

Salesian Bulletin

No. 5 — MAY — 1906

♣ Vol. V. ♣

*Beatus qui intelligit super egenam et pauperem:
in die mala liberabit eum Dominus - [Ps. XL. 1]*

Sanctus

✠ DA MIHI

ANIMAS CÆTERA TOLLE

CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS

FOUNDED IN FAVOUR OF

THE ORATORY OF THE SACRED HEART

AT THE CASTRO PRETORIO IN ROME

TO WHICH IS ATTACHED THE CELEBRATION OF

SIX MASSES DAILY IN PERPETUITY

offered for the intentions of those who make a single contribution
OF ONE SHILLING

ADVANTAGES.

1. During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and Holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above-named church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.



2. Two of these daily Masses will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

3. Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to:

(a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;

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Organ of the Association of Salesian Co-operators

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A SUGGESTION.

No doubt by this time all Co-operators have received their diploma of enrolment and book of regulations. Many of them have already been some years entered on the registers as members, but as stated in recent instructions the amount of participation in the privileges of the association depends on the amount of co-operation. There will be some who at the time of enrolment were very generous and zealous, but have since allowed other interests to deaden their resolutions. No exact time is fixed for the members to send in the amounts their charity may inspire to the works of the association; but if a suggestion may be made, the novena of the feast of Our Lady Help of Christians our great Patroness, and the time of the conference, or the feast-day itself, May 24th, would be suitable for members to fix as the date of renewing their offering. With regard to this matter, readers are directed to the instructions given in the first articles of the three preceding issues.

The Co-operators and Devotion to Our Lady Help of Christians



certain bishop when outlining the scope of the Salesian Co-operators neatly described them in conclusion as *Co-operators with God*; he might with equal truth have called them Co-operators with Our Blessed Lady, for every page of the history of this Association speaks to us of the intervention of Our Lady Help of Christians in the works which they are striving to accomplish. The early pages of the manual will suffice to make this clear. It is our Superior General who there says: "She it was who so wonderfully inspired and directed our holy Founder in all his great enterprises; she it was who constantly manifested, and continues to manifest her maternal consideration for all our works, so that we may assert, as truly as did Don Bosco, that all we have, we owe to Mary Help of Christians (1).

Don Rua had unique opportunities of knowing by personal observation how every detail in the growth of Don Bosco's work was in a manner suggested to him by his powerful protectress, and how amid a thousand difficulties Don Bosco turned to her for guidance, and never unsuccessfully. He instilled this confidence in Our Lady into the rough hearts of the poor boys who first shared his little home; from them other boys learned it, and thus it became

one of Don Bosco's chief means in the education of his boys. By their prayers he obtained the many graces which enabled him to put his work into shape, and overcame the innumerable obstacles that beset his early efforts.

The first great outcome of this devotion was the building of the sanctuary of Our Lady Help of Christians at Turin, which immediately became one of those favoured centres, from which it would seem, the Mother of God deigns to dispense her favours with more generous hand.

And this was manifested most wonderfully when the erection of the sanctuary was commenced. Quite extraordinary favours were bestowed on those who helped to cover its cost, or who even promised to help in it; so much so, that Don Bosco in one of his conferences could say: "I should wish, therefore, to propose for your pious consideration, and thus enable you to celebrate with devotion the feast of Mary Help of Christians, some of the favours she bestowed from the very beginning on those who lent their aid in the raising and adorning of this her church.

When the building of this temple was commenced, means were badly wanted. The workmen had to be paid and Don Bosco had not the money. When lo! just then a lady, by his advice recommended herself to the Mother of God to obtain her cure from a very painful disease, and she was cured. The

(1) Letter of Don Rua, Successor of Don Bosco.

recipient of the favour with grateful heart made an offering in Our Lady's honour of the sum required to pay for the first fortnight's work. Others hearing of this fact also invoked Our Lady, with a promise of an offering for her new church, and extraordinary favours were bestowed upon them. From that time there followed a long succession of uninterrupted favours and cures, and as offerings came in from many parts for graces received and to obtain other favours the church rose higher and higher.

The shell of the building completed, it remained for it to be adorned. Our Lady Help of Christians also provided for this. You see there, for example, the altar of St. Peter. How was it paid for? I reply: A pious Roman Lady who had fallen sick recommends herself to the Mother of God; she is miraculously cured and writes off that an altar is to be built at her expense in honour of Our Lady, and that is the very one you see there. A little further you see another dedicated to the holy martyrs of Turin, Solutor, Adventor and Octavius of the Theban legion and to St. Anne; another Roman lady raised that altar, after having been favoured by a special grace through Mary's intercession. She had fallen

seriously ill, she promised to erect that altar and she was cured. Passing to the other side you see the altar of the Sacred Heart, and that also reminds me of a favour obtained by a person from



Copy of the Madonna of Lorenzoni, taken from the picture over the High Altar of the Sanctuary at Turin.

Milan, who in return provided, the means to erect that altar. With regard to the sanctuary of St. Joseph the erection of the altar, the altar rails, the pictures are the result of copious graces and favours obtained in the same way." And thus Don Bosco continued to mention the different adornments of the Sanctuary.

But it was not only that one work which had obtained such extraordinary favours, for in concluding his conference Don Bosco said. "I am now approaching the end of my days, and I rejoice at seeing that instead of diminishing, the favours of Mary Help of Christians increase from day to day both in Europe and America. Every day from one place or another, even from the farthest distances we receive detailed accounts of extraordinary favours obtained, and the Salesian Co-operators are often the instruments which God makes use of to propagate more and more His own glory, and that of His August Mother. Rejoice then and ever cherish the greatest confidence in the patronage of Our Lady."

Many practices have been suggested to the associates for the spread of this devotion. In the end of the book of constitutions they will find an indulgenced prayer which is recited every day in the Houses of our Congregation; the invocation *Mary Help of Christians, pray for us* is also in constant use. A great deal may also be done by bringing before the notice of others the accounts of favours and graces received, for this is often the means of shedding hope on many a soul in the dark hour of affliction; one might also introduce them to the method Don Bosco used when anyone came to him to ask his counsel: a novena of prayers, the Holy Sacraments, a thank-offering, or a promise of an offering to any one of the works under her patronage, and a promise of publication in order to spread her devotion and love.



Indulgences for the Month of June.

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. June 3rd. The feast of Pentecost.
2. June 10th. The feast of the Most Holy Trinity.
3. June 14th. The feast of Corpus Christi.
4. June 24th The Nativity of St. John the Baptist.
5. June 29th The feast of Saints Peter and Paul.
6. June 30th Commemoration of St. Paul the Apostle.
7. On any one particular day chosen by the individual.
8. On the day the monthly exercise for a good death is made.
9. 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, as long as they are in the grace of God.

The complete list of indulgences and privileges may be found in the issue of January 1905 or in the Co-operators manual. It must be remembered that the present Holy Father in granting these spiritual favours laid it down as an obligation that Co-operators should never omit their daily Our Father, Hail Mary and invocation to St. Francis of Sales.

The Sacred Congregation of the Council

ON FREQUENT COMMUNION.



AFTER the preamble to the decrees, explaining the motives which have prompted their formulation, the Sacred Congregation of the Council, in a plenary Session submitted the whole matter to a very careful scrutiny; and, after sedulously examining the reasons adduced on either side, determined and declared as follows: —

1. Frequent and daily Communion, as a thing most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the holy table with a right and devout intention, can lawfully be hindered therefrom.

2. A right intention consists in this: that he who approaches the holy table should do so, not out of routine, or vain-glory, or human respect, but for the purpose of pleasing God, of being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects.

3. Although it is most expedient that those who communicate frequently or daily should be free from venial sins, especially from such as are fully deliberate, and from any affection thereto, nevertheless it is sufficient that they be free from mortal sin, with the purpose of never sinning in future; and, if they have this sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves even from venial sins, and from all affection thereto.

4. But whereas the Sacraments of the New Law, though they take effect *ex opere operato*, nevertheless produce a greater effect in proportion as the dispositions of the recipient are better; therefore care is to be taken that Holy Communion be preceded by serious preparation

and followed by a suitable thanksgiving, according to each one's strength, circumstances and duties.

5. That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade any one, (*ne quemquam avertant*) from frequent and daily Communion, provided that he or she be in a state of grace, and approaches with a right intention.

6. But since it is plain that, by the frequent or daily reception of the Holy Eucharist, union with Christ is fostered, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and an even surer pledge of everlasting happiness bestowed on the recipient, therefore parish priests, confessors, and preachers— in accordance with the approved teaching of the Roman Catechism— are frequently, and with great zeal, to exhort the faithful to this devout and salutary practice.

7. Frequent and daily Communion is to be promoted especially in religious Orders and Congregations of all kinds; with regard to which, however, the decree *Quemadmodum*, issued on the 17th December, 1890, by the Sacred Congregation of Bishops and Regulars, is to remain in force. It is also to be promoted especially in ecclesiastical seminaries, where students are preparing for the service of the Altar; as also in all Christian establishments of whatever kind, for the training of youth.

8. In the case of religious institutes, whether of solemn or religious vows, in whose rules or constitutions, or calendars Communion is assigned to certain fixed days, such regula-

tions are to be regarded as *directive* and not *preceptive*. In such cases the appointed number of Communions should be regarded as a minimum, and not as setting a limit to the devotion of the religious. Therefore, freedom of access to the Eucharistic table, whether more frequently or daily, must always be allowed them, according to the principles above laid down in this decree. And in order that all religions of both sexes may clearly understand the provisions of this decree, the Superior of each house is to see that it is read in community, in the vernacular, every year within the octave of the Feast of Corpus Christi.

9. Finally, after the publication of this decree, all ecclesiastical writers are to cease from contentious controversies concerning the dispositions requisite for frequent and daily Communion.

All this having been reported to His Holiness Pope Pius X. by the undersigned Secretary of the Sacred Congregation, in an audience held on the 17th December, 1955, His Holiness ratified and confirmed the present decree, and ordered it to be published, anything to the contrary notwithstanding.

He further ordered that it should be sent to all local Ordinaries and Regular Prelates, to be communicated by them to their respective seminaries, parishes, religious institutes, and priests; and that in their reports concerning the state of their respective dioceses or institutes, they should inform the Holy See concerning the execution of the matters therein determined.

Given at Rome, the 20th day of December 1905.

Vincent, Card. Bishop of Palestrina, *Prefect.*
Cajetan De Lai *Secretary.*

Don Rua's Representative in America

(Extracts from his Secretary's Correspondence)

(Conclusion)

IN THE UNITED STATES.

Our next stay was at Chicago where we visited the immense plain where the famous exhibition of 1903 was held.

Hardly anything in the great town itself struck me as worthy of special record, unless it were the picture of such a conglomeration of vast buildings entirely given up to commerce and manufactures.

But that which will prevent our forgetting Chicago was the fraternal charity with which the Servite Fathers welcomed us during our brief sojourn. The Superior of the House was a very busy man, yet he scarcely ever left us and not only showed us over their own Houses, Churches and flourishing schools but, wishing to give us some idea of the town, he took us round the city on the very evening of our arrival.

When we left the House of the Servite Fathers the first shades of evening were closing in on the city, which after New York is the largest in the United States. The darkness extended rapidly, already it was sombre night in the shops and offices on the ground floor, while the last rays of the sun were still reflected in the windows of the fifteenth or twentieth floors of the houses, which like giants of iron and brick, lifted their heads nearly two hundred feet above the ground and cast black shadows over the street.

From Chicago we went on to Cleveland where the Rector of our New York House awaited us to introduce Fr. Albera to the Bishop who is most anxious for the foundation of an Institute of Arts and Trades for the youth of this great commercial city of more than 400,000 inhabitants. Everything seemed most favour-

able to Fr. Albera, the only difficulty, and a grave one, being the providing of an adequate staff.

At New York.

It was Saturday and for a week we had been travelling by rail. Still we decided to spend one more night on wheels, and set off for New York after a brief halt at the Buffalo Station. By nine o'clock in the morning we had reached the great city which has risen to such importance in a comparatively short time

When we left the station a thick fog hid everything from our view ; we knew not how to reach our House. All at once the tram-car stopped and we found ourselves in the midst of a crowd of people waiting outside a Church till those within came out, so that they might in their turn fulfil their Sunday obligation. It was raining hard, and this circumstance added to my admiration.

We then proceeded to say Holy Mass after which the various confraternities of our parish of the Transfiguration welcomed Fr. Albera who spoke a few words of encouragement to all.

The large schools attached to some of the parishes excited our wonder. In some of the most important in the city the parish priest assembles more than two thousand boys and girls at a cost of some £40,000 a year. The piety of the faithful not only contributes this amount, but also provides abundantly for Church expenses and the support of the priests. The Sons of Don Bosco also have another Church in New York dedicated to St. Brigid, and Fr. Albera is greatly in favour of the foundation of a house for adult aspirants to the priesthood where the much needed ecclesiastical vocations may be fostered.

During our stay in New York, though Fr. Albera was much occupied in business matters, he could not omit a visit to the Archbishop who had shown him great kindness, or to many Co-operators and religious Communities from whom he had received generous assistance. On another day he went to Newark to inspect a proposed site for an apostolic school for adult aspirants to the ecclesiastical state. I cannot mention now the affectionate manifestations of welcome shown to our Superior and the entertainments given in many places in his honour ; I pass at once to our homeward journey the first part of

which consisted of a pleasant Atlantic passage, which however terminated in a rough sea which kept us a whole day late.

On the 26th March we were with our brethren in London who had prepared an imposing and cordial reception for Fr. Albera. The Provincial Fr. Macey took us to their seven houses and we were greatly surprised at the extension of Salesian work in Great Britain and especially in the world's metropolis where we have three establishments.

In France.—Conclusion.

In seven hours we reached Paris. Our foundations in France, formerly so flourishing, we found threatened with ruin. (1) Who knows for what length of time those hundreds of boys, assembled in various schools and extensive workshops recently built or enlarged, scampering gaily through the spacious court-yards, who knows, I say, how long they will be allowed to remain there ? To Fr. Albera who witnessed their beginnings and in some of which he laboured as Superior for eleven years the prospect was heart-rending, and on this account we hurried our departure.

We hasten to lay at your feet, O Holy Virgin, the devout petitions of the Salesians of America and the Daughters of Mary Help of Christians, of their neophytes and converts, of thousands and thousands of children and Co-operators, who in the day of your Coronation united in faith and love will turn to you their helper to offer the homage of their gratitude.

And we ourselves must raise a new hymn of thanksgiving to Our Heavenly Protectress for innumerable favours during our three years of travel, as well as for the loving care bestowed on our missionaries during the past twenty-five years. *Laus Deo semper.*

(1) This was written before the expulsion of the religious and the closing of their schools.





NEWS FROM

the MISSIONS

News from our Missionaries travelling to India.

(Letters from the Rev. G. Tomatis).

**Last farewell to Don Rua.—Christmas Eve
and Christmas Day.—Message of welcome
from the Bishop of Meliapore.**

“On board.” Dec. 20, 1905.

Very Rev. Don Rua,

We have arrived at Messina; so far the voyage has been excellent and no one has suffered. Among those on board is a party from England belonging to the “Salvation Army” on their way to make proselytes in India! May Our Lord cause the Truth to shine out resplendent and bring many shipwrecked souls to the port of Salvation!

Before our last glimpse of the Italian coast has faded away, we offer to you and to all our Superiors our affectionate regards and recommend ourselves once more to your good prayers.

Port Said, Dec. 24, 1905.

Early this morning we came in sight of Port Said. At half past four the Captain of the port boarded our vessel. We had risen early, wishing to enjoy the view of the town lighted up and the entrance to the harbour. It was a most interesting sight. We saw before us a thousand lights which glittered like so many stars; from the great light-house, the revolving lamp cast its beams on our ship. At five o'clock we entered the harbour, the steamer whistled loudly, and at the same time all the bells of the town, as if awakened by the whistle, rang the *Angelus*. It was a delightful moment for us. The bells rang and are still ringing, because this is a feast-day and also Christmas Eve. After six days at sea the sounds are doubly welcome.

Our journey has been most prosperous; the sailors tell us that rarely is the sea so calm.

We are all quite well. This morning we said Mass in the cabin, for on account of our being in harbour there was a constant passing to and fro in the first class saloon which has been kindly placed at our disposal. At midnight we shall celebrate Holy Mass, the few Catholics on board being present. It will be a Low Mass, for our numbers are not sufficient to sing it properly; but the harmonium will be played and a few motetts will be sung.

We feel sure that our good journey is due to the prayers said for us. Therefore, continue to pray and get prayers for us, so that all may go on well....

Dec. 28, 1905.

I am jotting down a few lines to be posted to-morrow on reaching Aden. The voyage continues to be pleasant, the sea calm, the ship makes good progress. We are all well and the Feast of Christmas passed most happily. I said the Midnight Mass. A pretty altar had been prepared in the 1st class Saloon, decorated with vases of flowers; we did our best to adorn the place where Jesus was to be welcomed on the happy anniversary of His Nativity.

The few Catholics on board assisted at Holy Mass, as well as those of the crew who happened to be free; these were, however, very few, for being in the Suez Canal, a somewhat dangerous place, the greater part of the crew were on duty. During the night the vessel had to stop several times and draw close to the shore, to allow of the passing of the steamers which we met. Fr. Vigneron said Mass at seven a'clock and Fr. Biebuyck at ten; several persons were present.

Here it is already very hot; we are all in summer clothes and yet perspire a great deal. In the cabins, the ventilators whirl round continually and at table both electric and non-electric ventilators are in constant movement. Many sleep on deck.

Aden, Dec. 30, 1905.

On account of contrary winds, our vessel reached Aden only this morning about an hour after midnight. Being unable to sleep from the great noise and the heat, I went on deck to watch the work going on, almost in darkness, unloading merchandise, and there I received.

at three o'clock in the morning, a letter from the Bishop of Meliapur, who sent us his paternal blessing and already bids us welcome!.... His Lordship hopes that we shall arrive for the 9th January, the 3rd centenary of the erection of his bishopric. We shall certainly arrive in time, for, having so far had such a good voyage and calm sea, it will not be necessary to remain so long in Bombay to rest ourselves.

Arrival in Bombay.—Visiting the city.—At Meliapur.—Festal aspect of the town.—Cordial reception.

Bombay, Jan. 6, 1906.

Yesterday, about eleven o'clock, our vessel, cast anchor in the harbour of Bombay. Our journey from Genoa to Aden, as also from Aden to Bombay was wonderful, the sea always calm, and we, with the expectation of a brief interval, enjoying the best of health. *Deo Gratias*; the prayers calmed the fury of the winds and the waves.

At the request of the Bishop of Meliapur, the Chaplain of the Bishop of Daman came on board to meet us, and offer us hospitality in his house.

The Bishop is absent at Meliapur for the grand centennial celebration which takes place on the 9th; we also shall be there. The good chaplain came on board with

a person who undertook the transport of our baggage; thus we landed without any trouble, and our baggage was at once removed to the station for Madras, where we shall take our tickets for the railway journey; everything went off without a hitch.

After a slight repast we went to call on the Archbishop; he was ill and could not receive us. However we sent in Your Reverence's letter. Our guide then took us to see the magnificent Jesuit College, where there are about 1400 pupils in the various classes. Elsewhere the same Fathers have a University and a School of Arts and Trades which we shall visit to-day. I have learnt that Missionaries passing through Bombay receive hospitality from the worthy sons of St Ignatius.

The city of Bombay is magnificent; it contains about 800,000 inhabitants; one sees here palaces unlike any to be found in the great cities of Europe. All the Government buildings are veritable architectural monuments.

Here are people of every race and condition. You meet dandies in the latest Parisian fashion and many of the lowest caste of Indians miserably clad. It is a curious and interesting medley.

The streets are full of animation, few of the carriages are drawn by horses; for purposes of transport cows are harnessed to the carts and the streets are full of them; for, failing horses, it is not the donkeys, but the cows that have to take their place. There are besides many



Tanjore (British India). Orphanage of St. Francis Xavier.

convenient electric tramways. The shops and stores supply all wants in abundance.

Our good and most hospitable Chaplain is calling us to lunch, after which he will take us out again to visit the city. So I will conclude, thanking the Lord who has brought us safely to this distant land and praying Him to watch over us to the end of our journey.

San Thomé de Meliapur, Jan. 8, 1906.

Deo gratias! This morning at half past six we reached Meliapur. By God's help our journey by land was as prosperous as that on sea.

Owing to the centenary I have already mentioned, the city presented a festal aspect. Flags and banners floated over all. Round the Cathedral and the Bishop's house several triumphal

arches had been erected. Many Bishops from all parts of India are assembled in Meliapur for the feasts; there are already fifteen and more are expected; some have undertaken a journey of nearly 1000 miles to come here.

At the station we found two priests, sent by the Bishop, who accompanied us to the house where we are to stay for the present, when the feasts are over we shall go to Tanjore, where the orphanage is situated, a journey of twelve hours towards the centre of India!

We had only just returned to the house, after saying Mass in the Cathedral, when the Bishop's Secretary came to fetch us in a fine carriage with two horses. His Lordship received us with fatherly kindness and presented us to several Bishops who were with him. All spoke French and some of them Italian. I saw the good Bishop of Vizagapatam, who was at Turin, the Bishop of Hyderabad, Mgr Vignano, from Bergamo, and others who have been to Turin, or knew Don Bosco.

His Lordship invited us to dinner where we were seated not far from him. French was spoken. Towards the end of the repast the Bishop of Meliapur drank our health: "I welcome the Pious Society of the Salesians in its representative Fr. Tomatis, and I trust the Salesians may be as successful in their labours in India as they have been in other quarters of the globe."

All the Bishops raised their glasses, joining in the same good wishes. After dinner I enjoyed the pleasure of confidential conversation with several of these venerable Prelates; all wish to have the Salesians in their dioceses. Meanwhile, dearest Father, do you pray for us that we may not fall short of these anticipations.

The celebrations have already lasted eight days. Yesterday His Lordship gave a dinner to a thousand poor persons; to-day clothing materials will be given to about a thousand. Tomorrow the most solemn celebration will take place.

This morning we assisted at High Mass; the large and beautiful church was crammed with a devout congregation, some prostrate on the ground. In the streets every one greeted us most heartily. To us it seemed like a dream, and yet it is a reality!.... I will write again when we reach Tanjore.

Arrival at our destination. — Enthusiastic reception. — Joy of the children. — Beginning of the Mission.

Tanjore (South India), Jan. 15, 1906.

At last we have reached our destination at Tanjore. *Deo gratias!* And it is not enough to tell you that we have arrived, but I must also

tell you that our reception surpassed anything we could have imagined. Yesterday, Jan. 14th, towards half past six in the evening, the train deposited us at the station of Tanjore. We were met by the parish priest Fr. Coelho whose acquaintance we had previously made, accompanied by the chief local authorities to whom he presented us in turn, and with whom we exchanged the most cordial greetings.

The vast enclosure at the station was thronged with people who received us with loud cheering; crowding round us, all kissed our hands and garments, asking our blessing. We should have been unable to extricate ourselves had it not been for the soldiers who opened a passage for us. With difficulty we reached the carriages. Even in the square outside there were several thousand Christians who, knowing of our arrival, had come to greet us. With Fr. Biebuyck, the parish priest and I took our places in the first carriage, a beautiful *landau* drawn by two magnificent black horses, driven by two coachmen in livery, preceded and followed by four other servants in red liveries. This was the carriage of the Rajah's descendants, who are still living in the city. The servants also had been placed at the parish priest's disposal in order to do us honour. Six other carriages followed containing the rest of the party and the authorities who had received us at the station. All at once the band struck up, and at the sound of the music the carriages began to move, escorted by the soldiers. They advanced at a walking pace, followed by the crowd who knelt as we passed. The streets were decorated with flags. Our entry into the city was most solemn. We did not proceed direct to the house, but to satisfy the crowds we made a long round through the city. In half an hour when it began to grow dark we entered a street brilliantly illuminated. Torches were lighted and these were so numerous around us that we could see everything as in full daylight. What rejoicing! The most happy, apparently, were the children, who were there in hundreds; they smiled at us, kneeling on the ground with their hands joined to show how much pleased they were at our arrival. We were greatly astonished and touched at such pious enthusiasm. Finally we reached the Orphanage where a large room, the only portion of the building as yet completed, had been prepared and decorated. I had to take my stand in the midst of my confrères and of the clergy of the city. There was instrumental Music; then a hymn in Tamil was sung; an address in English and one in Tamil were read by the children, frequently interrupted by a vigorous clapping of hands.

A splendid red necklace was placed round my neck, many bouquets of flowers were presented with cordial good wishes in English. To the English address I replied in French, but few could understand me; all, however, listened in the most profound silence. The parish priest, who knows French, translated and amplified my words, upon which followed an outburst of cheering with expressions of gratitude to the Bishop of Meliapur, to you who had sent us and to the parish priest. All joined in a prayer of thanksgiving followed by the blessing of Mary Help of Christians.

We are all well, though one perspires from morning till night; the nights are fairly cool. At present we are trying to arrange our quarters to the best advantage. We have erected a small altar with a beautiful statue of Our Lady Help of Christians in a room; there we make our spiritual exercises, going to the neighbouring parish church for Mass.

The boys are but few, scarcely six, but very soon we shall receive as many as we can, according to the accommodation at our disposal.

Pray for us, Very Rev. Father, and get many prayers so that we may be able to fulfil the



Tanjore (British India). The Mission School.

The Christians of this city, in number about 12,000 much devoted to their religion, took part in our reception. They assist devoutly and always kneeling at the Church Services; several hundreds hear Mass every morning.

This town contains also 60,000 idolaters. At every step one encounters pagodas, temples, ancient monuments of idolatry, and in many places, especially outside the city, on the bank of pools of water one sees whole regiments of divinities in the shape of horses, goats, elephants, oxen, etc. There may be seen all the beasts of creation and others also! In the streets, one sees these poor pagans with all their caste marks going to their pagodas. They live in the darkest and most degrading idolatry.

There are but few Europeans here, but how much good there is to be done! Tanjore is a fine situation, the air is good and the climate, although very hot, is nevertheless healthy.

expectations of the Christians and draw many pagans to the Faith. Give your blessing to all, but especially to

Yours devotedly and affectionately in C. J.
GEORGE TOMATIS, Priest.

ECUADOR

A Mission to the tribe of Naranza.

(Letter from the Missionary Fr. Francis Mattana)

Very Reverend and dearest Father,

At last our labours and toils amongst the poor Jivaros begin to bear fruit and you, Reverend Father, will I am sure be pleased to receive the account of an apostolic expedition made during

these last months, crossing the swollen torrent of the Bomboiza, to the tribe of Jivaros under the old chief Maranza.

From what I am about to relate it would seem as if the happy hour had struck for the poor Jivaros, in which God, by means of the humble Salesian Missionaries (following in the footsteps of those heroes, who laboured and shed their blood in vain in these boundless forests, for the redemption of the most miserable amongst the inhabitants of Ecuador) would at length bring these poor children of the forest to the light of the Gospel.

In the forest—On the banks of the Bomboiza—The neighbourhood of the tribe.

I left the Mission House accompanied by the Cleric John De Maria. Up to a certain point we were able, with some difficulty, to ride. Three Jivaros preceded us in the forest, cutting a path with hatchets and large knives indispensable to travellers in these parts. Frequently we had to dismount in awkward places, to avoid breaking our own bones, or the legs of our beasts.

The power of God is manifested in all its magnificence in these dense forests, where beyond the tiny footpath the human eye cannot penetrate, nor can the foot safely take a step. Often may be heard the roaring of tigers and bears and the hissing of serpents, whilst the sweet singing of the birds and the ridiculous antics of the monkeys beguile the more sombre thoughts of the traveller through these awe-inspiring forests.

We had been travelling for two hours when we found ourselves unexpectedly on the bank of a narrow river, which owed its existence merely to the heavy rains. I have called it a narrow river, but its depth and impetuosity were in proportion to its narrow width; and there was no canoe in which we could cross. But the Jivaros, probably on the same day, having cut down a large tree had let it fall across the channel making a bridge; this was fortunate for us, nevertheless it was no easy matter to cross the trunk. As our mules could not cross it, we were obliged to leave them tied up till our return, walking the distance which still intervened between us and our goal.

Having passed through a wonderful gallery of interlaced plants and shrubs, the noise of the foaming waters of the river near at hand reached our ears. We had still to traverse a stretch of forest, and finally we came upon the majestic Bomboiza which, swollen by the persistent rain, thundered past in its downward course. It was necessary to cross it... but how? Not in a large

or strong boat, but in a tiny canoe, made by the savages; a piece of the trunk of a tree hollowed out, about four yards in length and little more than half a yard in breadth! This cockle-shell had to bear our weight and resist the fury of the current. We placed ourselves in the hands of Him who is the author of life and death and orders all things for our good. The Jivaros being well acquainted with these parts and clever in the navigation of the waters, took us across to the opposite shore without any trouble, using their spears as oars. And I, as a good Venetian, was pleased to assist them.

The house, to which we were going, was still some distance away, and the road was much worse than the one already traversed. In addition the shades of night, anticipated in the dense forest, hid as with a sombre veil the narrow path, if indeed the little ditch full of water and mud was worthy of that name. The surrounding darkness, I must confess, awakened our fears, which were increased by the strange voices of nocturnal birds and the sharp hissing of serpents, which, loving the darkness, glided swiftly through the herbage and unwinding their coils, darted hither and thither amidst the brush wood.

After an hour and a half of a fatiguing march through mud, thorns and ditches, by the lively chatter of the Jivaros who accompanied us we perceived that we must be approaching the house of old Naranza, which is situated in the centre of the tribe. We shouted, asking for a light, but our voice did not reach as far as the huts. Then our guides raised their terrible voices in their own language and behold another chorus of discordant and savage voices answered from a distance. After a few minutes we saw running to meet us a little naked boy carrying a flaming torch to give us light. The house was close by, as was evident from the gardens of plantains and *achotes* (which produce a red fruit used by the savages to paint their faces and their bodies, and by the civilized inhabitants to colour their soup.). We finally descried the house situated on a slight elevation.

All the dwellings of the Jivaros are isolated. As a protection against their enemies they build their house in the centre of the forest and on a little hill; when obliged to build it in flat or low-lying land, they surround it with a ditch. On all sides they plant *bananas*, *achote*, *yuca*, and other plants which furnish them with food. The houses are oval in form with two doors, opposite each other, one for the men and the other for the women. The walls are formed of stakes fixed close together, the roof is well constructed of thatch and inside the houses are spacious and clean.

Our reception—Instruction and Confessions —A long function—The ball.

We entered. Our reception was cordial but in accordance with savage customs; all shouted together and by the glimmer of several fires burning on the ground, we perceived more than fifty Jivaros standing at the end of the room, each holding his lance or fire-arm, in a semi-circle, awaiting us. We advanced. Then only the master of the house, Captain Joseph Antony Maranza, who, as leader, presided over the rest, took a few steps to meet us, holding in his hands instead of a spear, an ancient long-sword, probably left by the Spaniards, who in 1500, journeyed through this country and were all killed in 1569, in a general rising of the Jivaros.

The old man saluted, us, saying :

“Father! I have invited you to feast with us... Come, come...”

“Very good,” I replied, “I have accepted your invitation on purpose to keep the feast with you, and that you may be happy and assist devoutly at the religious services and receive well and devoutly the Holy Sacraments... But now,” I added, “give us a little food...”

“At present there is nothing to eat, you shall eat to-morrow” and so saying they offered us only a little *yuca*, a kind of potato, cold and half raw, so that we had to fast that evening. We were not however deprived of *Ciccia*, which several women were preparing.

I made them all say some prayers, and when they were ended I said to them :

“Early tomorrow morning we will keep the feast, prepare yourself as well as you can, and I with my companions will help you.” I blessed them and wished them good night. “Farewell till to-morrow morning!” We stretched ourselves on the ground, but we could not sleep much on account of their noisy preparations for the long-wished-for feast.

Early next morning we began to instruct them in the principal mysteries of our holy Religion, an instruction frequently repeated in their own houses as well as in our Mission and

in a special manner impressed upon them the nature, efficacy and fruit of the Sacraments of Baptism, Confirmation and Matrimony which many were to receive that day.

The catechists continued the instruction whilst I, seated on a large tree trunk, began to hear confessions. It was a touching and consoling spectacle to see proud and warlike inhabitants of the forest, leaving aside their spears, arrows and other arms, prostrate on their knees, humble and devout, holding in their clasped hands the Holy Crucifix, which during their confession they covered with kisses. How well repaid was I in these solemn



Tanjore (British India). Missionaries and Catechists.

moments for the sufferings and privations of many years in these eastern forests. From my heart I exclaimed: Blessed be God who vouchsafed to call me to his holy service! and blessed also be Don Bosco who sent me to these unhappy tribes!

The confessions over, whilst my companions, assisted by the Jivaros, were preparing with branches and cloth, a little chapel amongst the gigantic forest trees at a short distance from the houses, I assembled those who were to be joined in Holy Matrimony explaining to them the holiness and the duties of this Sacrament. I insisted that the wives should in future be treated as companions and not as beasts of burden, as is too often the custom of the savage Jivaros; that when children are born, they shall take them to the church to be baptized and when old enough they shall be confided to our care for a certain time to give them a suitable education.... All this they promised should be done.

I put on the sacred vestments ; I sang the Mass, and during Mass I preached a short sermon and administered Holy Communion to the Catechists and the other Christians who had accompanied us. The altar was nothing but a shield which they use in time of war to protect themselves against the spear thrusts and arrows of their enemies ; on this object, in which the holes and indentations were so many marks of hatred, vengeance, wars and sins, I placed the altar stone, on which the Immaculate Lamb was to descend !

The Mass was followed by the administration of the Sacraments of Baptism, Confirmation and Matrimony. Seven adults between the age of thirty and eighty years were baptized : there were four baptisms of children, twenty-five Confirmations and twelve marriages. Whilst administering the Sacrament of Matrimony, I repeated to the twelve couples kneeling on the ground, the instructions relative to their new state of life and blessed their union. About three o'clock in the afternoon this long function came to an end !

We remained there the whole of that day. This was necessary in order to instruct them still further in the truths of our holy Religion, and to impress upon them the necessity of stability and perseverance in the Christian life. I tried also to cheer them up with some simple amusement, as is the custom in our houses on the last day of the carnival.... We were also present at their truly ridiculous ball, a necessary accompaniment of their greater festivals. The women adorned themselves with little bells, rattles, monkeys' teeth, the dried wings of insects, then taking each other by the hand they formed a chain, the men stood opposite the women in the same order. When the musicians began to play on their flutes of cane, the ball commenced. And what a ball, four steps forward and four backward, meeting each other ! The steps of the women were different from those of the men. The women jump forward and backward, like those who, with their feet tied together, run in a sack race, the little bells producing a ridiculous sound, which is both monotonous and savage ; whilst the men also move forward and backward, but with grave and proud steps, showing thus their authority over the women. In these balls they sometimes spend the whole night without being tired.

After the entertainment we supped ; finally, having said prayers, we rested *in Domino*.

Early the next morning we made all say morning prayers ; I gave them some salutary counsels, celebrated Mass on the temporary altar of the previous day ; and then, with some

of the Jivaros who wished to accompany me, I set out for Gualaquiza, well pleased to have been able to do a little good amongst the poor Indians of Naranza.

This is a brief account of our last excursion to the opposite bank of the great river *Bomboiza*. How much good could be done if men and means were not wanting ! God who reads our hearts will accept our ardent desires for His glory and the good of souls. Pray, I beg of you, and get many prayers for us, and do not forget the appeal in my last letter for the redemption of the poor Jivaros. Bless us all and send a special blessing to

Your devoted and obedient Son in J. C.


FRANCIS MATTANA

Salesian Missionary.

MATTO GROSSO

The two Colonies amongst the Coroados.

Site chosen for the new Colony — Its advantages for the Mission.

 I think it well to give you a general description of the position of this young Colony. It faces the river Barreiro, which is its western boundary and which pursues its course in an easterly direction until it joins the impetuous current of the Araguaya. The huts are situated on the right bank of the Barreiro and on the left of the Aracy, the perpetual murmur of whose limpid and beautiful cascade is heard even at this distance. But the beauty which attracts the traveller is not its only gift ; one day, no doubt, it may be of great service to us, supplying the motor power for our flour and saw mills and, let us hope, also for electric light.

This desirable situation, between flowing rivers and streams, is also one much affected by the Indians who pitch their tents only near running water, which supplies them with fish, and is also a protection in time of war ; for when suddenly attacked they jump into the water, remaining there hidden for ten or fifteen minutes, coming to the surface again, frequently many yards further on, like diving ducks.

This new Mission centre will also be very useful to us, on account of the Indian method of life, for accustomed as they are to a nomadic existence, a change of air from time to time is absolutely necessary, especially when they have exhausted their supply of food. To this new

centre they can migrate without impeding their progress in religion and civilization. The Colony of the Sacred Heart and that of the Immaculate Conception situated eight leagues distant from each other will happily supply this want. It has grieved us to see several of the Indians, after having spent some time with the Missionaries and having learnt something of civilization, retire from the Colony, and on their return thither some months later, to find them as ignorant and savage as in the early days. With the new foundation this will not happen again; for when they go away for change, they will still receive an education based on the same principles.

At night-fall, the *Angelus* hour, we returned to the telegraphic station, situated about two miles from the new Colony. Our friend Signor Ferreira invited us to an excellent dinner in his house; after offering him our thanks we mounted our steeds and rode to the Colony of the Sacred Heart whilst silence reigned amid the rows of huts.

A noteworthy act of charity—Starting for the new Colony—A night on the bank of the Barreiro.

The solemn inauguration of the new residence was fixed for the 22nd of the same month. But first of all, I must recount an edifying example, inspired by the highest Christian charity, and which I must inscribe in the history of this foundation. When the exploring expedition was over, our good friend Signor F. di Carvalhaes, with the assistance of some of his men erected a large shed made of tree-trunks which will serve as a temporary Chapel, until we can build a permanent edifice, more suitable for Divine Worship. The ever generous Signor Ferreira, with his excellent sons, also undertook to prepare dinner for the workmen employed in the construction of this temple of an original and simple style, but picturesque and poetical, which was finished in the short space of two days and a half. I had no means of showing my gratitude to these worthy Cooperators in the work of evangelizing these savages except by repeating a heartfelt "May God reward you." Certainly, the Lord so good and merciful, who says that a glass of water given in his name will not lose its reward, will repay abundantly with heavenly blessings the generosity of these benefactors, towards this work for souls.

On the 21st June, the day so dear to Catholic youth in which they celebrate the virtues of their angelic patron St Aloysius, the writer with Fr. Balzola, the Indian Giulio, and the

staff of the new Colony, set off from the old Colony towards the new one, preceded by a small cart drawn by six yoke of oxen containing the bare necessities for the foundation. How poor and humble was this beginning! The food for the first twenty days was provided by the Colony of the S. Heart.... As if to signify that the Colony of the Immaculate Conception would receive abundant blessings from the loving Heart of Jesus! As the light of day goes on ever increasing until it attains the *zenith*, so also the new Colony under the protection of the Immaculate Virgin, will advance aided by the Omnipotence of Him of whom Racine says: "*Tout l'univers est plein de sa magnificence!*"

Towards evening we reached the river Barreiro with its resounding cataracts and cascades. We were preparing to cross it with all our baggage when this was rendered impossible by the darkness of night enshrouding the country in its sombre mantle; Fr. Salvetto, however, with a few others and some of the goods was able to reach the opposite shore. The rest of the party encamped near the river, unable to proceed further in the darkness. The following morning, refreshed with the balmy air we completed our difficult task of transporting the baggage, an arduous undertaking from the strength of the current and the depth of the water.... Finally we drove the animals into the water and they swam across easily; thus our efforts were crowned with success.

Giving thanks to God, we brought our journey to a happy conclusion, transporting everything to its destination.

Arrival at our destination—Feast of Corpus Christi—Telegrams of Congratulation.

At last we reached the spot fixed upon. Gladness shone on the countenances of all. It was the 22nd June, a day of brilliant weather. The Church was keeping with joy and solemnity the Feast of *Corpus Christi*, that divine treasure given to men, as a pledge of love, by the Heart of Jesus! From every corner of the globe arose the sublime Hosanna in union with that sung by the Angels and Seraphim of Heaven. And here, amidst the dense and pathless forests, our company was not less exultant, that on this holy day they were able to establish a new centre of Divine illumination under the maternal protection of the Virgin Mother of God! On this blessed day the sun's rays seemed more brilliant reflected amongst the verdant foliage; all nature bathed in the midday splendour exhaled sweeter perfumes; the morning zephyrs whispered words of love amidst the boundless

forest; the many coloured birds, with their sweetest songs and delicate trills, welcomed this glorious day.

Our humble little Chapel, decorated, with the graceful foliage of the palm presented a festive appearance. Our friends above mentioned assisted devoutly at the Holy Sacrifice of the Mass together with some representatives of the Boróros tribe.

The solemn function closed with a petition for the blessings of heaven on this sylvan vineyard of the Lord, on the Missionaries who will give their sweat and, if necessary, their blood in its cultivation; on all the Indians who will seek this peaceful asylum, this school of true civilization, of moral and religious progress.

Thus was officially inaugurated the new Colony of the Immaculate Conception! *Deo Gratias!*....

I thought it my duty to send, by telegram, a notice of the auspicious event, not only to you, but also to other persons who are much interested in the conversion of so many poor savages, for whom has not yet shone the light of our holy religion. To these telegrams I received answers full of the warmest congratulations, some of which I give below.

"Petropolis, June 23rd. — *I rejoice and send my blessing to the new native Colony.* — Nuncio Apostolic, Giulio Tonti."

"Cuyabá, June 23rd — *May Jesus, Our Lord, bless and render prosperous the new Colony of the Immaculate Conception.* — Carlo d'Amour, Bishop."

"Goyaz, June 22nd — *I wish prosperity to the new Colony* — Fr. Andrea, Superior of the Dominicans."

"Rio Janeiro, June 24th — *Gratefully, I send congratulations* — Dr. Em. Murthino, Minister of the Federal Tribunal."

"Cuyabá, June 30th — *I thank you for the welcome news of the inauguration of the native Colony of Rio Garças, and I beg, if you do not find there a suitable site for the erection of the Meteorological Observatory, that you will erect it on one of the hills of the Colony of the S. Heart which offers a more convenient site. I congratulate you on the fruitful Salesian Mission so ably governed by you, and on this new beginning of useful work. Heartfelt wishes* — Colonel Antonio Paes de Barros."

"Rio, August 6th — *I congratulate you on the foundation of the new Colony of Araguaya* — Dr. Benedict di Sousa, Federal Deputy."

"Rio, June 24th — *I thank you for the news of the inauguration of the new Colony for a village of Boróros, on the bank of the river Garças. I congratulate you on the important service ren-*

dered to the State of Matto Grosso. Compliments. — Dr Aquino Ribero, Federal Deputy.

"Petropolis, June 25th — *I congratulate your Reverence on the inestimable service rendered to Matto Grosso* — Major Lindolpho Serra, Federal Deputy."

Cuyabá, June 23rd — *I thank you for kindly sending notice of the inauguration of the new native Colony on the river Garças. Best wishes.* — Dr. Elias Machado, Chief of the Telegraphic District of Matto Grosso."

"Rio, June 23rd — *Congratulation!* — The Doctors Sen. Joachim Murtinho and Francis Murtinho."

"Boa Vista, June 24th — *Grateful thanks for your kind announcement of the inauguration of the new native Colony at Aracy. My compliments on this generous work for the Boróros of that region. My best wishes for the prosperity of the holy undertaking in which you are labouring in that part of Brasil. Kindest regards.* — Dr. Ronden Chief Constructor of the telegraph line."

From this collection of telegrams received from important persons in Brazil you may judge, dearest Father, how much our Society is appreciated by all the ecclesiastical and civil authorities. In this we recognize the loving hand of Providence, ever to be praised, which shows, even to men careless about religion, how beautiful and lofty is the ideal for which we are working. May this kind Providence keep us ever under its loving care!

I have many other things to relate, such as the providential arrival of three caciques, captains of their tribes with their subjects, but my letter is already too long and I will defer to another time the conclusion of my journey through the magnificent forests of Matto Grosso.

Bless, the new Colony and the whole Salesian Mission of Matto Grosso, and especially

Your devoted son in the S. Heart
ANTONIO MALAN, Priest.

Ninety additional Indians at the Colony of the S. Heart.

We have received the third part of the Provincial, Fr. Malan's account (which we shall give in the next number) and with it arrived the two following telegrams, both despatched from the telegraph Station of General Carneiro, although one is from the new Colony of the

Immaculate Conception, and the other from the Colony of the S. Heart.

General Carneiro, 29 Oct. 1905. —

Fr. Malan,

Cuyabà.

"Many Indians have arrived from the Araguaya. They will wait here at Barreiro with the Boróros, for their families who are following them. When they have all arrived, they will go on to the "Colony of the S. Heart," as it is impossible with our present small means and staff to keep them here." — Fr. Salvetto.

General Carneiro, 7 Nov. 1905.—To Fr. Malan,

Cuyabà.

"Ninety Indians have arrived. Kindest regards. —Fr. Balzola."



Items in brief.

A telegram from Lima conveys to Our Superior General the news of the successful termination of the Salesian Congress, held there on the occasion of the centenary feasts of St. Thuribius. The Co-operators in those parts of South America are to be congratulated on having already attained such a degree of efficiency as to organise and carry out so difficult an undertaking as that. An account of the proceedings will appear in another issue.

After two months travel, visiting the different provinces in England, Spain and Portugal, the Very Rev. Don Rua arrived at the Oratory, Turin, just in time for Holy Week. His journey is described as being in every way satisfactory. He made a rather long stay in Spain where the Houses were celebrating the 25th anniversary of their first foundation in that country.

A propos of these celebrations the new Professional Schools at Lisbon were inaugurated by Our Superior General on the occasion of his visit. A large gathering of Co-operators, including the most distinguished citizens of the Portugese capital, assisted at the ceremony.

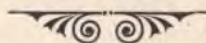
For the 25th anniversary of the School at Utrera (Spain) the commemorative meeting was terminated by the reading of a telegram from the Holy Father, expressing his satisfaction and participation in the day's festivities. The Holy Father's message was received with acclamation.

A few weeks back Her Royal Highness the Infanta of Spain paid a visit to the Salesian Schools at Ronda di Atocha (Madrid). She was accompanied by the Contess di Mirasol. After seeing the schools and assisting at a dramatic performance in her honour, the princess went to the new Church of Mary Help of Christians for Benediction of the Blessed Sacrament.

In describing the doings at the bazaar held in connexion with the Church of Our Lady of Mt. Carmel, Battersea Park Road, London, S. W., the local papers made special mention of the Salesian boys' band which supplied much of the music for the occasion. It has also been prominent lately in the education demonstrations. Considering the brief period of its existence the praises bestowed upon it were well deserved. Its very capable conductor had previously earned a first class musical reputation at one of our Schools in France, which was closed at the late expulsion of the religious.

The Salesians at East Hill Wandsworth, S.W. are still eagerly looking forward to the opening of their new Church, which is at present in the hands of the artist and his assistants for the decoration. "But," says the *East Hill Magazine*, "there is plenty of scope for the charitably inclined. Donors are wanted. There are over forty picture panels of Saints to be placed on the pillars and walls of the Church and these would be appropriate gifts. Who will come forward and offer to pay for one, two, or even more of these panels? Already one generous member has handed to Fr. Hawarden the wherewithal to purchase candlesticks for the High Altar; who will follow his example?"

Readers who remove from one district to another are particularly requested to notify their new address without delay.





The Salesian School. London.

The final school term is now well on its course. By April 23rd all had forgotten the Easter holidays and new and old students settled down to serious work. St. George's day however was commemorated by a holiday, while in the evening the services of the choir boys were demanded for the celebrations at St. George's Cathedral.

The month of May always claims special attention at the Salesian School, seeing that the feast of Our Lady Help of Christians, May 24th, is regarded as quite of first importance and great preparations precede the occurrence; but of that anon. The staff are looking forward to even better results than former years from the public examinations which close the summer term; for everybody's sake we hope their expectations are to be more than realised.

His Holiness Pius X. to the Salesian Bulletin.

In view of the recurrence of the feast of St. Joseph, the Holy Father's patron saint, the Italian edition of the *Salesian Bulletin* devoted several columns to suitable expressions of loyalty and congratulation. The homage and best wishes of the Co-operators to the Sovereign Pontiff on the occasion of his saint's feast day, have for many years past never been absent from the grand chorus, which is raised towards the Holy See on that occasion from all parts of the world. A copy of the *Bulletin* found its way in due course to the Vatican table, and the result of the Holy Father's perusal of it was the following message:

Mgr. Bressan, Private Chaplain to His Holiness has the pleasing duty of informing you, that the Holy Father, most grateful for the sentiments

expressed in the Article of the Salesian Bulletin for the month of March, with affectionate esteem renews the Apostolic Blessing to the Salesian Society, their Co-operators and works.

Proposals in Malta.

One of the most assiduous Salesian Co-operators in Malta, Mr. A. M. Galea, has lately shown much disinterested concern at the apparent delay on the part of the Government, in developing the school entrusted to the Salesians in the island. Writing to the *Daily Malta Chronicle* he refers to a scheme lately proposed by the Marquis Testaferrata which, he says, might make up for any extra expense incurred, while at the same time effecting an important good work.

Further on he says: "Is the time not come, may I venture to ask, for giving consideration to these proposals, which, from late utterances in the local press, clearly show the feelings of the public on the subject? I refer to the project of disposing of the large building now occupied solely by the staff and inmates of the Orphan Asylum, in a way advantageous in every respect, as pointed out by the noble Marquis Testaferrata and other writers. The work done so far by the Salesians in the Industrial School of Don Bosco Street, Sliema, might, I presume, be taken as a guarantee of what would be achieved by them under more favourable circumstances. At present, the conditions of this School are such as will enable it to accomplish not more than a mere fraction of the good results that might be expected from it; and it does not appear from the Estimates just published, that any provision has been made for remedying this unsatisfactory condition."

The Editor of the *Malta Herald* gave a long

comment on this and other parts of Mr Galea's letter, favourable enough to the view there expressed but not very sanguine as to their realisation. After discussing many sides of the question he goes on to say :

"Whether this view of the case be correct or not, we venture to suggest to our August Body that they would, in courtesy at least, to Marquis Testaferrata Olivier and to Mr. Galea alike, and for the satisfaction of a largely interested public discuss the project in question, and consider its feasibility and probable merits. It is now a historical fact, becoming rather ancient, that Mr. Galea in his patriotic efforts to benefit society, made a generous and valuable gift to Government, consisting in land and money, for the purpose of founding an Establishment which is a universally recognized need at the present day in every civilized country in the world. May not the public well ask what has been done with that gift of money? Have the wishes of the generous donor been satisfied about it?

There is no Reformatory School, though years have elapsed since the Government accepted One Thousand Pounds for its establishment. Surely there is room for comment on this fact. Those who know Mr. Galea will readily understand why he makes no comment thereon, or why he does not take the action that others, less interested in the youth of Malta, might feel themselves justified in pursuing. But seeing no prospects of the realisation of his cherished hopes, he now comes forward to second a most practical, and to all appearance, a practicable scheme, for carrying out the same. It remains to be seen whether the Lieutenant Governor and his Associates in Legislation will give him or his view any consideration or satisfaction."

We can but express the hope that the Co-operators and many friends of the Institute will have the satisfaction of seeing a speedy achievement of their cherished plans.

Recollections.

Such a grand scale did the celebrations of our Patronal feast assume this year, that a liberal space in two issues of the *Bulletin* could only register the chief accounts and those entirely from Italy, for each country had its own celebrations and conferences. His Eminence Car-



Indian children at School. Colony of the Sacred Heart. Matto Grosso, Brasil.

dinal Svampa, presiding at the Bologna Conference, developed at good length the programme of the Institute of that city, which, though still endeavouring to complete its buildings, has done a great deal for the youth of Bologna.

His Lordship Mgr. Morganti one of the very foremost Directors of the Co-operators gave the Conference at Lugo in his own diocese of Ravenna. A very large gathering listened to the words of their Pastor on the various sides of Don Bosco's work with which the revered Prelate is so intimately acquainted. At the close of the Conference His Lordship invested a certain distinguished lady Co-operator with the cross *Pro ecclesia et Pontifice* opportunely sent by His Holiness Pius X.





DEVOTION TO OUR LADY Help of Christians

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

PIUS PP. X.

IN the month of May the glories of Our Lady Help of Christians reach their culmination. The great triumphs of development were achieved during this month, notably the coronation of the miraculous picture in her Sanctuary at Turin. So often now has the *Bulletin* devoted columns to the history, growth and favour of this devotion that the Co-operators must at the first thought of the month associate it with the great anniversary, and look forward to it as a season of copious graces and increased devotion. On the 24th a plenary indulgence may be gained and Co-operators are urged to approach the sacraments on that day as a conclusion of the Novena of preparation.

The feast day will be kept in her sanctuary at Turin with the greatest solemnity. Pilgrims from all directions through the sacred edifice, the procession through the town draws thousands of pious Catholics, doing homage to their en Queen. The Cardinal Archbishop of Turin and several of his suffragans also take part in these celebrations as indeed do most of their subjects either as Co-operators or as members of the association of Mary Help of Christians.

New Churches and Chapels continue to swell the list of those dedicated under the title *Help of Christians*: a chapel at the Salesian Institute at Trent, and in the Church of St. Roch, Barranquilla, (Colombia) and a new Church at Morelia (Mexico).

From the annals of the Sanctuary.

The month of April.

1869 On the 18th of April 1869 The Right Rev. Mgr. Riccardi having before him the proposals of the priest Don Bosco, "to nourish and increase the devotion of the faithful towards the August Sacrament of the altar and to the Holy Mother of God", established and canonically erected at the high altar of the Sanctuary the Association of Our Lady Help of Christians.

1870. On April 5th, the Supreme Pontiff Pius IX., following the precedents of the Roman Pontiffs in enriching with particular honours and privileges the societies of the faithful having as their object the exercise of works of christian piety and charity, by a special brief and by his Apostolic authority raised the Association of Mary Help of Christians, which has in such a short time become so extended, to the dignity of an Archconfraternity, "with all the honours, prerogatives, rights, and customary privileges."

N.B. In order to be enrolled in this Archconfraternity, it is only necessary to send one's name and address to the Rector of the Sanctuary of Mary Help of Christians at Turin. No annual subscription is prescribed, but as each one on applying for enrolment makes some offering, so it would be most suitable for members, according to their means to help towards the maintenance of the Sanctuary, especially during the month of May.

GRACES and FAVOURS

Capetown (S. Africa). Please have some Masses said in thanksgiving to Our Lady Help of Christians for the recovery of a very dear member of my family who was seriously ill for several months. I promised to have this favour published in your *Bulletin* if granted.

A Client of Mary.

March 8th, 1906.

Dublin (Ireland). I had been subject for a long time to acute pains in the head. I made a novena to Our Lady Help of Christians at the same time promising to have a mass said in thanksgiving at her Shrine and to have the favour published in the *Salesian Bulletin*. I now hasten to fulfil my promise.

"Anon."

April 12th, 1906.

Venado Tuerta (Argentine Republic). According to a promise I enclose a little offering in thanksgiving to Our Lady Help of Christians for a great temporal favour obtained through her powerful intercession and request publication of the same in the *Salesian Bulletin*.

A child of Mary.

September 12th, 1905.

Guildford (ENGLAND).—I enclose a small offering for a Mass in thanksgiving to Our Lady Help of Christians for favours received through her intercession.

T. B. B.

April, 16th, 1906.

Durham (ENGLAND).—Please accept enclosed offering for a mass at the shrine of Our Lady Help of Christians in thanksgiving for a favour received through her intercession.

A client of Mary.

April, 23rd, 1906.

London.—Kindly acknowledge in the *Salesian Bulletin* the enclosed offering in thanksgiving for favours received.

M. A. F.

April, 1906.

Menzies (West-Australia).—A short time ago slackness of work unexpectedly deprived me of my employment, and in a bad season it looked as though great privation was in store. However my companion and I determined to make a novena to Our Lady Help of Christians, to send an offering and to publish the favour. On the 3rd day I thought of applying in a neighbouring district where I had formerly worked. No sooner had I made my case known than work was immediately offered, and my anxiety ceased. I accordingly send the promised offering and beg to be enrolled in the archconfraternity of Our Lady Help of Christians.

L. S.

December, 1906.

Cork (IRELAND).—Kindly accept the enclosed offering in thanksgiving to Our Lady Help of Christians for a favour received through her intercession. I promised to have it published in the *Bulletin* if the favour was obtained and now hasten to fulfil the promise.

E. G.

May 1st, 1906.

Brompton (LONDON).—I enclose an offering for a Mass in thanksgiving for a temporal favour obtained through the intercession of Our Lady Help of Christians.

A. M. C.

Obituary.

The prayers of our Co-operators and Readers are earnestly requested for the repose of the souls of the following lately deceased:—

Mr. Cornelius Connolly, Coney Island, New York, U. S. of America.

Joseph Patrick Mulgrew, Dungannon, Ireland.

Mr. Farelly, Lisgrey, Virginia, Cavan, Ireland.



A Son of Don Bosco.

1850 — 1895

LIFE OF MONSIGNOR LASAGNA,

Salesian Missionary, Titular Bishop of Tripoli.

CHAPTER XXX.

A great project — Conferences at Milan — A useful form of apostleship — In the French capital — Precious gifts — Rumour of his being made Bishop — Joy of Leo XIII. — The 2nd December 1886 in the Sanctuary of Mary Help of Christians — On the *Tibet* — Terrible storm.

Burning with zeal for souls, the intrepid Missionary, who had come to Europe for the General Chapter, had also arranged to give Conferences in the chief cities in order to obtain from generous souls contributions for the support of his missions. Therefore, during the few months spent in Italy, you might have seen him going from city to city of the peninsula, and wherever he could obtain leave from the Ecclesiastical authorities, ascending the pulpit and, with unwearied eloquence, pleading the cause of the poor and neglected children, of the emigrants, and more especially of the unhappy dwellers in the forests, still enveloped in the darkness of ignorance and idolatry. He had a singular gift for moving the hearts of his audience, and such a rich store of incidents and proofs, with the power of communicating his own ideas and enthusiasm. Even in the poorest villages he collected abundant alms and everywhere he succeeded in inspiring a love for our holy religion in arousing many who had grown careless, in giving a true portrait of the Catholic Missionary and finally in increasing the popular veneration for the name of Don Bosco. As I cannot speak in detail of all his conferences, or give a list of the places he visited for this purpose, I will mention only a few, so as to give a general idea of his apostolate.

The zealous priest began this new kind of Mission in the city of Milan. There, both zealous Co-operators and former pupils of the Oratory of Val-

docco had united their efforts, to assemble in the Church of Our Lady of Grace, all that was best and most generous amongst the inhabitants of the Capital of Lombardy. To add to the solemnity of the Conferences Mgr. Louis Nozari di Calabrianama came in person, that by his example his flock might understand his love for Don Bosco and his appreciation of his works. D. Bosco himself, in spite of his great weakness and the infirmities of old age, having arrived on the 11th September, took his place for the function in the Sanctuary beside the Archbishop's throne, attracting all eyes by his devout and modest demeanour. After the Mass, while many thought Don Bosco would ascend the pulpit, it was Fr. Lasagna who took his place. He began with a tribute of gratitude to the venerable Archbishop who, twenty years before, when he was Bishop of Casale, on this very day, had admitted him into the ranks of the clergy. Then he went on to speak of the providential institution founded by Don Bosco, which, having spread with such marvellous rapidity in Europe for the salvation of so many poor youths, not satisfied with the old world, had also extended itself to the new, to the great advantage of innumerable boys, of so many emigrants, and of the savages who previously had not beheld the light of faith and of civilization.

He quite surpassed himself when, to his audience, fascinated by his eloquence, he demonstrated that the Papacy was the crowning glory of Italy. "I have traversed," he said, "a great part of Europe and America, and I am obliged to acknowledge that though our country boasts of its varied arts and manufactures, it is far surpassed in this point by other nations. If its commerce is flourishing, this is nothing in comparison to what one sees in many other countries. If you admire the fine buildings and magnificent monuments which have been erected on our soil know that what I have seen abroad can well compete with it. If Italy holds the highest place in the fine arts, remember that foreigners also, studying the chefs-d'œuvre of the great masters, are seeking to equal them, if they have not yet succeeded in surpassing them. If we possess such treasures in the domain of liter-

ature and science, even distant countries are proud of their fine literature and material progress. But there is one boast before which the pride of every other nation is silent; there is one precious jewel which all envy; and that is the residence in this land of the Pope, the Vicar of Jesus Christ, the Head of the Universal Church. So that when I set my foot on foreign soil and say where I have come from no other questions are asked me except about the learned Pontiff who directs the bark of the one true religion. This is the unique prerogative which interests the stranger in speaking of Italy. And how proud am I to say that I have seen him, that I have spoken to him, that I have prostrated myself at his feet; when I can say: it is the Pope who sends me to you: when I can add: it is in his name that I bless you! This is the true glory of Italy, before which all others are eclipsed. Its proudest boast is that of being the centre of Catholicity, of having in Rome the throne:

“Where sits the Successor of the great Peter.”

It is not surprising that after two such eloquent conferences preached with so much fervour in the Church of Our Lady of Grace and in St. Mark's the sympathy of the Milanese for the Salesian Institutions was greatly increased, and his audience were most generous in their offerings for the Missions. These conferences also greatly facilitated the foundation of the Salesian Institute in Milan. In fact, on the 16th November 1895 The Rev. Paschal Morganti, director of the Co-operators in the town wrote to D. Rua: “One may say that Fr. Lasagna was the first to kindle in this city the fire of Salesian activity by his two conferences at the “Grazie” and St. Mark's. I trust that he will help us from heaven in the accomplishment of his desires.”

For the same object Fr. Lasagna went also to Busto Arsizio, yielding to the pressing invitation of Mgr. Joseph Tettamanti, the zealous Provost of that busy city. The following day with burning words he addressed the good inhabitants of Casale Litta, also in the Milanese Diocese, where the Salesians, through the pious efforts of Fr. Angelo Rigoli, a former pupil of the Turin Oratory, then parish priest of that place, can reckon many good and zealous co-operators.

Thus he continued through Piedmont and Lombardy this most timely form of apostolate in favour of the Salesian Houses and Missions. In recounting the good which the sons of Don Bosco endeavour to do wherever Providence leads them, the preacher aroused in the faithful a more lively faith, zeal for their neighbours' salvation and courage to make sacrifices, so as to share in the merits, which those generous heralds of the Gospel and pioneers of civilization are gaining by their numerous apostolic undertakings.

But the zealous priest did not stop here, for, confident that Catholic France (more generous than any other nation when there is a question of the extension of religion and civilization), would help him in his arduous undertakings for the savages, he set off for Paris. When there he cared not to visit the marvels which attract so many worldlings to this magnificent capital; he did not waste his time in galleries and museums; but he had at heart the interests of his many Churches and chapels. He gave no public conferences; but he exerted himself in paying numerous visits to those charitable souls who devote themselves to adorn the tabernacles where Jesus dwells and to provide his ministers with the necessary vestments. He was so fortunate as to bring back portable altars, rich vestments, sacred vessels and other requisites of public worship which he distributed to his brethren in Uruguay and Brasil according to their wants. At Paris he had also the pleasure of meeting in the Oratory of St. Peter and Paul, one of his brethren Fr. Antony Malan, who, after spending many years in Uruguay, had been appointed Superior of the Salesian Mission to the *Covoados* of Matto Grosso. During his short stay in the French Capital he had won the esteem and respect of many, who remained ever after faithful co-operators for his missions.

In these apostolic expeditions, an event happened which, at the risk of appearing indiscreet, I will mention, as it shows better than anything else the esteem in which he was held. During his visit to a city where he had many friends and benefactors, and which had lost the Pastor of the diocese, it suddenly occurred to several influential persons, both ecclesiastic and secular, to beg of the Holy See to give them as their Bishop, this Missionary who, in his Conference, had shown himself so full of zeal, of learning and virtue, so wise and prudent. In a very short time, a large number of signatures were affixed to a petition to be sent by the hand of an eminent Prince of the Church to the Vicar of Jesus Christ, to obtain the election of Lasagna. It was too late, Leo XIII. had already appointed another. God had decreed that Father Lasagna should be a Bishop, but without ceasing to be a Missionary and a Salesian.

During this time, Don Bosco was also considering how to furnish Fr. Lasagna with such assistance in men and means as was absolutely necessary for carrying on the good already begun. He was able to collect twenty-six missionaries and six Sisters of Mary Help of Christians, a number so extraordinary that a Milanese paper of the 2nd December 1886, giving the welcome news, enthusiastically declared: “To-day the Salesian Institute has written the finest page of its history. A Missionary group of thirty-six persons has issued from its

bosom for pagan lands; a great undertaking such as has not been seen in the Church for two centuries: the departure from a single centre of such a numerous company of Missionaries." And indeed, who would have said that after the lapse of a few years, from the same altar of Mary Help of Christians, one hundred missionaries would depart at the same time for the land of Columbus, as happened in 1898! To collect the necessary means, Don Bosco wrote, with his own peculiar simplicity, an important circular, in which he appealed not only to the generosity of his own Co-operators, but also to the charity of all benevolent persons disposed to assist him; and God blessed his persevering efforts, so that by the 2nd December everything was ready, and that day was fixed for the departure.

Before leaving Europe, however, Fr. Lasagna had this time also the satisfaction of going to Rome with several of his missionary companions. In the audience granted to him by the learned Leo XIII, our Missionary, the leader of the expedition, explained in detail to the Pontiff the work undertaken in Brazil for the benefit of youth and for the emigrants; he manifested his great plans for the evangelization of the savages, wandering through the forests of that vast empire, and concluded by stating that to provide for so many wants Don Bosco, moved and assisted by the charity of Christ, had gathered together a band of thirty two missionaries. On hearing of these zealous efforts the Holy Father uttered these solemn words; "Make this known to the Salesian Congregation: this work fills my heart with joy and hope. I confidently expect great things for the Church and for the Society of the Salesian Institute."

The ceremony of the departure of Missionaries was a hymn of thanksgiving, and of affectionate congratulation for Don Bosco. The humble priest stood on the epistle side of the altar opposite the throne of Cardinal Alimonda, between Mgr Manacorda, Bishop of Fossano, and Mgr. Leto, Bishop of Samaria. After the usual prayers Fr. Lasagna ascended the pulpit and delivered a powerful and stirring discourse. In eloquent and burning words he recounted the wonders of the Catholic Apostolate and described the vast field offered by America for the preaching of the Gospel. He recalled the arduous beginnings of the Salesian Missions when their failure was feared. He spoke of those times in which the great Founder of the Salesians was accustomed to speak himself to the Co-operators and inflame them with his own active charity; he pointed out the importance of this mission a manifestation of the inexhaustible powers of the church. Then describing the state of the country whither the Salesians were going, he related interesting facts which he had wit-

nessed and taken part in during the ten years of his Missionary life. He spoke of the good done by the Salesians in Patagonia and moved his audience to tears when describing Fr. Unia in the midst of his dear lepers of Agua de Dios.

He ended by soliciting the prayers and the help of the Co-operators: "Pray," he said, "pray for us who undertake the work of spreading the Gospel, deficient in strength of body and mind. We depart willingly; one thing only saddens us; on the further shores of the ocean we preach the faith to infidels and attract many to the truth, whilst other infidels remain in our own country, enemies to our belief. Oh! even on those inhospitable shores we will pray that God may not take from our own country the most precious gift of the Faith."

Then, amidst the clouds of fragrant incense, amidst the mystic chants of the Church, the blessing of Jesus in the Holy Sacrament descended upon the assembled faithful to render the words of the Missionary yet more fruitful.

Words of welcome and encouragement also from Cardinal Alimonda were not wanting. "That divine voice," he said, "which sent forth the Apostles to evangelize the world, is still heard in the Catholic Church. The Pope, the Vicar of Jesus Christ, gathers to his paternal heart all peoples and all nations; Don Bosco also has a generous heart. For him, too, the nations of Europe do not suffice. He sent his sons first to Patagonia and now he sends them to Tierra del Fuego. Go, then, valiant emissaries of the Catholic Church. The Land of Fire (Tierra del Fuego) awaits your coming to be enkindled with the fire of the Holy Spirit. Go and tell the Savages that in Italy, in Rome, resides our common Father, who thinks of them and loves them. Tell them that in Turin is Don Bosco, and with him thousands of Christian hearts, who pray for their American brethren. Go: May Our Lady Help of Christians watch over you during your journey. She, who crushed the serpent, will give you strength to overcome all the obstacles which the evil spirit will place in your way. She will shelter you under her maternal mantle. She who has given God, our Saviour to all peoples, covers with her mantle savages and barbarians, leading them all to life eternal."

Then the Missionaries, one after another, approached Don Bosco, from whom, with eyes full of tears, they received a fatherly blessing and embrace; after which they set off for the station to take the train for Marseilles, where they were to embark on the *Tibet*. (To be continued).

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1906

(b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;

(c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;

(d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.

4. Participation in the holy Masses will commence on the day after the alms have come to hand; all the other spiritual advantages are enjoyed from the moment of inscription.

5. The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention in every circumstance according to his particular wants or desires.

6. Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.

7. Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.

8. The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.

9. The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.

10. There are two centres for enrolment, one in Rome the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Porta S. Lorenzo, 42. Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

APPROBATION.

Pium Opus adprobamus, eidemque largissimam fidelium opem ominamur,
Ex Aed. Vic., die 27 Junii 1888.

L. M. PAROCCHI, Card. Vic.

We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.
Given at Rome, etc.

THE PAPAL BLESSING.

The Holy Father has deigned to accord the blessing asked for the Charitable Association of the Sacred Heart.

1. Given from the Vatican, June 30th, 1888.

ANGELO RINALDI, Chaplain, Sec

SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE
BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

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

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

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

*The Rev. E. Marsh
Salesian Institute
Queens Rd, Farnborough, Hants.*

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

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