population had already grown to 30,000, in 1895 to 60,000 and whilst I am writing (1904) to 140,000 from the Chilian territory of the Land of Magellan to Bahia Blanca.

In the Pampas, where in 1880 there were no civilized inhabitants, there are now 50,000.

Thus since the conquest the geographical and physical constitution of Patagonia and the Pampas have become known, and day by day discoveries are being made in these deserts hitherto so mysterious.

The Pampas.

Let us begin with the Pampas. What sort of country is it? Is it really an illimitable plain, flat as a table, covered with herbage in some places and with sand in others? Nothing of the kind. The Pampas, compared with other places is truly an extensive plain, but on its surface there are large depressions more or less deep. These depressions which have only a depth of eighteen, twenty or thirty yards below the line of the watershed, succeed one another like the undulations of great waves. In some of these hollows a quantity of coarse grass may be seen, in others brackish water, sandy soil, or sluggish streams which lose themselves in the vast plain. The land consists partly of a reddish soil and partly of sand banks forming small hillocks.

The shrubs, from three to nine feet in height, form thickets in the hollows on the coast line, whilst towards the centre and south west they become dense woods of small trees rarely more than fifteen or twenty feet high. These are the same shrubs which on the eastern side under more favourable conditions grow into large trees.

The caldenes, a kind of carob-tree, are the most numerous; after these come the large *ja*

illas, and the *chañares* resembling orange-trees.

In the shelter of these woods lived the *Ranquelles* Indians, whilst those of Namuncurá lived in the eastern districts not so well-wooded but abounding in saltpits and sand-banks. For this reason the first were named *Ranqueline Woods* and the second Saline Pampas. From the plains rise mountain-chains to the south-west and also to the North west of Bahia Blanca.

At present there are no more nomad Indians on the Pampas; those who survived to the number of three thousand, more or less, live as christian peasants in their poor ranchos or huts. The white population, consisting of emigrants from different countries, to the number of 47,000, have covered with dwellings, factories and agricultural colonies these plains hitherto shunned.

They are traversed by two lines of railway from the North-East to the South West, crossing the river *Colorado* near the junction of the rivers *Neuquen* and *Limay*.

Patagonia—Three longitudinal zones— Central zone—Zone of the Andes—Their population.

Patagonia is quite different. It consists of four large Territories; *Neuquen*, *Rio Negro*, *Chubut* and *Santa Cruz*, measuring 34,000 square leagues. This vast region may be divided into three longitudinal zones from north to south; the maritime zone on the Atlantic Ocean (from the mouth of the river *Colorado* to the Straits of Magellan) a barren land, but with a considerable population in its numerous sea-ports.

The *central* zone is desert without inhabitants; its surface is varied sometimes by small hillocks of sedimentary soil from 180 to 730 feet above sea level, sometimes by volcanic rocks. The rivers *Colorado*, *Negro*, *Chubut*, *Deseado*, *Santa Cruz* and *Gallegos* divide it from West to East forming extensive valleys.

This zone extends on the west as far as the *Pre-Cordilleras*, where the middle course of the great rivers begin and the first elevation of the soil in the shape of mountains are seen; towards the East it stretches as far as the lower course of the rivers.

From the western limit it may be described as a wonderful gradation of heights in a descending line till it reaches the eastern limit. In the midst of these peaks may be seen here and there



chains or masses of hills entirely volcanic ; but in general, they preserve a remarkable uniformity of aspect both in the volcanic regions and in the sedimentary lands. The heights in this latter portion, have usually, no small streams or marshy springs, other than saline, for through their midst flow large rivers bordered with weeping willows.

The herbaceous vegetation is poor and hard ; the brushwood monotonous, with little variety for hundreds of leagues.

Amongst the volcanic hills shrubs are scarce but brushwood abounds. Crystal springs and rivulets are numerous, often losing themselves in hollows or in swamps filled with rushes and other waterplants indigenous to America. The greater chain of hills forming a small plateau of volcanic appearance begins at the basin of *Valcheta*, twenty-five leagues south of the Rio Negro, and extends as far as the valley of the Chubut and from there to the rivers Chico or lower Senguer. Beyond this long mountain chain, broken only by a few streams and the river Chubut, the ground becomes once more of sedimentary formation as far as the river *Gallegos* with the exception of a few spurs of volcanic rocks.

The third longitudinal Patagonian zone is formed by the higher hills of the Andine chain, by the Pre-Cordilleras and by the lofty Andes themselves. In these regions all is changed and enlarged. The rivers are numerous and deep, the lakes large and beautiful, the valleys rich in pasturage, the hills lofty and fertile, the mountains majestic and in the Andes covered with perpetual snow, where immense glaciers are formed. The vegetation is most varied and luxuriant, abounding in gigantic trees and large forests. Everywhere, save in glacial regions, are found rich pastures, watered by limpid streams ; here flourish valuable timber trees, fruit-bearing and odoriferous plants, with beautiful flowers, from many of which are obtained dyes, perfumes and much-esteemed drugs.

After the abundance and variety of products we must mention the picturesque and beautiful scenery ; peaceful lakes framed in by mountains covered with vegetation ; lofty volcanoes from which enormous masses have been ejected, deep valleys filled with the sound of torrents, dashing from the heights and the loftiest mountains, sometimes forming gigantic curves, sometimes

rising like pyramids and pinnacles to lose themselves in the clouds. In the midst of this magnificent scenery lived the warlike natives of Neuquen, the peaceful and gigantic *Tehuelches* of Chubut and Santa Cruz.

They alone enjoyed these beauties of nature until the country was conquered ; from that date civilisation forced them to retire towards the south and the desert regions of the centre.

The march of civilization brought with it a population of traders, agricultural colonists large establishments occupied in the rearing of cattle. The ever-growing population consists of great numbers of poor Chilians, of French, Anglo-Saxon and Italian immigrants. The national population is scanty. From Higher Neuquen as far as the Southern limit of the Territory of *Chubut* it amounts to 25,000 inhabitants ; further South, not counting Punta-Arenas which belongs to Chili, it does not exceed 2,000 in the whole of the Andine region.

The population of the *central zone*, excluding that of the valleys of Rio Negro and Colorado does not amount to 5,000 as far as the Straits of Magellan ; whilst that of the maritime zone exceeds 20,000. Therefore, including the inhabitants of the central zone along the valleys of the Negro and Colorado, reckoned at 8,000, the total population of the whole of Territorial Patagonia may be estimated at about 60,000. In the territory of Magellan there are 13,000.

(To be continued).

COLOMBIA.



The miracles of divine grace in the Lazaretto of Agua de Dios.

According to a promise made in one of our previous Bulletins, we publish one of the letters sent to our Superior Don Rua, in token of gratitude, after the return of Fr. Variara to the Lazaretto.

We have chosen the following, in preference to many other touching letters, as one manifesting God's loving kindness and the beneficent action of our holy religion amongst the lepers.

Most Reverend and beloved Father,

Knowing the great kindness and charity of Your Reverence, ever solicitous to alleviate the

lot of the most unhappy beings on earth, we, the least of your daughters, turn humbly to Your Reverence whom we venerate as a loving Father, to beg a blessing and a favour. But first allow us to state briefly the motives which compel us to implore these favours from Your Reverence.

All the bitter pains which usually afflict the leper we leave to your kind consideration.... We are poor girls, attacked by this terrible disease of leprosy, exiled from our homes, forcibly separated from our parents and relations, having seen our dearest hopes and our most ardent desires vanish in the spring time of our lives.....

But if we are abandoned by the world, God has received us with special tenderness into his arms, ever open to the exile, the lowly and the miserable. God's love was made manifest to us in the pious care and holy exhortations of Fr. Louis Variara, our spiritual director.

When we had made known not so much our cruel bodily sufferings, but those more profound and painful of the soul, it was he who suggested to us a way of satisfying our most ardent desires, even in this abode of pain.

Yes, dear Don Rua, our Good God, in his great love for us, had decreed that this village of *Agua de Dios* should be the place where we were to find our happiness.

Whilst in the enjoyment of health, in the bosom of our families our hearts had been inflamed with desires of a religious vocation; and God knows how earnestly we laboured to carry them out, but all our efforts were in vain. Some were removed from school as soon as our inclination to the religious life was known; others had to bear the same painful separation from the mistaken tenderness of relatives; lastly, others beheld the doors of every Religious Congregation closed against them, because some member of their family was infected with leprosy.

But who can resist the will of God?... God was victorious and the victory was gained by covering us with leprosy, so that our families, not moved by love, but by necessity, were obliged to part from us. They sent us therefore to the Lazaretto of *Agua de Dios*, where God was waiting to give peace to our souls and fulfil our desires. Being thus convinced of the designs of the Sacred Heart and the way of accomplishing them made easy, we began to offer ourselves to Him as *Victims of expiation*, in imitation of the good Salesian Priest, the lamented Fr. Beltrami; then later on we resolved to go a step further and form one religious family, binding ourselves by means of the holy

vows to God and to our Superioress, keeping a Rule suited to our invalid state. Our object, in addition to our own individual perfection, being to help our brother lepers and in particular to take charge of the Hospital-Oratory *Michele Uni*, then on the point of being opened. The little Congregation would be called the *Daughters of the Heart of Jesus* and in it we would serve God offering ourselves to Him as willing victims of expiation, under the protection of the Heart of Jesus and of Mary Help of Christians.

The Rev. Fr. Variara, seeing that God had given us a distinct call to religious life, judged that our state of infirmity ought not to deprive us of so great a grace; and it was he who, convinced of our vocation, after many years of probation, reflection and prayer, exhorted us to respond to the divine call, helping us in every way to establish our little community which will be for us an oasis of happiness in the midst of the desert of sadness which surrounds us.

Therefore, prostrate at the feet of Your Reverence, we humbly implore your blessing for each in particular and for our infant Congregation; but at the same time we beg most fervently that you would leave for ever amongst the poor lepers of *Agua de Dios* our zealous chaplain who knows how to alleviate our sufferings with the consolations of divine grace. The eighteen days of his absence were the bitterest moments of our life. The consternation which filled the souls of the lepers was such as to touch even the most hard-hearted. Men were deaf to our sobs, and disregarded our sufferings, and we turned to God and to Mary Help of Christians, certain that the tears of thousands of miserable lepers would move them to compassion, and our request was granted.

The members of this little community unite their petitions with those of their companions in misfortune and trusting to your charity they promise in token of gratitude, special prayers for the Salesian Congregation and especially for Your Reverence, ever full of kindness for the poor lepers of Colombia.

With sentiments of profound respect and veneration we remain

Your Reverence's

humble Daughters in the S. Heart

*Olivia Sánchez—Rosa Forero—Limbania
Rojos—Aña M. Lozano—M. del Cac-
men Lozano—Rosa Maria Jimenez
—Aña Joaquina Reyes.*

Agua de Dios, Feb. 10, 1905.





Two visitors.

The *West Battersea Catholic Magazine* for October supplies us with an interesting item! During last month two Salesian priests who had formerly been attached to West Battersea, returned to Europe for a short spell of rest after their missionary labours in South America and Jamaica. The Rev. Fr. Diamond, S. C. was here ten years ago, and will be remembered by those who attended this Church then, for his ability as a preacher. Since then he was for some time stationed at the Falkland Islands, and latterly he had been working in the southern portion of Patagonia, South America. The Rev. Fr. Biebuyck, S. C. was here for many years and is well known to many of the Congregation. In 1902 he went with another old friend, Fr. Barni, S. C. to establish a new foundation in the island of Jamaica, and now he has returned in search of health and rest, after a particularly hard time, in which both he and the other members of that Community have suffered many trials and privations. In a sermon which he preached on Sunday evening, Sept. 4th, he gave a thrilling account of his missionary labours, narrating many interesting details of the habits of and work amongst the negroes who are employed on the plantations, and who form seven-eighths of the population. On the second Sunday of September, Father Diamond said the eight o'clock Mass, preached at the High Mass, and in the evening addressed a large gathering of Ransomers, giving sound and practical advice.

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On the last Sunday in September the Rev. James Simonetti, S. C. who had been ordained priest on the preceding day by His Lordship Bishop Amigo, sang his first Mass. Fr. Simonetti has been appointed to the important office of Master of Novices at the Salesian

House at Burwash, and to him we extend most hearty good wishes: *ad multos annos*. On the same occasion several others received the lesser orders, and to them also we tender our congratulations.

Salesian Schools. Battersea. London.

When Sept. 2nd came round, no doubt many a school boy was of opinion that there is nothing so fleeting as the vacation; but of course a sense of hearty enjoyment of holidays is inseparable from school-boy life, particularly when steady work in the previous terms has resulted in success and good reports. But still even holidays come to an end, and Sept. 2nd with the subsequent days seemed to give a re-awakening to the studyhalls and classrooms which had been dormant for a brief period. The boys on the whole were punctual enough and both former and new acquaintances succeeded one another rapidly.

A note in a previous issue had insisted on an effort at a punctual return and a good beginning, and considering that within a few days of the opening, almost a hundred boys had settled down to work, the commencement was satisfactory enough. The classes are now in full swing and work seems to be in the air. Last month our readers saw the list of successful candidates at the recent examinations; a few unaccountable disappointments were of course to be regretted, but on the whole the results were distinctly good. Some of last year's boys are now ranked among the "past", and are commencing to realise what a sound training means to them in after life. Many of these former students give us a welcome occasional visit during the year, and are in touch with the school by correspondence, and some are also enrolled in the association of co-operators. Indeed it would be well, if, when the age of sixteen had been reached, more of these could be enrolled

in the third order of Co-operators. Perhaps before many more batches of past students have finished their career at school, it may be possible to band them together in some definite form, so that many more may have an opportunity of meeting their former Superiors and companions.

The Oratory. Turin.

Some Sundays back the [Oratory School of St. Francis de Sales at Turin, by this time a veritable *Alma Mater*, gave a hearty welcome to some hundreds of its past students. No day provides a more encouraging sight, or brings home so well the good effects of early training, as these anniversaries, on which the past students in their hundreds give and receive salutations from their former teachers and superiors. The Very Rev. Canon Berrone, president, and Cavaliere Alexander Fabre, vice-president of the association were the chief speakers, and there was no lack of homely recollections and expressions of gratitude towards the old school.

A few days later about sixty secular priests, also former pupils, met at the Oratory for a similar purpose. The Very Rev. Don Rua and the chief Superiors of the Congregation sat down to table at both these assemblies, and it must have been indeed wonderful in their eyes to witness what has been the aftergrowth of an institution which they knew and tended in infancy.

During the month of July the Right Rev. Mgr. Nery bishop of Pouso Alegre in Brazil, who has consecrated his diocese to Our Lady Help of Christians, was staying at the Oratory, from which he has welcomed many a missionary in far off South America. His Grace the Archbishop of Buenos Ayres, Mgr. Espinosa, was likewise a guest for some time; his name is well known to us through his connexion with our Houses in the Argentine which have found in him a constant supporter and friend. Another bishop from Brazil, Mgr. Filippo, also paid a visit to the Sanctuary from which he has received not a few zealous workers in the missions of his diocese. Our own Archbishop, His Grace Mgr. Cagliero, distributed the prizes to the students before the long vacation.

The combating of religious indifference and ignorance.

Many a zealous prelate has deplored the falling off of his young people from the practice of religion, and the gradual stifling of the religious knowledge imparted to them in early years.

Many remedies have been suggested and tried, and certainly the Salesian school at Catania in Sicily has for some years past, demonstrated that a scheme to combat this evil can be made successful.

The remedy lies mainly in the influence of a higher school for teaching religion, especially for those who have outgrown ordinary school life and are in the dangerous period of transition from youth to manhood. His Eminence Cardinal Nava was lately at the Institute and during the day distributed the prizes to this advanced school of religion; as the four most successful candidates were university students in various



Mgr. Nery, Bishop of Pouso Alegre (Brazil).

branches, this fact alone would show what an influence for good the system must be capable of.

In Milan also the Cardinal Archbishop lately presided in the basilica of St. Stephen at a similar gathering, though the pupils in this case were somewhat younger, being the best candidates from the Festive Oratories of the city. No less than twenty oratories were represented at this final contest, a record number for one city, and the outcome of the labours of the archiepiscopal commission for the Festive Oratories. These catechism festivals were one of Don Bosco's favourite items, and he, if anyone, knew the secrets of the successful training of the young.



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 Blessing of Our Lady Help of Christians.

IT would be an impossible task, to undertake to give one by one the favours obtained through our powerful advocate. Twelve volumes prepared for this purpose, the thousands of *ex-votos* which shine around her picture in the Sanctuary at Turin, the continual accounts appearing in the eight editions of the *Bulletin* do not by any means form a complete list. It would be necessary to gain a knowledge of those legions of spiritual favours, so much the more estimable as are the interests of heaven above those of earth; it would be necessary to visit the unnumbered altars dedicated to her in all lands, for they are evidences of her merciful bounty, and it would finally be necessary to search into the secrets of God, to whom alone are known the infinite gifts bestowed on mankind. But one of the most frequent means of obtaining these heavenly dispensations is that of the *Blessing of our Lady Help of Christians*. It is perhaps remarkable that of all the benedictions registered in the authentic editions of the Roman ritual, the only one expressly approved in honour of our Lady, is this one in honour of Mary Help of Christians.

Don Bosco, even before its approbation by the Sacred Congregation of Rites, had obtained wonderful favours by its devout use.

Here is one.

It was the vigil of the feast of Mary Help of Christians, in the year 1877, and the waiting-room attached to the Oratory was full of people desirous of seeing Don Bosco, when there entered a woman carrying in her arms a child of about ten years of age. Ever since an attack of convulsions the latter had been afflicted with paralysis, being unable to move her feet properly or to use her right hand. Of late she had been losing the power of speech. Her distressed parents had had recourse to every possible means of natural cure, but without avail: their daughter only dwindled away from day to day, and seemed to be already in the shadow of death. Despairing at last of earthly help they turned to Heaven for aid. The mother had heard accounts of extraordinary cures obtained by those who had invoked the intercession of the Mother of God, under the title of Mary Help of Christians, and was encouraged to appeal to the blessed Virgin on behalf of her child. Animated with a lively faith, she took the sufferer to the Sanctuary at Valdocco, recommended her to the queen

of Heaven, and then sought Don Bosco, to receive the all-powerful blessing at his hands.

After waiting a short while in the ante-room where the afflicted child excited the compassion of all present, they were admitted to see Don Bosco and the mother related her pitiful case. He exhorted them to have faith in the Mother of God, and while the woman on her knees held up the little invalid in her arms he made over the latter the sign of the cross, invoking at the same time the blessing of Mary Help of Christians. This done he invited her to make the sign of the cross herself, when she prepared to do so with the left hand.

"Not with that hand but with the right."

"But she cannot use the right," interrupted the mother.

"Let her alone! let her be," was his reply, and he again bade the little one to bless herself; when behold she raises the hitherto paralysed arm, and crosses herself as if she had never been afflicted with disease."

"That is well," said Don Bosco, "now do the same again, saying the words."

Then the child who had been dumb for a month repeated the sign accompanying it with the words "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." "O mother!" she cried, "Our Lady has cured me."

On hearing her daughter speak thus, the mother raised a cry, even weeping from very joy.

"Now that Our Lady has returned you the use of your tongue," Don Bosco said, "say an Ave in her honour with all your heart," and the little girl recited it devoutly and clearly.

But this was not all. It remained yet to prove that she could stand on her feet and walk without support. When invited to cross the room, she did so without falling with a free, easy step. Here was a perfect and astonishing cure!

Unable to contain herself, this little creature

who had been lame and dumb walked back to the waiting-room to which she had before been carried, and "See", she said, "What the blessed Virgin has done for me, I can now move my arm, I can walk, I can speak. Thank her for her mercy to me."

Is it surprising that her words excited great wonder? All in that room crowded round the child, exclaiming "O, what a miracle! what a



Mgr. M. A. Espinosa, Archbishop
of Buenos Ayres.

happy cure!" And Don Bosco himself was so impressed that he trembled from head to foot.

After remaining for a few minutes, the object of wonder and delight to all those people, the little girl and her mother left Don Bosco and betook themselves to the altar of Mary Help of Christians, and there with words and tears thanked her for the cure obtained.

This is but one instance. How many others equally genuine have been experienced of the merciful Mother of God in behalf of His creatures.

The formula for this favourite blessing has now become familiar amongst us, and instructions for imparting it are in the *Co-operators Guide*. On the occasion of the feast of Our Lady Help of Christians, an endless stream of devotees may be seen at the Sacristy in the Church at Turin. They go there to obtain for themselves, their friends and relations, their spiritual and temporal necessities, the *Blessing of Mary Help of Christians*.

* * *

Echoes of the now far off feast-day are still appearing in the editions of this periodical in other languages. A recent issue deals with those from Spain and Portugal, from Mexico, Brazil, Central America, Colombia, Ecuador, Chili, and Argentine. The more this devotion spreads, the more flourishing do faith and piety become and the farther is the Kingdom of God extended.

GRACES and FAVOURS

Antrim (IRELAND). In honour of Our Lady Help of Christians I enclose a small sum as a thank-offering for a certain favour obtained through her intercession, and recommend to her and to the Sacred Heart of Jesus a friend for whom I am most anxious. I hope very soon to be able to record a much greater favour.

A child of Mary.

September, 1905.

Georgetown (BRITISH GUIANA). I enclose an offering for a Mass in thanksgiving to Our Lady Help of Christians for a most remarkable favour recently received through her powerful intercession. Please publish same in the *Salesian Bulletin*.

A child of Mary.

September 4th, 1905.

Kilkenny (IRELAND). Please accept an offering for a Mass to be celebrated in thanksgiving to Our Lady Help of Christians for a

favour received shortly after promising Mass and publication in the *Salesian Bulletin*.

A. N.

September 4th, 1905.

Pomeroy (IRELAND). Through the medium of your little periodical I beg to return heartfelt thanks to Our Lady Help of Christians for favours bestowed, through her powerful intercession, by her Divine Son.

Child of Mary.

September 14th, 1905.

Kilkenny (IRELAND). I am sending you one pound for Masses at the Shrine of Mary Help of Christians in thanksgiving for two temporal favours obtained through her intercession.

T. M. W.

September, 1905.

Belfast (IRELAND). With deep gratitude I wish to acknowledge a favour gained through the intercession of Our Lady Help of Christians and enclose a postal order value ten shillings as a thank-offering.

A Client of Our Lady.

September 7th, 1905.

Berbice (BRITISH GUIANA). I am sending an offering of five shillings to the Shrine of Our Lady Help of Christians in thanksgiving for a favour obtained through her powerful intercession. I also promised to have it published in the *Salesian Bulletin*. Kindly do so as soon as possible.

A Child of Mary.

September 18th, 1905.

BOOK NOTICE.

We have much pleasure in calling the attention of our readers to the following interesting little penny pamphlets recently issued by the Catholic Truth Society of Ireland, 27 Lower Abbey Street, Dublin:—

Prayer made Easy. By Rev. N. Walsh, S. J. **Ireland the Teacher of England and Scotland.**

By Rev. G. O' Neill, S. J., F. R. U. I.

Life in New York: An Emigrant's Experience. By J. E. J.

The Corolans of Genavon (a Story). By Mrs. Nora Tynan O'Mahony.

A Modern Midas and other Stories.

The Fortune Seeker and the Diamond Cave. By Miss M. T. Mckenna.

THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE

CHAPTER LIV.

(Continued).

Seeing the indignation of Gatti, Don Bosco had every reason to fear some disagreeable trick; so, on leaving the Ministry, he went at once to the Inspector to whom he related all that had happened. On hearing the expressions used by Gatti in speaking of him, Selmi flew into a passion.—“I, an ignoramus!” he said, “I an ignoramus, indeed! It is he who is an ignoramus and an idiot! He was never able to pass his examinations and he obtained his title of professor not because he deserved it, but through favour. He has attained the post he now occupies by flattery and cringing, and he dares to call others ignorant! But do not trouble about this; you, dear Don Bosco, may go home in peace. In granting authorization to your teachers I have done my duty and what I had the power to do. If any one sends orders contrary to my approbation do not fear that I shall be able to put things right.”

We see thus just the contrary of what happened between Herod and Pilate, when Our Blessed Saviour was brought before them for judgment; to His cost from enemies they became friends. Here, on the contrary, Gatti and Selmi, who were formerly friends, became enemies, but this enmity, neither foreseen nor desired by Don Bosco through the designs of Providence, was turned to our very great advantage, verifying the proverb which says: *Between two combatants the third comes off victorious*; and the third in this case was our Oratory. Gatti wrote several angry letters to Selmi, and he answered them in the same strain, but whilst these two Government officials were tearing one another's hair, our schools were flourishing and the decree of approval had its full effect.

With reference to the admission of the teachers to the examination for diplomas, in the month of March, Don Bosco received from the Ministry a written refusal, based upon the futile reasons already verbally alleged by Gatti; this led one to suppose that the reply had been dictated by him; although it did not bear his signature. Don Bosco did not lose courage at this rebuff, and hoping to reach the ears of the Minister who had formerly received him favourably, he repeated his request;

but this, going into other hands, shared the fate of the first; and to render the case hopeless, Cavaliere Gatti alleged in confirmation of his refusal the opinion of the Superior Council of Public Instruction, a body entirely under his thumb.

As an historical document and guide for the future, I reproduce one of the above-named petitions of Don Bosco to the Ministry of Public Instruction, dated March 9th, 1863 as follows:

“Excellency

I beg respectfully that you will be so good as to read this petition, seeking to obtain a favour for poor scholars.

Desiring ardently to promote the secondary instruction of the children of the poor and middle classes, I have begun a kind of small seminary or school for the benefit of the boys living in the house called *the Oratory of St. Francis of Sales*. For this purpose, instruction in manual work is added to the usual studies, as a new means to enable these boys to earn their living.

The Ministry of Public Instruction has always shown a paternal interest in these schools, by words of encouragement and by assisting them with pecuniary contributions; and by a letter dated April 29, 1857, N.° 1585, this same Ministry made known the desire that our schools should flourish being ready to contribute to their development by all the means at its disposal.

Last year (1862) by the advice of this same Ministry, I sent in my demand for official approbation, and the Royal Inspector graciously acceded to my request by a decree of the 21st of December last, approving these schools with their actual teaching staff. These masters, for more than seven years have given their services gratuitously in teaching our boys, with most satisfactory results, so much so, that at present many of them are gaining an honest livelihood; some as teachers, others as printers, some in the army, others priests, and some even in the public offices. But whilst they have been teaching they have also attended for five years the lectures at the University, as shown by the accompanying certificate.

Now, as the approbation of the Royal Inspector was only provisional on account of the deficiency of certificated teachers, it is absolutely necessary that these teachers should pass the regular examination, for which, in the opinion of their respective professors, they are quite ready.

For this end I applied for the necessary facilities. But by a letter dated March 2nd of this year, I was answered that these teachers could not be admitted to the desired examinations, because they had attended the University lectures of Greek, Latin and Italian simply as listeners, without the necessary inscription. These inscriptions were not

taken from the sole motive that these masters being poor, and working and living in a house supported by charity they could not pay the tax required by the law of Nov. 13th, 1859.

After this explanation, I implore of Your Excellency kindly to take into consideration :

1. The support both moral and pecuniary which the Minister of Public Instruction has always given to these schools ;

2. The successful teaching of the Masters in their respective classes, recognized by the Royal Inspector ;

3. The declarations of their respective Professors at the University testifying to their regular attendance and proficiency ;

4. Their charitable labours for more than seven years in favour of the poor boys of this house.

For these reasons and still more on account of your Excellency's good will towards those persons and institutions devoted to public education, I humbly beg that the attendance of these youths at the Royal University may be validated, although they have not taken the necessary inscriptions, and that thus they may be admitted to the literary examinations.

If, however, Your Excellency judges that the desired favour is too great, at least I would beg you to grant exceptionally to these teachers that which the law 719, art. 5, granted to the University of Naples, where it is stated that "Whoever wishes in this University to undergo the examinations for obtaining academic degrees, without having been previously inscribed on the University course, may be admitted by paying a sum equal to that required for the corresponding rate of inscription;" since by this payment they would avoid the waste of time involved in a second attendance at the courses of lectures they have already heard.

Full of hope that your Excellency will be favourable to my humble petition I promise you the undying gratitude of the youths who will benefit by your kindness. Cordially wishing you all heavenly blessings

I remain, with much respect

Your Excellency's obedient servant.

JOHN BOSCO
Priest

This same petition was strengthened by the recommendation of the Minister of the Interior, to whom Don Bosco also had recourse ; therefore if it had been fortunate enough to reach the Minister's hands a more favourable result might have been expected ; but it was intercepted by a malicious individual. The refusal was displeasing to the above-named Minister who wrote as follows to Don Bosco on the 23rd of March ; "The Ministry are much annoyed at not obtaining the desired result from the cordial recommendations which they

hastened to send to that of Public Instruction, with the petition presented by you, that the young priests and clerics teaching in your Institute might be admitted to the University examinations to obtain certificates for secondary education."

In the following chapter I will relate some of Cavaliere Gatti's further deeds of prowess and the unenviable reward meted out to him by Divine Justice.

(To be continued.)



THE charitable prayers of our readers are earnestly requested for the repose of the souls of the following lately deceased:—

Very Rev. Patrick Canon Lowry, Gurteen, Ballymote, Ireland.

Sister Mary Veronica Glynn, Convent of Mercy, Galway, Ireland.

Sister Mary Attracta O'Carroll, Convent of Mercy, Galway, Ireland.

Sister M. Gregory, Danville, U. S. of America.

Sister M. Justinian Pigott, Presentation Convent, Middleton, Cork, Ireland.

The Salesian Bulletin

Printed and Published at the
Salesian Oratory, Turin, Italy.

This Magazine is sent to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1905

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. tobins 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.

THE "SALESIAN BULLETIN"

is the Organ of the Salesian Congregation and of the Association of the Salesian Co-operators.

It is edited monthly in seven languages, namely: English, Italian, French, Spanish, German, Portuguese and Polish.

It contains the communications of the Superior General, the successor of Don Bosco, to the Co-operators, friends and benefactors of the Salesian Institutions.

It gives a report of the progress of the works of the Society, of the Daughters of Mary Help of Christians, of the Salesian Co-operators; also interesting accounts from the Missions and various matters of edification and encouragement connected with the objects of the Association.

It is sent to all the Co-operators, friends and benefactors who desire to receive it.

All communications concerning change of address, or when the sending of it is to be discontinued through any cause whatsoever, should be addressed *To the Editor* of the Salesian Bulletin, *Salesian Oratory, Valdocco, Turin, Italy*; or, when received from other Houses, to the Superior of the House from which it is sent.

There is no fixed charge or subscription for the Magazine, but the amount which anyone may wish to devote towards defraying the expenses in connection with its production and distribution should be addressed as above.

To our friends and Co-operators, who would like to make Don Bosco's works more widely known, we strongly recommend the circulation of a pamphlet entitled: *Don Bosco's Apostolate and other Sketches*. As many copies as are requested will be forwarded in return for any offering. Apply to the *Editor* of the Salesian Bulletin, *Salesian Oratory, Turin, Italy*; or to the *Very Rev. C. B. Macey, Salesian Schools, Surrey [Lane, Battersea, London, S. W.*

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