



Salesian Bulletin

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

Leo XIII

DA MIHI

ANIMAS CAETERA TOLLE

Important Notice to Readers.

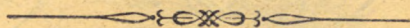
s announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

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

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

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

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



The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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THE VERY REV. DON RUA

SUCCESSOR OF THE VEN. DON BOSCO

sends from the Holy City his heartiest wishes for a *Happy Christmas and prosperous New Year*. He is pleased to be able to send this message from Rome, where he has been staying for some weeks in connection with the consecration of the new Salesian Church, which, just at this time last year he was recommending to the Association.

He assures the members, moreover, of a participation in the prayers and good works of the society, as well as in the special prayers and services that are held in the Sanctuary in connection with the Christmas Festival; so that a happy and prosperous future may be granted to each and all in return for their persevering co-operation.

An International Society for the Diffusion of the Good Press.

Established in Turin

with Branches at Nice, Barcelona, Liège, London and Vienna.

A new Society has been called into being; it is styled *The Anonymous International Society for the diffusion of the good press*. It is not a Society instituted by the Salesians, but for many reasons, it behoves us to bring it before the notice of our Co-operators.

In the first place we are moved to do so by the most important aim which the new Society has in view, and which is evident from its very title.

There is no need to spend many words in persuading readers of the immense harm produced in all countries by an evil press; for they are already aware, that the Venerable Don Bosco, who could put his finger on the needs of the times, not only set himself to propagate a good moral and educative press, but, in instituting the *Association of Salesian Co-operators*, he infused into it this christianising spirit and activity, so that they might efficaciously assist in this part of the Salesian work, as in others.

And this is in the main the object of the newly established *International Society*, founded by the noble initiative of certain exemplary capitalists in Italy, France, Spain, Belgium, Austria and England, who find themselves entirely in agreement with the ends which our humble organ, *The Bulletin*, has in view, and which by the help of God has been instrumental in the propagation of charity and morality in all parts of the world. The new society, in fact, desires to realise the proposals made in the fourth

article of the constitutions for the Co-operators, which urges them to counteract the influence of the irreligious press by the diffusion of good books, pamphlets and papers of every sort.

Another reason is found in the circumstance that the new Society will have close relations with the *Bulletin*.

By reason of the increase in its numbers and editions (it being now edited in nine languages and running into 270.000 copies monthly), it could no longer be printed at and despatched from the technical schools at the Oratory; the Very Rev. Don Rua, the Director of the Association, was accordingly constrained, in order to keep up with the demands of the Co-operators to open an entirely separate department, with outside workmen, for the supply of the *Bulletin* only. Now in order to facilitate and ensure the printing and expedition of the periodical, the aforesaid capitalists giving every guarantee, he has by a formal contract made over to this *New Society for the diffusion of the good press*, the publication and despatch of the *Salesian Bulletin*, (for which he will pay the society according to the number issued;) this the new Society embodies in its second article which says that it has as its object the publication of periodicals, of the *Salesian Bulletin*, of pamphlets, of moral and religious books."

By its scope, therefore, and by the close relations which the new society will maintain with our periodical, it was most natural for us to recommend

it as warmly as possible to our Readers.

On our part, as the Society is international, and as the *Bulletin* is edited in nine languages, we have agreed to the proposal that it should be the official organ of the Society, which will accordingly insert therein all its communications which concern the public and its share holders and which will be found at the end of the monthly issue.

However, to prevent any misunderstanding, we wish it to be noted that, notwithstanding these innovations — with the exception of those included under Art. 9 (1) of the Statutes and any one else who may desire to make a regular subscription — the sending of the *Bulletin* will continue gratuitously as before, at the cost of the Superior of the Association of Co-operators, the Very Rev. Don Rua, who is liable to the new Society for all expenses incurred.

Hence the Co-operators will continue, as in the past, according to their regulations, to have no pecuniary obligation, but they will continue to give monthly or annually whatever their charity will inspire; and this will go to the maintenance of the works promoted by our Society.

We, moreover, although convinced that the new undertaking will be supported in all countries, nevertheless take this opportunity of recommending it most cordially so that it may the more readily attain its programme of utility.

Further information will be found at the end of this number.

(1) Art 9 is as follows: Every shareholder has the right to receive a copy of the *Bulletin* in what ever language he please; in that case the share does not give a title to a part of the dividends.



Biographical notes

ON HIS HOLINESS POPE PIUS X

(continued)

Assistant at Tombolo.

In October 1858 the newly ordained priest Fr. Joseph Sarto in accordance with the directions of his bishop went to the village of Tombolo to commence his priestly duties.

The district had a population of 1380. The whole income of the curate consisted in some meagre tithes of wheat and maize which were given twice a year. This was supposed to be a regular income, but often enough, on account of scarcity or blight, it was uncertain, and then — says Marchesan — he had to depend on the few offerings he received to provide bread.

And these supplies, which were supposed to come to him regularly, were not at all comparable to the tithes of a large town, and in fact were often very little indeed. But these considerations had very little weight with the young priest. God had placed him there and He would provide.

Fr. Sarto had traced out his course of action long before he was sent to Tombolo. He intended to prepare himself for the pulpit and the confessional, so that he might do good by these means; he intended to make every sacrifice for the welfare of the people, to attend the sick, to assist the poor, to instruct the ignorant and especially to look after the christian education of the young; and lastly to do all these things under the control and direction of his rector. He was fortunate in finding in his superior a wise director, a learned and experienced master, so that rector and curate understood each other fully in a very short time. One aspiration prompted both to be of the greatest service to their parishioners; they had similar views on sacred music and preaching — and both were at their favourite study when engaged with the Bible and the Fathers; both were inspired with the same lofty sentiments, to raise their people materially, and morally, and alleviate according to their means the wants of the needy.

Fr. Sarto as a preacher.

The young preacher had besought Fr. Constantini, his Rector, to point out to him exactly the faults of his preaching, and after one of his very first efforts the parish priest said: „My good Joseph, I don't like such mixtures.” The admonition was gratefully received and acted upon, so that within a short period the Rector was able to say; „Now, Father, I am pleased with you.” This was an encouragement to further strenuous effort, writing, correcting and improving; the results were soon visible and the Rector, well pleased with his curate said to him: Take care, it is not at all prudent for a curate to surpass his Rector.”

Thus by constant effort Fr. Sarto was able to acquit himself very creditably of this important duty, and it was soon a common thing for people to come in from neighbouring districts to hear the sermon. In fact he frequently preached at Gallera, S. Martino, Cittadella, Castelfranco, Godego, Fontaniva, Camposampietro and in almost every village and town in the vicinity of Tombolo. Wherever he spoke his sermons were characterised by the same easy, spontaneous, methodical exposition and a skilful handling of his stores of ecclesiastical erudition, so that his listeners never failed to profit by their attendance.

Among the people.

We have already said that Fr. Sarto gave his attention to other things as well as preaching. Even then, as now, he directed all his efforts to the restoring all things in Christ. How vigorously he strove against the habit of taking God's name, of blasphemy and the like. He was filled with a holy indignation against such profanation. Being very fond of music himself, it is in great part due to his labours if now at Tombolo, instead of the poor attempts that characterise the singing in most districts, there can still be heard with very little deprecation the music in three or four parts which he taught. Moreover, living, as he always had, among the people, and having been sent to exercise his sacred ministry among them, Fr. Sarto was soon a great favourite, as was to be expected. He had established some evening classes in which he did not disdain to teach the very alphabet, and he was frequently present at the men's meetings, and the boys' games so that he might be familiar with, and possibly direct, their aspirations as well as counteract any evil influence that might be at work. Often too, was he seen, like our Venerable Founder, Don Bosco, in the midst of the children, taking part in their

games and entertaining them with interesting stories and anecdotes.

His charity.

As he was a man of constant action, so was he continually at the call of charity. The alms that he bestowed on others was very often in excess of what he could afford, and hence he was sometimes in debt, or had to deprive himself of some small object of value, for of valuable articles he had none.

„Listen to this”, said a good old man of Tombolo to the compiler of the Pope's biography. „At one time I wanted to go to Verona to get work. It was springtime, and as the winter had been severe, there was great poverty in the village, and I had no money at all to pay for the journey. I thought at last of Fr. Joseph. If it were in his power I knew that he would do me the favour. I therefore summed up courage and put my needs before him, asking him for ten francs.

— „Oh willingly” replied Fr. Sarto „if I had them; but, as it happens I have no money at all.”

— „And what about corn,” I suggested, „have you of any that?”

— „Oh, yes,” he replied.

— „Well then.... I was going on....

— „Oh, bring your sack” he said.

I went back at once and brought a sack; and, would you believe it, the good priest had only a few gallons of corn, but he divided it in half and turning to me said:

„There is a half for you, and a half for me, Will that do?”

„Oh very well” I said. I then put the corn into my sack and wished to offer my thanks, but the words would not come, I was so moved. I managed to say: „*God will reward you, Father,*” and I took the corn home.”

A visitor to the parish-church of Tombolo will now see above the door a bust of Pius X. in marble, placed there on the 1st of May 1904. Beneath are the words: *To Pope Pius X from 1858 to 1867 curate at Tombolo — this memorial is placed — by his respectful and admiring parishioners.*

Parish-priest at Salzano.

In April 1867 the Episcopal Curia of Treviso arranged for the appointments to five vacant parishes. Among those proposed for one of them was Fr. Joseph Sarto whose recommendation was as follows:

„ This certifies that the Rev. Joseph Melchior Sarto, curate at Tombolo, has led a most exemplary life, was always exact in the fulfilment

of ecclesiastical discipline and zealous in his priestly duties; he has given the brightest hopes for a most successful and useful career as a pastor of souls."

The curate of Tombolo, Fr. Sarto, was nominated to the largest and most important of the five vacant parishes, that of Salzano. The news was soon abroad and reached his future flock.

— „Sarto?... they began to say, inquiringly.

— Who is this Fr. Sarto? asked one.

— The Curate from Tombolo — was the reply.

— Are they going to send us a curate for a parish-priest this time?

— What have they been thinking about at Treviso: Have they gone mad?

— At any rate, one may safely say that he is not of much consequence, from the fact that he is only a curate, and curate of Tombolo.

— But, said another, has he not preached several times in the Cathedral of Treviso? They would certainly not invite a country simpleton to do that!.....

Such were the remarks, when the news went round that the curate of Tombolo had been appointed parish priest of Salzano, and indeed the new-comer had not a little prejudice to withstand, but he surpassed even the exacting demands of those who thought the dignity of their place could only be satisfied by a parish-priest from another town, or by a professor from the seminary.

The large-heartedness of the new Rector, his apostolic preaching, his untiring zeal, the development of his mental gifts and with all this his knowledge of men and affairs soon enabled him to gain the esteem, affection and veneration of the inhabitants of Salzano.

His zeal for the Catechism.

Faith comes from hearing, says the Apostle, and hearing through the word of Christ. On this sacred principle the new Parish Priest exercised every precaution for the religious instruction of the young, by means of methodical catechism classes, and of the adults by means of the explanation of the Gospel, and also by teaching of christian doctrine which he always gave himself.

I would urge you, he used to say to his parishioners, to attend the religious instruction. Strive also to attend the Evening Vespers, for it is an act of homage to Our Lord by assisting at the divine offices and sanctifying the Sunday. But rather than lose the Catechism, I would prefer you to lose the Vespers.

And in truth — his biographer adds — he had reason on his side. The discourses that are most profitable for the faithful are those that

are given in the more familiar style of homilies of spiritual exercises and catechism. The religious instruction may be compared to the preparation of the soil. In vain do you sow the seed in a barren, untilled soil; you waste, undoubtedly both seed and labour. Even homilies, and the higher range of discourses, make little impression on a mind that is not well grounded in the first elements and the foundation of christian doctrine. Hence it was that Fr. Sarto, and after his example many zealous priests, preferred to provide sound christian doctrine, rather than elaborate music and high-sounding discourses. Is it any wonder then, that now, as the Pastor of the whole church, he should make the same recommendations.

A noble example.

As at Tombolo, so also at Salzano, Fr. Sarto left undying proofs of his charity, although he sought to exercise it secretly. He gave away when he saw there was necessity, without thinking that what he gave was absolutely necessary for himself; and sometimes it happened, accordingly, that he was quite at the end of his means. But to a drowning man any piece of wood is serviceable, and Fr. Sarto found the saying often applicable to himself while at Salzano. „Oh“ said he, one day, in after years, to an intimate friend, „I know the way to the *monte di pieta* at Venice, for when I was parish priest at Salzano I had to take my ring there to pledge.“ He even sold the horse which was almost indispensable in the work of the district which he had to traverse.

One year had been exceptionally bad for the crops and famine raged in his neighbourhood. A committee had been formed to collect alms and corn for distribution and the Secretary called on Fr. Sarto, to ask for his contribution. And, says his biographer, a friend, who was present, was surprised to hear him say, *twenty sacks of corn*; for it seemed a large quantity to give in the time of distress. Fr. Sarto then took me over his house and passing here and there I saw that he had no corn whatever left, when the twenty sacks had been given to the poor.

„What will you do now“ I asked, „since you have despoiled yourself of everything?“ „Oh, never mind“, he replied, „Providence is always at hand“. These last words of his are frequently met with in one form or another, in his letters whether as a cleric, or a priest, bishop, cardinal or pope! A profitable lesson!

All things to all men.

His charity was particularly conspicuous in 1873 during the cholera which claimed many

victims in his district. In those circumstances he showed unmistakably how much good, both morally and materially a parish-priest can effect. It is well known that in times of epidemic the dead bodies have to be buried at night as well as by day, and that only the persons actually required attend the burial. Fr. Sarto was fully occupied all day with the sick and dying and besides depriving himself of food and other necessities, he spent many a night in attending the interments, so as to prevent any disrespect to the dead, and also to give his parishioners a last blessing.

At Sazano moreover he carried out similar reforms in the sacred music, and it was under his regime that the church was newly paved and other improvements effected. But so many labours and cares told upon his health, although he was gifted with a robust constitution, and more than one protest was lodged with the bishop by his friends and relatives. But Fr. Sarto took no notice of such remonstrances; he continued his laborious undertakings, dedicating himself entirely to the service of God and his neighbour.

Canon and Chancellor at Treviso.

During the year 1875 the chancellor of the diocese was nominated to a parish that had fallen vacant; and in an important diocese of two hundred and ten parishes, the post was by no means a sinecure. Some of the canonical stalls were also vacant as well as the office of spiritual director to the Seminary. A man of large views, the Bishop, Mgr. Zinelli, sought to gain two objects by one move. In the spring of that year he accordingly nominated the parish-priest of Salzano to be a residential canon of the cathedral of Treviso, thus showing his appreciation of the work and character of the future Pius X., gaining at the same time an able chancellor for his Curia and an experienced director for the seminary. This nomination was received with mingled feelings of joy and sorrow at Solzano. Naturally they were pleased that their Rector's talents and successful labours had received their proper appreciation; but then it meant that they were to lose him. Many then thought of the different opinions expressed when he took up the work of the parish, and how he had more than surpassed all that could have been demanded.

Mgr. Sarto appeared in his canonical stall, and exercised his new offices for the first time on the first Sunday of Advent, Nov 28th 1875. More important than his place in the cathedral were his duties as chancellor and as spiritual director of the Seminary. *Every statue has its niche* says

the proverb, and when Mgr. Sarto took up his new work it seemed that he had stepped into the niche that had been waiting for him all along. He seemed to have been born to be a chancellor of the diocese and to be spiritual director of the Seminary.

At the Seminary.

The Seminary at Treviso at that time contained seventeen classes; five elementary, five intermediate, three higher, and four of theology. It had a rector and two vice-rectors, one for the clerics and one for the lay students. Its staff including superiors numbered twenty, all residing on the premises.

The author of the life of Pius X., who happened to enter the Seminary as a clerical student at the same time that Mgr. Sarto entered on his new work, remembers as though it were yesterday, when the Director gave his first conference to the clerics. „My dear clerics, — he said — perhaps you are under the impression that I am one of those spiritual fathers, deeply versed in ascetical and theological doctrine, experienced in the training of students, able to counsel and direct with all security those who have, by the grace of God, entered on the path which you now walk; but let me tell you briefly I have nothing or almost nothing of all this; I am simply a poor country parish priest, placed here by the disposition of Providence. And since it has pleased Him to place me here you must necessarily adapt yourselves to listen to the words of a country priest, and to put up with him, if he has not all the requirements for the exalted office, to which his superiors have thought fit to appoint him.” After that preamble he gave them a discourse which roused all to enthusiasm.

— He is something more than a parish-priest from the country — was the general verdict.

From that day commenced his regular discourses and instructions, listened to with attention and delight by all the aspirants to the ecclesiastical state. In the meditations, Canon Sarto, without any display of oratorical energy but in his own calm interesting manner knew how to introduce the young minds to the truths of the christian faith which formed the subject of the meditation; hence the pupils had no difficulty in collecting their thoughts, and disciplining themselves in their meditations. In the instructions again, he was practical above all things: there were no speculations which the boys could not retain; the clerics received sound, solid, practical advice suited to such as would be thrown into the midst of the world, who would have to combat its adversity, and correct

instruct, and counsel the faithful. This knowledge he did not gather from books but he had it from his own experience as a curate and parish-priest.

His Paternal Goodness.

Mgr. Sarto was a good friend to all the young men who were confided to his care. He consoled, directed and advised, and frequently found means to give succour to some whom he knew to be in need. There are some at Treviso now who were formerly assisted by Mgr. Sarto but under secrecy; such as orders for new clothes or hats or other things for certain clerics. The parents of one of the students were in urgent need of a hundred and fifty francs. If they were not found quickly, lasting dishonour would rest on the family and more so on the cleric. There seemed to be no hope, when the cleric thought of Mgr. Sarto. „I went to his room, found him seated at his table with books and papers all around, and he was writing by the light of an old fashioned chandelier.

— „Well, what now? ” he asked as soon as I entered.

— „I have come to ask a great favour Monsignor,” I replied, and then told him my story.

— „Well, I’m extremely sorry,” he said when I had finished, „but, would you believe it, I have only a few francs in my possession.” So saying he put his hand into the pocket where he kept his purse and showed me all he had. My hopes appeared to be dashed to the ground, for there was no one else I could appeal to.

Seeing my anxiety Monsignor got up and said „Courage! perhaps God will provide; come to me tomorrow morning, and if I have not a hundred and fifty, perhaps I shall have a hundred.” I went away consoled and returned to his room in the morning. He looked at me and said: „Well! ” I was somewhat embarrassed. „What would you think,” he went on “if I had here a note for a hundred francs; come here and see; perhaps you will think that I have been juggling.” Thus saying he opened a little box and showed me not a hundred, but a hundred and fifty francs. These he handed to me saying: “Soon you will be a priest; when you find it convenient you must repay me, for to tell you the truth, I have borrowed the money for you.”

His zeal.

During the scholastic year 1883-1884, he also taught religion in the intermediate classes, and his former scholars still remember his paternal manner, his interesting, methodical explanation, and the compendium which he drew up,

a record of skilful and patient industry. He moreover found time to take on the First Communion class for the younger boys, and they were fortunate in having him for their teacher and spiritual guide. Thus Mgr. Sarto made himself all things to all, displaying an admirable zeal and charity in the discharge of his onerous and difficult duties.

(To be continued).



A souvenir of the jubilee.

On the 19th August 1886, His Lordship Mgr. Sarto, Bishop of Mantua, writing to the clergy and faithful of his diocese, said: „A happy event is just now about to occur in the life of Our Holy Father the Pope; the Jubilee of his Priesthood.

In former times, such an occurrence would possibly pass by with little consideration or without making any appreciable impression on the world at large; his immediate circle of friends or Cardinals would present their congratulations and addresses, but beyond that the event would call for no special marks of distinction. But the Pontiff who now occupies the Chair of Peter has had to bear such tribulations, his strenuous efforts have been so highly appreciated, and are so well remembered by the Christian world, the entire Church participates to such an extent in his joys and sorrows that nothing which concern his august person could be passed by with indifference or without proper consideration.”

It is almost superfluous to remark (by way of parenthesis) that what Mgr. Sarto wrote for the Sacerdotal Jubilee of Leo XIII, whom he was destined to succeed as Pius X., is here being applied to his own Jubilee, which was celebrated with such universal manifestations of joy on the 16th of last month.

To continue his own words:

„Different sentiments necessarily influence us at the consideration of this event, but our faith should be the predominant one. If as a matter of fact when an event of this nature occurs in private life, it is made the occasion of affectionate regard, of congratulation, of good wishes, it evidently assumes a far higher character when religion enters into it, and particularly the centre and life of religion the majesty of the Roman Pontiff. For us the Pope is the guardian of the Holy Gospel, the depositary and interpreter of the doctrines of Jesus Christ, the supreme dispenser of the treasures of the Church, the venerated head of the Catholic Religion, the Chief Pastor of souls, the infallible master, and hence the safe guide, directing us in the paths of a world enveloped in the darkness and shadow of death.

And if the sects, convinced that the stability of the Church lies in her Supreme Head, that all the security of our Faith rests upon the Successor of St. Peter, have accordingly decided to bring all their attacks to bear upon the Papacy and to cut us off from it, making it an object of indifference, of disdain, of hatred — the more they seek to weaken our faith and love and attachment to the Head of the Church, so much the more ought we to unite ourselves to him by new and public manifestations of faith, of obedience, of veneration, especially as his most wise government gives him the greater title to the homage and gratitude of his sons.

Gratitude is a sacred duty, and to generous souls a welcome one also. Its fulfilment is not a burden, except to such, whose characters have no nobility in them, and who have lost all natural feelings, for to show ourselves grateful for favours received is after all a natural impulse. Moreover the first aspiration of man was one of gratitude, and God was so pleased with it, that, He, in some degree lowered Himself towards creatures, giving it thus a kind of heavenly touch, bringing man by faith nearer to God, and rendering him more worthy of his high destination.

And if it is undeniable that there is a debt

imposed by faith and gratitude to the Successor of St. Peter, a recognition of it is all the more imperative at the present time when, not content with attacking the Papacy, and putting it into discredit with the people, the impious are not ashamed to attack even the very person of the Vicar of Jesus Christ, embittering the life of him who discloses every day generous and magnanimous designs on behalf of mankind.

This is the hour of adversity and of enmity for all that relates to the Pope, the Church and Religion; it is the hour of triumph for the infernal powers; and hence if foes cover it with opprobrium we should show ourselves the more ready to surround it with veneration and glory.

Above all we should pray.—All should unite in imploring the blessing of God on the common father of the faithful, the exaltation of Holy Church, the preservation of the Sovereign Pontiff and the conversion of the enemies of our Holy Religion.

But prayer alone is not the whole of our duty; we must unite as well in supplying his needs. No one will be surprised at this suggestion, for all are well aware that his enormous expenses are provided for by the charity of the faithful.

Let none of the bold and wicked practices of the impious cause you any alarm; their action should only help to make Catholics more united and more explicit in their loyalty to the Holy Father. The enemies of the church have endeavoured to hinder the public manifestations of faith and attachment, but without success. Remain then united in faith and love and obedience, and God will give you the blessing promised to those who are the consolation of their father: *Honour thy father in word and work and all patience, that a blessing may come upon thee from him and his blessing may remain in the latter end.* (Eccles. III, 9.10).

(No words could be more *à propos* of the jubilee which has just been celebrated, and the then Bishop of Mantua was unconsciously writing a precious memorial, which reads as though it were intended for his own pontificate.)

(continued)



The Work of Don Bosco in the East.

After the account of Don Rua's late journey in the East our readers may be interested in a brief description of each of the Salesian foundations in those countries. The order in which we give these brief notices is that followed by the Successor of Don Bosco in visiting those Institutes.

I) CONSTANTINOPLE.

Bartholomew Giustiniani Institute.

Towards the end of 1903 two Salesians proceeded to Constantinople, their coming being ardently desired by the Archbishop Mgr. Bonetti, the Delegate Apostolic. For some time the two priests remained under the care of the Dominican Fathers, and finally owing to the kind solicitude of the Apostolic Delegate they removed to premises of their own. At present these our brethren hope very soon according to a correspondent of the *Civiltà Cattolica* — "to start an important school of arts and trades." The late lamented Mgr. Bonetti left them in his will a considerable sum to provide the city with an Institute of Arts and Trades, and a generous lady, widow of Bartholomew Giustiniani, gave them a fine property and a house in which to begin the good work. "The Salesians" continues the above named correspondent, — "are already negotiating for the construction of a large building, and they hope soon to commence their labours for the benefit of the working classes. The city does not possess any school of arts and trades and therefore the project of the Salesians seems destined to succeed. Notwithstanding their present circumscribed premises they have taken in twelve boys and also trained a band which enlivens the festivities by its music." We feel sure that this new School will be a veritable godsend to numbers of boys of various nationalities, and above all to the children of many who have settled in the East, who although they have to a great extent forgotten their mother tongue, still try to keep in touch with their native land and to arouse a love of their fatherland in the hearts of their children. At the beginning of the new scholastic year, the Institute will have considerably extended its accommodation.

II) SMYRNA.

Technical-Commercial School and Elementary School at Punta.

For the last six years the Salesians have had two schools in Smyrna, having been invited there and maintained by the *National Association for Catholic Italian Missionaries*; these are the *Technical-*

Commercial School in the centre of the city and the *Elementary School* situated at one end of the same city, called the *Point*.

The first contains about sixty pupils belonging to wealthy families, the second has more than one hundred pupils on week days and over two hundred on Sundays and holidays; the first has technical-commercial and the ordinary accademical teaching, including all the elementary classes; the latter, besides the ordinary elementary teaching, has night schools and a Festive Oratory. In both as well as all in the Salesian Institutes in the East and indeed all over the world, Religion holds the first place amongst the subjects taught.

Smyrna has a large and ancient Italian colony, which also includes many noble families possessing an historic past; but through lack of schools, though the exigencies of trade and for other reasons, the use of their native language was dying out and with it the love of their native land. With the new girls' schools under the skilful management of the Sisters of Ivrea and with the fresh development given to the boys' schools, under the care of the sons of Don Bosco, many families are resuming the use of our language which for centuries was the one chiefly employed on the coasts and in the islands of the Levant. This work, appreciated and praised by many, needs also pecuniary help; for the small payments of the pupils of the *Commercial School* are quite inadequate to the needs of that school and of the other at *Punta* which is absolutely free.

III) NAZARETH.

School of the Child Jesus.

The beginnings of this foundation were full of difficulties. Many years ago Canon Anthony Belloni (of happy memory) had purchased a property in Nazareth for a work for the benefit of the young; but a thousand obstacles prevented the realization of his projects. Thus for many years nothing was done and when in 1896 our lamented confrère Fr. Neple set himself to the undertaking, he encountered such difficulties as would have disheartened any one not gifted with his ardent faith. From one hired house he had to remove in succession to two others no better than the first and finally he had to be satisfied with some stables and coach-houses situated on the hill whilst waiting a *firman* or license giving him leave to build. God alone knows the labours and prayers of this zealous son of Don Bosco. Fr. Neple had not the consolation of seeing the first of his many labours, but at last the *firman* arrived and his successor was able to take the building in hand.

Today the School of the Child Jesus is a handsome building on the hill at the foot of which Nazareth lies; it overlooks therefore the city and the great Plain of Esdralon and the view extends to a great distance on every side. May it be a tower of Safety for the youth of Galilee, the Divine Saviour's Country of predilection!

The Technical School at present contains forty boys, but it could receive more were it not that the difficulty of maintaining them and the expenses incurred in building oblige us to limit their number.

Beside the Orphanage there will soon be erected a worthy temple in honour of the Child Jesus, the money being supplied by a generous and pious French Family. The walls of the sacred edifice may already be seen above the ground and soon the chapel will become a goal for the pious pilgrims who come to Nazareth, after visiting the celebrated Sanctuary of the Annunciation and the Workshop of St. Joseph.

IV) JERUSALEM.

Founded by the Consul Scaniglia the *Colonial School* already existed in Jerusalem when in 1904 the Governor handed it over to the *National Association*, which in its turn confided it to the Salesians who undertook the management and teaching at the beginning of October in the same year.

Consisting at that time of only seventeen pupils, it speedily increased so much that two teachers were no longer sufficient, at first four and then six were required. The hundred boys who now attend the school are representative of the whole Christian community living in Jerusalem; the greater number are Catholics of the Latin Rite; after them come the Greeks, Maronites, Armenians, Syrians and Copts. The School is also attended by a few Mussulmans. If there were some Jews, the representatives of all the various religions residing in Jerusalem would be complete.

The pupils deserve special praise for their attachment to their school and to their teachers. Every morning they are most punctual in arriving, whilst in the evening extra work is often undertaken. On Sundays and holidays they bring with them also other companions to the Oratory, so that their number is doubled.

V) BETHLEHEM.

Catholic Orphanage of the Infant Jesus.

This is the most important and at the same time the most interesting of the Salesian Institutes in the East. Founded in 1863 by the noble-hearted, Canon Anthony Belloni, little by little it developed even amidst unspeakable trials and contradictions in so much as to include other affiliated houses, with the agricultural colonies of *Beit-gemal* and *Cremisan*, of which more hereafter.

In 1891 Canon Belloni handed over his foundations to the Salesians, and having himself become

a Salesian he continued, with unwearied charity, the onerous charge of superintendence until his death.

At present the Institute includes:

- 1) A boarding school for 100 orphans;
- 2) A day school with 225 pupils;
- 3) A small school for day-boarders with twenty five boys, wishing to pursue higher studies after completing the elementary course in the day-school;
- 4) The public Church of the S. Heart, much frequented, where on Sundays and Holidays four sermons are preached, two in Italian and two in Arabic.

We call the attention of our Benefactors to the large number of orphans who are lodged, fed, clothed and educated at Bethlehem. A third are natives of the town, the others come from different parts of Palestine, a few from the Missions beyond the Jordan; but none of them make any payment, as they are very poor; still by their good conduct they are well worthy to eat the bread of charity. Don Rua praised their exemplary behaviour and was much touched with their piety, as well as with the gratitude of former pupils of the Institute residing in several of the towns through which he passed.

The boys attend school and learn a trade. In the school together with the Arab and French languages they learn also Italian, in fact the Italian language is the basis of education. The youngest are at school all day, but at twelve years of age they begin to divide their time between school and work, learning the trade of the carpenter, the wood carver, the tailor, the blacksmith, the shoemaker, or the book binder. If our excellent benefactors will provide the means we hope to furnish the school with a printing press.

The yearly expenses of the Institute are never less than £ 2400, the greater part being provided by Don Rua through the charity of the Cooperators; the remainder has to be supplied by the Benefactors of the Orphanage itself, which, from the year in which it was placed under the Italian Protectorate has had to rely chiefly on Italian Catholics. Nevertheless we cannot refrain from recommending it most earnestly to all our readers.

The best way to help the school is by the *foundation of free places*. An annual subscription of £. 10, or a simple payment of £. 200, is sufficient for the maintenance of a boy. If a benefactor is unable to provide the whole sum himself, he may induce others to join him for this pious purpose.

A second method is that of the adoption of a boy for the whole period of his education.

The boy who has obtained a free place or who has been adopted will, if desired, add to his own name the name of his benefactor or any other he may wish to give him.

The offerings may be sent straight to *The Reverend Director of the Catholic Orphanage of Bethlehem, Jerusalem (Turkey)*, adding the inscription: *Italian Postal Service*. It is to be noted that the postage and the registration of letters and of money order

postal cards are the same as the internal tariff for Italy itself (1).

VI) CREMISAN.

The Hospice of St. Louis.

The Hospice of *St. Louis* of Cremisan, founded by Canon Belloni in 1906, has few pupils, only as many as the produce of the surrounding small vineyard can maintain. They are studying Latin and consist of those who, after the elementary course, show some special talent for higher studies. Many of these youths later on become priests or religious. The school of *Cremisan* is also the house where, in Palestine, aspirants for the Salesian Society undergo their training.

VII) BEITGEMAL.

Agricultural Colony of St. Joseph.

The *Agricultural School* of Beitgemal, begun in 1879, was founded by Canon Anthony Belloni, for the purpose of providing corn and oil for the school of Bethlehem; and instead it has absorbed large sums of money, and much labour has been expended on its improvement with but little fruit. Epidemics destroyed the cattle more than once and many times drought has ruined the corn and olive harvests and withered hundreds of trees, nor has it escaped the devastations of locusts! It is only in recent years that the produce of the Colony has sufficed for the maintenance of its inhabitants comprising 60 persons, teachers and pupils. An enormous sum would be required to place the agricultural system on a rational footing and provide the necessary Machinery and agricultural implements!

A work, as necessary as it would be beneficial, is the draining of a neighbouring swamp, whose stagnant waters are the cause of malarial fevers. The neighbouring Mussulman villages are disappearing owing to the malaria which makes numerous victims; more than one village, for example *Beit-scians* and *Beitgemal* have been depopulated by fever!...

(1) The spiritual advantages enjoyed by the benefactors of the Catholic Orphanage of Bethlehem are considerable:

- a) For all benefactors who have made an offering not less than five shillings two Masses are said *every week*: this offering may also be made for one of the faithful departed.
- b) For all benefactors in general:
 - 1) Two Masses are said *every month*;
 - 2) They share in a *daily* Mass from November 1st to February 2nd of each year.
 - 3) In like manner from the 15th December to the Feast of the Epiphany every year, the whole Institute visit *daily* the *Holy Grotto of the Nativity* to beg the blessing of God on all its Benefactors.
 - 4) A similar visit is paid *every fortnight* throughout the year.
 - 5) Lastly *every evening* the children say a third part of the Rosary for their Benefactors.

VIII) JAFFA.

At Jaffa, as in Jerusalem, the Salesians have charge of a large school for boys. In less than a year the number of scholars has increased to more than a *hundred*; and these are not pupils coming from other Catholic schools, but boys who either did not go to school, or attended Protestant schools.

Jaffa is the most important commercial centre in Palestine. Therefore it is most necessary to assist this foundation so that it may develop in a suitable manner.

In *Jerusalem* and *Jaffa* the teaching is entirely gratuitous and is carried on in hired premises as we have no house of our own. May some generous soul be inspired to provide each school with its own building!

IX) ALEXANDRIA IN EGYPT.

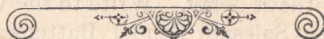
Institute of Don Bosco.

The *Institute of Don Bosco* is well known and much loved in the populous city of Alexandria. Opened in 1896 it developed slowly through the arduous labours of our Confrères and now it has 200 scholars, almost all belonging to the Colonies of Alexandria and Cairo. A good part of the building is completed, but that which is most necessary is still wanting, namely a chapel, or rather a small church, for in the one actually in use space is so limited that the two divisions of *students* and *artists* cannot assemble there together.

In connection with the Institute is a *Festive Oratory* of the greatest benefit to the boys. The preparations for the opening of a Club for youths are well advanced; this work also is indispensable for the salvation of young men of the working classes.

From this brief sketch our readers may form an idea of the progress of Don Bosco's work in the East. In 1906 the judges of the *Exhibition of work produced in foreign countries* at the International Exhibition of Milan "recognising the importance of the work instituted by Don Bosco in foreign countries" granted it the *Diploma of Superior Merit* ordaining that special mention should be made of the Technical-Commercial School of *Smyrna*, the School of *Jerusalem*, the Orphanage and the School of Arts and Trades at *Bethlehem*, the Agricultural Colonies of *Cremisan* and *Beitgemal*, and the Institute of Don Bosco at *Alexandria in Egypt*. Thus the fruits obtained even in this difficult field of labour have been esteemed worthy of recognition... May God grant that with the help of pious and generous souls a richer harvest may be reaped in the future.

But we must not conclude these notes without a word of heartfelt gratitude to the beneficent *National Association for the Assistance of Catholic Missionaries*, by whose help these Houses in the East have been established and from which they have received constant encouragement and support.



Salesian



Salesian School London

The first term is now almost a thing of the past. It is but a matter of terminal examinations and the breaking up will put its seal on the most important of the scholastic terms. It has been well filled and has passed rapidly, being chiefly engaged in steady work at the various syllabuses, and laying the foundations, it is hoped, of many successes at the close of the school year. Most of the events of the term have been already commented on. The chief days were doubtless the Rector's day at the commencement of November, and Dec 8th, the Feast of the Immaculate Conception, in the evening of which the *Hidden Gem* was played on the school's stage. It was well acted in all its parts and orchestral music was provided between the acts by the school artistes.

From the boys' point of view another item is too important to be left unmentioned. The school's first eleven has so far retained the high reputation which former teams have won for it in the football world; and the ardour of second elevens to rise to first class form is now aroused by the prospect of some inter-school matches with other Salesian elevens commencing with the Salesian School at Farnboro. This would of course entail somewhat of an outing and is something to look forward to. It is to be hoped that nothing will prevent the fixtures being played. Both matches are due in the first term of 1909.

A certain number of the boys will doubtless pass their Christmas holidays at the School, as some live too far away to make the journey conveniently. For these there is no lack of diversion, and the school stage invariably provides a round of entertainments, particularly for the evenings. But of these more anon. A prompt return is expected after the vacation for many reasons, and any applications should be made without delay. Write to the Very Rev. C. B. Macey, Salesian School, Battersea, S. W.

Salesian School Farnboro

We hear reports of a prosperous school-term at Farnboro. The numbers have gone up so as even to tax the accommodation, and the group taken on the occasion of the Superior's Feast day shows quite a large party, making a fine photo which we should like to reproduce.

The school is still young, having only twice presented candidates for the public examinations; but on each of these occasions the results were eminently satisfactory and are a good omen for future successes. The syllabuses and arrangements are practically the same as at the London School above mentioned, and as there hinted, it is hoped to commence a series of inter-school contests in the association game which will give further zest and interest to the games and sports of both schools. The school eleven, we believe, is already among the most formidable of local junior teams and some good play may be anticipated.

The School's second term opens early in January. The Superior (Salesian School, Queen's Road, Farnboro) will supply prospectus and information on application.

*

Rome. On the 29th of last month our Superior General, the Very Rev. Don Rua was present at the consecration of the new Church of Our Lady (Santa Maria Liberatrice) which was to be the joint offering of homage from the Salesian Co-operators for the Holy Father's jubilee. His Eminence Cardinal Respighi, Vicar of His Holiness was the officiating prelate. As he intended to make this act of homage personally, in the name of the whole Society, Our Superior General wished to obtain, at the same time, a special blessing for all who had assisted in the erection and adornment of the new temple. At the time of writing, we have not received accounts of the audience, but we hope to supply details in

our next. For the present the association of Co-operators is to be congratulated on having, by combined interest and action, brought the works to a state advanced enough to allow of the consecration within the jubilee year, as was intended, although some doubt was temporarily entertained of the feasibility of such an undertaking.

*

The call to the missions still **Far away lands.** meets with a ready response from generous souls. Year after year a numerous band leaves the Oratory at Valdocco, which provides a never-ending stream of zealous labourers in the Lord's vineyard. This year's quota was not quite a record one for numbers, but it was quite up to the average, numbering fifty missionaries and twenty nuns, Daughters of Mary Help of Christians. The *Catholic Times* gave a brief notice of the ceremony held in the Sanctuary of Mary Help of Christians and commented on the touching scenes witnessed when the final farewells were given. These scenes have now been repeated in that sanctuary for over thirty years, but they never fail to awaken new interest and to touch some of the deepest chords of the human heart. We have only at hand the notice of the departure and must accordingly postpone the description of the ceremony and discourse which give the occasion a religious as well as natural solemnity.

*

At the Vatican Jubilee reminiscences. On the occasion of the Holy Father's jubilee, Rome witnessed within her ancient walls the remarkable spectacle of an international, gymnastic course, including representatives of the catholic youth from all nations. The international exhibition was displayed before the Holy Father on Saturday 26th of September. The trumpets sounded exactly at four o'clock, followed by the pontifical hymn played by the various bands. Immediately after, the Holy Father was conveyed to his throne amidst vociferous and prolonged cheering.

The march-past commenced. The Salesian School represented by the team from Faenza led the way and the various teams followed, made their salute, and joined in the various combinations which delighted the vast audience and His Holiness particularly. When the various performances had been completed the Pope rose to bless the multitude and when the fifteen thousand dropped on their knees the sight was

one which will not be easily forgotten. Enthusiastic applause followed, rousing repeated echoes around the Vatican gardens.

The next day was held a scene which rivalled its predecessor for solemnity and enthusiasm. After having assembled in the Basilica of St. Mary Major's for Mass the competitors marched with the band at their head, across the city to the Vatican, amid long lines of admiring crowds. There were about ninety in the band and 2,000 athletes; on arriving at the Vatican they were arranged in the Hall of *Beatifications*, where the Holy Father met them and passed to each of the sections with a word of thanks and encouragement. He afterwards spoke to the whole assembly words overflowing with paternal goodness.

There were eighty-eight teams of competitors, and of these, eleven were from Salesian Schools or Oratories.

These all gave excellent performances, some of them being among the most skilful and most applauded. The teams were:

The *Excelsior* and the *Stella* of Rome.

The *Fortitudo* of Bordighera

The *Ardor* of Catania

The *Fert* of Faenza

The *Fortitudo* of Florence

The *Salus* of Gualdo Tadino

The *Virtus* of Loreto

The *Robur* of Maccrata

The *Panormus* of Palermo

The *Fulgor* of Spezia

These sections from the Salesian Schools gave a combined display in the Salesian Institute at Rome on the Sunday afternoon following the audience. His Eminence Cardinal Vives presided and was supported by many distinguished visitors and guests.

Needless to say each of the teams received a hearty welcome on their return to their native towns, and the interest of parents and friends and of the public at large has been aroused in favour of sound educational and physical training. The movement was successful from beginning to end, and has achieved the important results that were expected.

*

The Process. Ten thousand catholics of Catalonia (Spain) have presented to His Eminence Cardinal Vives y Tuto a splendid album of signatures. It is magnificently bound, the work of the Salesian Technical Schools at Sarria, with a portrait of His Eminence, and the words: *To His Eminence Card. Vives y Tuto from the Catholics of Catalonia,*

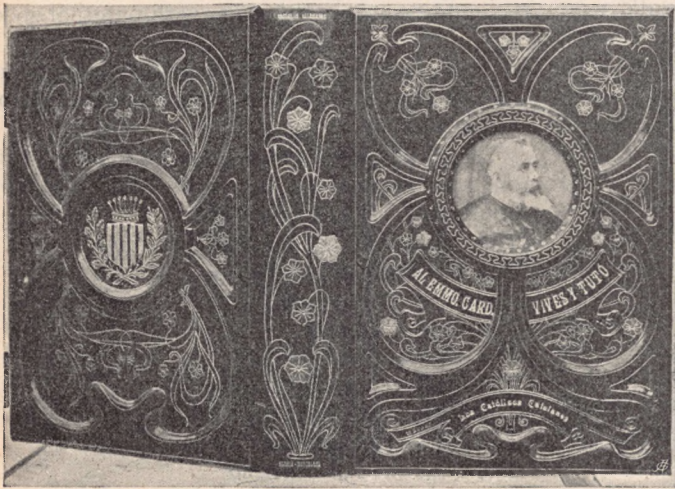
Within is the following dedication:

To His Eminence, the illustrious Cardinal Joseph Vives y Tuto, the Promotor of the cause of the Beatification of the Ven. Servant of God John Bosco, this slight token of gratitude is presented by the Catholics of Catalonia.

Your Eminence,

The introduction of the cause of the Beatification of the Ven. Don Bosco has met with such success that it could not pass unobserved by us.

It is a good many years ago that Don Bosco planted the seed of his good works in our midst and the good that they have accomplished, and



SARRIÀ-BARCELONA — Album presented to His Eminence Cardinal Vives y Tutó.

that they promise for the future oblige us to show our homage to so worthy a benefactor.

We are likewise mindful of the important part taken by Your Eminence, an illustrious son of Catalonia, in the process, and particularly in bringing to light the great merits of the Founder of the Society of St. Francis of Sales.

In these pages we have sought to perpetuate the memory of the Servant of God, and at the same time to offer to Your Eminence an assurance of our gratitude for your labours in honour of that great benefactor of the human race.

May we express the hope that Divine Providence, which has placed the work of the beatification in the hands of Your Eminence, will be pleased to grant you the grace and means to bring it to a happy and speedy termination.

This inscription is followed by the signatures, at the head of which stand those of the Marquis

de Pascual, and of the late lamented Card. Casañas y Pagès, bishop of Barcelona.

*

Buenos Aires.

A visit has lately been made to the Salesian School at Boca by Professor Miracca, who in submitting his report had words of praise and encouragement for all departments. He visited all the classrooms putting questions and examining work, passed to the Zoological Museum, and Mineralogical and Botanical departments, which are connected with the scientific side of the school. In his report he dwelt on the suitable nature of the buildings, the excellence of the teaching, and the good results which the school had achieved since its foundation. On Sundays the School's play-grounds provide accommodation for some 600 of the boys of the town who go there for their religious instruction and Benediction, and to pass their recreation. The school bids fair to rival other thriving centres of Salesian work which have for the last twenty years or more provided the new countries of South America with religious and secular training for the young.



Book Notices.

Among the latest booklets of the Irish Catholic Truth Society are the following, issued at a penny each, and all suited for distribution.

1. **The Blessed Madeleine Sophie Barat.** A religious Foundress of the Nineteenth century, by M. T. Kelly.
 2. **The Famine Year** by Rev. Joseph Guinan C. C.
 3. **Catholic Ireland or How Ireland became Catholic and remained Catholic,** by Rev. P. G. Kirwan.
 4. **The story of a Child Saint,** Alexander Bert of Florence.
 5. **The things that happened afterwards,** by M. Malone.
 6. **Hughie the Cripple.** A story by E. F. Kelly.
 7. **Ellen Ryan.** A tale of bygone days by Alice Golding.
 8. **Why not as we once were,** by Lieut-Gen. Sir William F. Butler G. C. B.
- 24 Upper O'Connell Street, Dublin.



Matto Grosso (Brazil)

A successful expedition along the banks of the river Vermelho.

(Letter from Fr. John Balzola to His Excellency the President of the State.)

Your Excellency,

I desire to fulfil my obligation of sending you a brief account of the expedition which, in accordance with your wishes, I made lately to the settlement of the Boróros on the banks of the River Vermelho, one of the largest affluents of the *S. Lourenço*.

In accordance with the message which at the time I sent Your Excellency by the representative of the Provincial of the Salesian Missions in this State, I left Cuyabá in company with two Salesians and a Boróro Indian who had been baptized by me as a child in the year 1897; Signor Luigi Rodrigues Esteves accompanied us as a guide, and we had in our caravan several beasts laden with the presents given to me in accordance with your orders by the worthy Director General of the Indians of this State.

At *Palmeira* (1) I awaited for some time the arrival of the mules but we eventually reached the district of *Brilhante*.

It was in the neighbourhood of this place, already very prosperous, that the final attack was made upon a band of Boróro Indians, and with feelings of bitter regret I undertook the burial of three poor natives killed in this encounter.

(1) At *Palmeira* a new settlement had been opened, not yet inhabited by the Indians, owing to a deficiency of staff and pecuniary means. Like that of *Sangradouro*, it is on the road to the Colonies, being situated between the third Colony and Cuyabá, from which it is about eighty miles distant.

I advised the inhabitants, who on hearing that I was in the neighbourhood came with us to remove the possessions they had left on that spot, to remain quietly in their beautiful and fertile domain, suggesting the most efficacious means of avoiding future conflicts with the savages, impressing upon them that I was charged by Your Excellency to proceed to the centre of the *aldeia* in order to convince the Indians of the necessity of a loyal peace-making between them and the civilized inhabitants.

On the 22nd we proceeded on our journey passing the ruins of *Correntesa*. It was here the disastrous occurrence of January 23rd 1908 began, and was repeated at *Brilhante* early in April involving the death of the above mentioned Boróros (1).

We forded the *S. Lourenço* with some difficulty and passing through dense forests along roads made last year by some peaceful and industrious inhabitants of Goyaz, I recognized on the way the signs of the recent passage of a band of Indians who had pitched their tents near a stream.

On the 24th (Feast of Mary Help of Christians) we arrived at a place called *Bôa-Vista* (*Belvedere*). On the 25th with some difficulty, due to the absence of roads, we reached the *aldeia* or village where I spoke to the Captains desiring them to assemble on the following day the largest number they could collect of the Boróros belonging to that *aldeia*. On the 26th therefore after saying Holy Mass, I made a speech to them in Boróro, explaining the object of my appearance in the village, giving them to understand that God had so arranged that I should come there to invite them in the name of Your Excellency, who takes great interest in them, to live in peace and harmony with the civilized inhabitants who, in future, would do them no injury if they would behave themselves rightly. I insisted upon their bringing Captain *André* and his band, as he is generally looked upon as the leader of the marauding expeditions, so that he should settle down permanently in the *aldeia* and cease from pillaging the civilized inha-

(1) Of these fights between the Indians and the civilized population, Fr. Balzola had already given some account in his former letters, but the news now given is more precise.

bitants of *Burity*, otherwise he would be taken prisoner by the soldiers sent by the *Great Captain* (the President of the State).

They promised to do all that I had advised and before leaving I made, in the name of the Government, a distribution of cloth, handkerchiefs, knives, needles, thread and fishing tackle. I counted about 130 savages present at this distribution, and I heard that many parties were away on hunting expeditions.

I started in the direction of *Jorigui*, guided by some Indians from this *aldeia*, and arrived there after about thirty miles of *picada*, that is, a road made with hatchet in hand, widening the narrow paths of the savages whom we followed. Having crossed the *River Vermelho* we entered a village, where I counted twenty-two huts, which I visited one by one reckoning they might be inhabited by 200 savages.

I had an interview with the two famous Captains *Perigo* (Danger) and *Piloto* (Pilot) to whom I made known the important object of my Mission and recommended them to attend the next day with all their followers the celebration of the Holy Sacrifice of the Mass. Then on the following morning I took the opportunity of addressing them all, exhorting them to abandon the nomadic life they had hitherto led and to live like Christians and above all to desist from their marauding expeditions against the civilized inhabitants, repeating the advice and the warning given in the *aldeia* previously visited. I counted between men, women and children 149 Indians and I heard that about fifty persons were absent engaged in fishing hunting, etc. Here also I distributed a portion of the gifts I had brought, and all were pleased with the generosity of the Government and of the *Great Captain*, promising to observe faithfully the instructions given.

On returning I met many bands of Indians; for instance, I counted a party of twenty-seven near *Tribuian*, from which place we proceeded to *Ceguean* where I found a collection of huts and a large *Buhito* (the large hut for meetings). I calculated that about 200 Indians might live there. On the 1st of June I visited the village *Arojari* and to the Indians I found there I distributed the remaining presents, accompanying the gift with the same recommendations.

This was the limit of my mission amongst the centres inhabited by the Boróros of the higher *S. Lourenço*, about 280 miles from Cuyabá

In returning I visited several persons and amongst them the Senator Joseph Pereira Borges, Sub-Inspector of police, living at *Burity*; all were most grateful for the interest Your

Excellency's Government takes in the well-being and the tranquillity of these flourishing regions, whose future is most promising. I returned to Cuyabá on the 15th of last month after a journey of about 550 miles.

In this expedition, blessed by Divine Providence with the most consoling results, I realized that the sad events, which lately were the cause of the depredations of the unfortunate Boróros were mainly caused by the inhabitants not knowing how to treat the poor savages; in proof of which I found other centres of civilized inhabitants, situated in more remote districts and nearer to the native villages, in a very flourishing condition.

In conformity with the wise and enlightened opinion of Your Excellency, I am convinced of the absolute necessity of founding another colonial centre, not so much for the safety of the above mentioned inhabitants, as for the civilization of our poor brethren of the forest.

Lastly I must thank Your Excellency for your unbounded confidence in the sons of the Venerable Don Bosco who for thirteen years have been labouring in these Missions, and who long most sincerely for the dawn of that day when the Government of this State will behold civilization spread over the immense territory of Matto Grosso!

May God bless and protect Your Excellency,

JOHN BALZOLA.

Salesian Missionary.

The Tribe of the Bororós.

(The Rev. Anthony Malan's account continued.)

III.

SUMMARY: The Head Bari — Inferior Bari — At the birth of a savage — Nuptial Ceremonies — Divorce — Causes of sickness — At the death of a savage — the funeral — Bacúrurú of mourning — Tears and sufferings — The abode of the Aroes — Duties of the Aroes — The dwelling places of the Souls of the Coroados-Bororós.

The Head Bari.

His election. — When a savage is attracted to things invisible, having reached the age of about sixteen years he begins to experience the influence of the gods who arrange that he should distinguish himself in some expedition on the banks of a river and of one of the lakes or pools near his own village.

Seated on the sand, he practices the songs he has learnt from the Bari, and towards sunset, with the last song of the birds, when the bright star disappears below the horizon he returns to his poor hut plunged in profound meditation.

The *Pages* and the *Caciques* having remarked the frequent disappearance of the young savage watch him closely so as to ascertain the occupations of the solitary; and having learned these they make them known to their followers who from that time treat the young *Bororó*, destined to be one day their Head *Bari*, with great respect and deference.

Meanwhile the youth, possessed by the spirits, is in love with solitude and, when he least expects, is transported to the depths of the forest, where alone, he beholds the apparitions of *Bope*, *Mareba* and *Tupà* and converses with these divinities regarding the delights of heaven as well as respecting the different kinds of spirits. Thus every day he is transported to the heavens by these divinities, where in the midst of their glory they impart knowledge, teaching him secrets of nature and of life, revealing to him the mysteries of his religion, instructing him in the laws and telling him clearly that he has been chosen from amongst the savages to be the supreme head of the tribe.

After four moons (this is the period necessary for the complete training of the new head priest and captain) the youth returns to the village where with unbounded joy, he is received and proclaimed *Chief-Bari* by the inferior *Bari* and by the *Caciques* who, with all their warriors lay down their arms at the feet of the new chief, swearing fidelity and promising to assist and defend him.

His duties. — The head *Bari* thus becomes king and priest, doctor and physician, a judge from whom there is no appeal, having dominion over the elements, charged with the duty of naming new born infants and of performing the traditional rites of the tribe at the birth of a savage. In power, he is superior to the *Aroes*, and to the wicked *Bopes*, *Marebas* and *Hayges*; in dignity he is equal to the *Baregues* and the good *Hayge*. The gods appear at his summons; he drives out evil spirits and sickness from men's bodies; he has the gift of bilocation; he brings down fire from heaven upon his enemies and causes the death of savages who have become wicked. Invulnerable against all the ills and miseries of this life, he is in fine, endowed with the omnipotent power of the gods, and, as if this were not sufficient he is in relation with the *Bopes* and the *Marebas* who inhabit the sixth heaven and with those who are below them and with the *Baregues*, the *Tupa-dogues*

and even with *Tupà* (the unknown being). He has direct communications with the first four, indirect with the last; with evil spirits he has no intercourse, except in cases of exorcism.

His ecstasies. — When the Head *Bari* has tasted, in his ecstasies, the delights of heaven, he becomes so enamoured of its glory that he would wish to pass his whole life in ecstasy, so much so that in the day time he has to exert himself to find some diversion. At night, cradled in slumber, he wanders through the vast heavens, and from that altitude, gifted with a god-like vision, he beholds the hearts and sounds the consciencies of his inferiors, he visits his companions of the ninth heaven and in their company, he spends hours in paradise. From there the *Baragues* conduct him to the heaven of *Jupa* and even into the centre of the earth, the abode of the *Aroes* (the souls of deceased savages) whom he cures and comforts.

At one time the *Aroes*, like the gods, did not show themselves to the savages, and on this account they did not believe in the immortality of the soul. But now this belief is general, after repeated apparitions of the *Aroes*, who perhaps are only demons in disguise. The ecstasy ends with the morning dawn.

Their soul, according to the philosophical system of the *Bari*, is material, because although it leaves the region of the *Aroes* at dawn of day, it cannot unite itself to the body except when the sun shines, as if the spirit required a certain time for traversing space.

When the *Bari's* ecstasy comes to an end, he appears weary and exhausted struggling in convulsions as if the soul would leave his body.

The inferior Bari.

Their election. — Should it happen in a village that all the chiefs have been swept away by death, the Head *Bari*, the *Bopes* and the *Marebas* of the 5th 6th and 7th heaven, as well as the first born of *Bope* and *Mareba* of the 8th heaven and the first born of *Jupa*, proceed to the election and the training of the inferior *Bari*, on whom they confer powers nearly equal to those of the Head *Bari*. The inferior belong usually to other villages and do not go forth to exercise their powers except under the inspiration and



Chief-Bari.

the recommendation of the gods. During their progress their knowledge is perfected by raptures which complete their training.

The Head *Bari* and his subordinates have reciprocal visions, so that if they do not know each other personally, this is due to fortuitous circumstances, or from the great distance separating them; but, as soon as they meet, they are the most intimate friends.



Inferior Bari.

Their privileges. — The *Bari* of secondary rank are the counsellors, the ministers and at times the judges of the Head *Bari*. They have power over the events of life, over the elements and the evil spirits; and in their turn are doctors and teachers, the advocates, protectors and defenders of their religion, mediators between the gods and their tribe, diviners, and favoured with the gift of bilocation.

With the permission of the Head *Bari*, they fix the time for hunting and preside over the *Bacururu* and similar ceremonies. They are in direct communication with the *Bopes* and the *Marebas* of the 5th and 6th heaven, with the first born of *Tupa*, with the *Hayge* of heaven, with the *Baregues* and the *Aroes*; and they have direct intercourse with the *Bopes* and *Marebas*, Lords of the 7th and 8th heaven and even with *Tupa*.

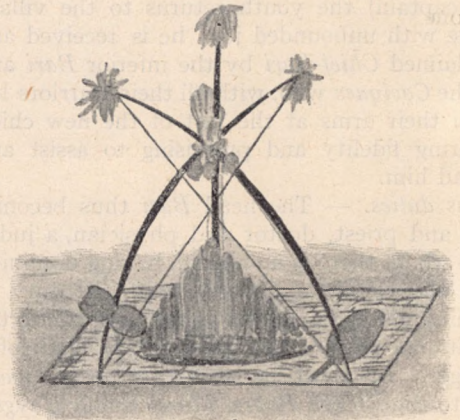
They never perform exorcisms unless forced to do so in the case of sickness; they pronounce blessings and it is their duty to assist the Head *Bari* in the exorcisms against the evil spirits, when these are angry with the Indians, their followers, on account of some excesses in their banquets.

Their ecstasies. — Every night they are transported in spirit to the 5th 6th and 9th heavens which they visit separately and then descend to the abode of the *Aroes* to console them. Whilst they are in the different heavens, they see what is passing on earth and also look into the future.

At the birth of a savage.

When the birth of some savage is expected one of the inferior *Bari* assembles some female singers who intone hymns of joy to comfort him who is to be born. The birth of a child is welcomed with great demonstrations of joy from the men; the women, on the contrary, shed abundant tears until the mother has recovered her strength. Then they go to visit and congratulate her with great cordiality. The inferior *Bari* delegated by the Head *Bari*, invites all the village to accompany him to the new-born infant. The child is carried in procession to the *Bayto* (the large tent used for meetings), whilst all sing loudly. In the *Bayto* a mat, coloured with *urucu*, is spread on the floor, upon which have been placed two gourds filled with *urucu* and tar; and in the middle they place two bows and the crown of feathers worn on the head. Not far from the mat a small fire is burning.

On reaching the *Bayto*, the mother places her infant on the mat, the *Bari* gives it a small bow to play with and immediately intones a prophetic song regarding the future of the babe. Then he has the tar melted and mixes it with fat, and with this mixture resembling thick oil he anoints the head of the new-born child. Then, having taken the bows in his hands he



Bapos and Parico.

repeats the song after which he covers the infant's body with white feathers, with the exception of the head which he adorns with green and red feathers. Then he marks the holes which will be made the following day in the lips, the ears and the nose of the infant. This concludes the first portion of the ceremonies performed by the *Boróros* on the birth of an Indian.

The following day, with the same display, the infant, is taken again at an early hour to the

Baylo and seated on the mat. Before sunrise the *Bari* intones a hymn asking *Mareba* to keep far from the new-born all misfortunes, and as



Baragara.

presents it to the public who salute it officially as one of their own race.



The Bororo Indian boys in the Capital of Brazil.

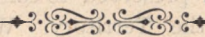
Readers will remember that a group of native boys, who form the band of their tribe, had been taken to the Capital of Brazil by one of our missionaries. After playing selections during the exhibition and visiting the town, they passed on to various other Salesian Institutes in the provincial centres. The change of climate seems to have greatly affected their health, for not only were two of the weaker ones carried off by lung complaints, but at *Lorena* the whole band was attacked by a sort of measles. They were removed to a more healthy locality, and good nursing succeeded in restoring all of them to their normal condition of health. When all danger of infection was passed they were taken to *Nitheroy* near Rio Janeiro where they stayed until the opening of the exhibition in which they were to play. But at *Lorena* they were destined to lose yet another of their companions. A little fellow, not of robust health fell ill after his attack of the meas-

les and died within a few days. He had been baptized but had not yet made his First Communion, however at his own earnest request he made it on his deathbed. It would be impossible to give any idea of the manifestations of sympathy and condolence which the whole city and indeed one may say the Republic itself offered to our Missionaries. That which grieves them is the desolation into which the families of the three departed youths will be plunged. We recommend them earnestly to the prayers of all.

One incident we may relate. Our diligent readers are aware of the influence exercised by the *Bari* over the Indians and know what power the diabolical spirit has amongst them. Well, the little musicians of the Colony of the Sacred Heart declare that one of the *Bari* prophesied that three of the youthful band would never return to the Colony! God grant that the fulfilment of these threatening words may not re-affirm the tottering authority of the *Bari*, to the prejudice of our new Christians.

The language of the Boróros.

We have received a neat booklet of 66 pages edited at Cuyabá containing the *Grammar of the Boróro language*, followed by a small dictionary. At the same time we have received notice that the same school of printing will soon undertake the publication of a *Reading Book* in Portuguese and Boróro, and a *Catechism* likewise in Portuguese and Bororo, for the use of the schools in our native Colonies.



Northern Patagonia.

Progress of religion in Viedma, and Patagonia.

"*Flowers of the Field*" is the title of the weekly paper founded by His Grace Archbishop Cagliero at *Viedma*. During its five years of existence the good done by it has been considerable. The most interesting accounts of Patagonia, of its industrial prosperity, its promising future, its progress and social culture, of the apostolic labours of the Missionaries in attending to the religious and moral welfare of the inhabitants; such are the subjects treated weekly in this well-edited periodical. From it, more

even than from the reports of our brethren, we have learnt the great progress of religion in *Viedma* and *Patagones*, due not only to the Schools and Festive Oratories for boys and girls but also to the various Catholic Associations, that of St. Aloysius, of the Children of Mary, of the Apostleship of Prayer, of St. Joseph and St. Anthony and to the Conferences of St. Vincent de Paul, which under the direction of the Missionaries and of the Daughters of Mary Help of Christians, exercise a powerful apostolate in these two growing Centres.

Amongst these Associations the first place is due to the two Clubs of Catholic Workmen recognized by the Government as having a legal existence and having for their object mutual assistance both moral and material. They have been in existence for several years and we cannot do less than congratulate their President who has diligently promoted the development of the programme of social improvement traced out by their regulations. The members are trained in the profession of their duties as citizens and Catholics; the funds are discreetly administered, the sick are most carefully tended by one or more doctors and provided not only with medicines, but also with everything that may conduce to their comforts, the Clubs undertaking even the cost of the most expensive operations and also frequently that of the journeys to the best nursing homes of Buenos Ayres. Many lives have been saved by this kindly care, much desolation prevented and many working men have thus been preserved to contribute to the prosperity of the Territory. We can never sufficiently praise the excellent work of these Associations.

Together with material help the members receive moral support and most efficacious encouragement in the practice of their religious duties. Even amongst these newly formed cities (*Viedma* is only now rising from the scenes of the terrible inundation of 1900) indifference and irreligion have been spreading. With the growth of the clubs human respect in the profession of religion has declined and now it is a beautiful and consoling sight, not only in the churches, but also in pious processions through the streets, to behold bands of workmen, belonging to these providential Clubs, flocking round the sacred banners singing hymns or reciting the Rosary. Truly remarkable, for instance, was the Feast of the Patronage of

St. Joseph, celebrated by the united Clubs whose orderly procession through the streets and squares of both towns attracted universal admiration and sympathy so that the Governor of the Territory himself, Charles K. Gallardo, was pleased to attend the social banquet held in the Salesian School of *Viedma*, where at the close he made a brilliant speech in praise of honourable labour, true love of country and the educative power of religion.

And this is not the only means by which these sons of Don Bosco are striving to do good. Knowing what power the exercise of charity has upon souls they are endeavouring to benefit all by means of the well known dispensary and the hospital adjoining, where great numbers of sick receive every month medical attendance and many of them food and lodging as well. Seeing also how trade and commerce are making rapid strides in these new settlements, the technical schools attached to the Salesian House in *Viedma* have been considerably enlarged. This undertaking was deemed of such importance to the national prosperity that the President of the Republic has exempted the Mission of *Viedma* from the payment of taxes from the 9th of April last.

At *Patagones* a technical school has been in a flourishing condition for several years and to both of these schools evening classes are now attached in which commercial subjects are taught including English, French and Italian. The mission work has thus a far reaching effect, and this contact with the missionaries and their assistants has gone far to improve the religious and moral status.

Central Patagonia

Progress of the Mission from April 1905 to the end of March 1908.

In confirmation of what we have said about the progress of the Salesian Mission in the Territory of Chubut (Patagonia) we publish the following statistics.

	1905	1906	1907	1908	Total
Baptisms	58	213	260	236	767
do of Indians	16	157	240	190	603
Confirmations	170	462	451	526	1609

	1905	1906	1907	1908	Total
Marriages	14	28	54	24	120
Communions	1121	1611	3238	860	6830
Pupils (boys)	56	70	71	90	287
Festive Oratory	64	76	79	118	337
Pupils (girls)	70	126	110	172	478
Festive Oratory	110	168	160	166	604
Hospital patients	3	20	59	31	113

It is to be noted:

1) That all these figures have been transferred from the Registers kept in the archives of the Mission.

6) That the boy pupils belong to the School in charge of the Salesians; the girl pupils to the Schools under the care of the Daughters of Mary Help of Christians; the same is to be said of the two Festive Oratories. In the numbers for the present year are included not only the scholars of *Rawson*, but also those of *Irelew*.

7) The hospital receives men only. The number given is that of the sick admitted during the course of the year; but the dispensary for the distribution of medicines is of the greatest use to many others.



VIEDMA — Catholic workmen's Clubs of Viedma and Patagones.

2) That to the list of Baptisms 251 should be added administered by the two Salesians of Viedma and registered in that parish.

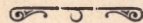
3) The Indians baptised include Caciques or chiefs, old men, adults, and even whole families.

4) The Confirmations, administered by delegation, are *two thousand*: but they are not all registered owing to the loss of a register during a mission in the country.

5) In the 6830 Communions are reckoned only those given at *Rawson* to the *laity* on Feasts and extraordinary occasions.

8) It is further to be noted that the staff which in 1905 scarcely numbered 10 confreres, in 1906 rose to 12 in 1907 to 13 and 1908 to 16 persons. Of these four only are priests, the others are clerics and lay brothers, of whom one has passed to a better life and two, from ill health, are unable to work.

9) Lastly, the expenditure for this Mission in less than three years has amounted to over £. 4000 and that in proportion, the expenses this year will be still greater.....



Southern Patagonia

Celebration of the Twenty-first Anniversary of the arrival of the Missionaries.

(Letter from Fr. Vittorio Durando).

Punta Arenas, 1908.

Very Rev. Don Rua,

Knowing that it gives you pleasure to receive news of what is being done in these distant regions, I will describe in a few words the festivity we have been keeping in commemoration of the twenty-first anniversary of our arrival at Punta Arenas.

Invitations were sent to the principal local authorities and to the more important residents in the Territory, asking them to visit our School of St. Joseph, with its class rooms, laboratories and the little Theatre, Museum and Meteorological Observatory adjoining; and in spite of the heavy snow fall on that day (the 21st inst.) the guests were very numerous. There were present Signor Federico Cheguan, Governor of the Territory, Admiral Basilio Rojas, several members of the municipality, the Editors of the two principal newspapers of Punta Arenas the «Comercio» and the «Magallanes», the Rector of the Fiscal Academy, the scholastic authorities and other notable personages, all Co-operators of the Work of the Salesians. After having visited in detail the School, the workshops for carpenters, printers and shoemakers, the the Meteorological Observatory and the Territorial Museum, all offered their most cordial congratulations to the Provincial and Prefect Apostolic, Mgr. Fagnano, on the realization, in so few years and at the cost of such sacrifices and privations, of the ideal of our Venerable Founder Don Bosco, that is to say the civilization of thousands of natives and the moral and intellectual education of the youth of Punta Arenas.

The visitors then assembled in the refectory, where a frugal repast was served to fortify the

visitors against the severity of the weather.

Mgr. Fagnano spoke some parting words, recalling briefly the vicissitudes and trials of the Salesians during the twenty years past. He contrasted the present condition of Punta Arenas with its deplorable aspect at that time, when it had hardly emerged from the desert waste. He referred to Don Bosco's own views on the future of the place saying that our Founder himself had suggested that he should establish his chief residence at Punta Arenas, for which he anticipated a brilliant future. He concluded by soliciting the co-operation of all in promoting the work of the Salesians.

We have now entered on another decade for which I ask a special blessing on us all and particularly for

Your devoted Son in Jesus and Mary
VITTORIO DURANDO.

Tanjore (India).

Distribution of prizes. — On the 10th May, Feast of the Patronage of St. Joseph in our house at *Tanjore*, the distribution of prizes to our little artisan-pupils took place. There were present about 400 persons amongst whom were several of the higher classes, and many idolaters. The authorities were welcomed by the strains of the band, and then a chorus of boys sang the Salesian Hymn. The Director of the School made a speech and after the Distribution of Prizes, Signor M. Mascarenhas representing the Authorities of the city, thanked the Salesians for having given him an opportunity of assisting at the prize-giving of the *young artisans*. Then a play in *Tamoul* was acted, with songs and music in the intervals, to the great satisfaction of all the spectators.

Our Professional school at *Tanjore* has been recognized by the Government which allows it an annual grant and has conceded to it the power of granting certificates after the regular examinations.



DEVOTION TO OUR LADY Help of Christians

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

PIUS PP. X.

THE Co-operators are invited to take part in the devotions which are held in the Sanctuary on the 24th of the month. Besides their particular intentions they are recommended to add the following general intention:

That as the thirty-third expedition of Salésian Missionaries has just embarked, Our Lady Help of Christians would protect them during their voyage and obtain for them a fruitful apostolate.

2nd. Anyone, having confessed within the time allowed by the Church and communicated, who shall visit the same Sanctuary, praying for the exaltation of the Church, the extirpation of heresies, the conversion of sinners, the concord of Christian Princes, and the intentions of the Holy Father may gain a plenary indulgence, applicable to the souls of Purgatory, which may be gained every day by satisfying the above conditions.

Two Signal Favours for the Sanctuary.

In October last, exactly 337 years after the famous victory of Lepanto, occurred the fortieth anniversary of the dedication of the Sanctuary of Our Lady Help of Christians. It was celebrated with special solemnity and also made memorable by the granting of two great favours by Our Holy Father, gloriously reigning, who had been acquainted of the occurrence by Our Superior General. The Pope in granting them did so in memory of his priestly Jubilee which was just then being celebrated.

1st The privilege of the Gregorian Altar, for the high altar of the Sanctuary, by which all the masses that are celebrated at it by any priest, secular or regular, are applicable to the Holy Souls in Purgatory and enjoy for perpetuity all the indulgences and favours granted to the altar of St. Gregory on the Coelian Hill in Rome.

GRACES and FAVOURS

Dundalk.—N. N. wishes to return sincere thanks to Our Lady Help of Christians for many favours received through a novena and promise of publication, and asks prayers for another favour.

Belfast.—I wish to give public thanks to Our Lady Help of Christians for a favour received through her intercession. I enclose a thankoffering and ask you to publish the favour. E. de M.

Ballymote.—Kindly publish according to a promise made a great temporal favour granted through the intercession of Our Lady Help of Christians, whose devotion I shall always strive to spread.

N.

INDULGENCES

which may be gained by the Co-operators.



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

Every month.

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

In the month of January.

1. Jan 1th The Circumcision.
2. Jan 6th The Epiphany.
3. Jan 20th The Holy Name.
4. Jan 25th Conversion of St. Paul.
5. Jan 27th The Holy Family.
6. Jan 29th St. Francis of Sales. Patron of the Salesian Society.

It would be well to call to mind:

1st that the indulgences granted to the Salesian Co-operators are all applicable to the holy souls in Purgatory;

2nd That to obtain them, the present Holy Father has prescribed the daily recital of the *Our Father*, *Hail Mary*, and *Glory be to the Father*, for the intentions of the Sovereign Pontiff, and the invocation: St Francis of Sales, pray for us. These prayers are the ordinary ones undertaken by all Co-operators at the time of their enrolment, and the Pope commands them by way of reminder.

The complete list of indulgences and privileges may be found in the issue of January 1905, or in the Co-operator's manual.



We regret to have to record the death of one of our most distinguished and zealous Co-operators, Mgr. Soler Archbishop of Montevideo. He had come to Europe on a pilgrimage to Rome for the Holy Father's Jubilee, and also to visit the Holy Land. In fact our Superior General met the Archbishop in the neighbourhood of Jerusalem, during his visitation of our Houses in the East; and the two were together in the Convent of the *Hortus conclusus*, which the Prelate had confided to the religious now established there.

Returning to Italy the Archbishop suffered a good deal with a cardiac affection and stayed some time at Frascati where the illness assumed an alarming form. As soon as Don Rua heard this news he telegraphed to the Archbishop promising prayers and had regular notices sent to him of the condition of the illustrious patient.

Rallying somewhat, Mgr. Soler went to Genoa where on September 24th he embarked on the *Umbria*, so as to return as he himself said, „either alive or dead,” to his own diocese. And in fact the people of his diocese received his remains for he passed away only two days afterwards when the boat had sailed as far as Gibraltar.

Mgr. Soler was sixty-two years old. He was the most conspicuous and influential personage in Uruguay. Highly cultured, ever zealous and full of charity, he was the recognised apostle of the Republic; to the Salesians he ever showed the greatest kindness as well as a deep regard and veneration for their Founder.

We earnestly recommend the members of the association to pray for the repose of his soul.

Rev. Brother Kilkenny. Westport. Mayo Ireland.

R. I. P.

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO — Salesian Press, Turin, 1908

The Anonymous International Society

for the diffusion of the Good Press

established at TURIN (Corso Regina Margherita, 176)

with branches at NICE, BARCELONA, LIÈGE, LONDON and VIENNA



The Society was constituted at Turin by an act of July 31st ult. and approved on Sept 12nd.

It has as its object the publication of periodicals, the Salesian Bulletin, Pamphlets, Booklets, and educative works.

The initial capital is £ 16,000 divided into 4,000 shares of £ 4 each, and may be increased up to £ 60,000 by means of a further issue of shares.

The issuing of the shares, either completely or partially towards the capital of £ 60,000, may be made by a decision of the administrative Council, at whatsoever price, or by what means the Council shall adopt, to further the interests of the Society, provided that the members of the Council assume personally the immediate disposal of the new shares.

In other cases, or if it should be proposed to augment the capital, a meeting of the general Assembly must be held, according to the 25th statute of the Association.

The aforesaid shares are represented by share-warrants to bearer which are detached from the register, an alternate warrant being preserved, bearing a number and signed by two administrators. The ownership of these warrants are transferred by simple delivery of the share-warrant, by which the rights and obligations attached to them are made over.

The net profits resulting (in accordance with Statute 30) after deducting 5 % for the capital, 6 % for the Administrative Council, and another 5 % to be at the disposition of the Council for whatever social interests they may deem opportune, will be distributed among the shareholders.

The Society is administered by a Council composed of five members nominated by the general Assembly of the shareholders. They are elected for four years, both those nominated in the act which calls the Society into being, as well as those nominated subsequently.

The Councillors, before entering on their duties, ought to deposit in the bank of the Society, or another chosen by the Council, enough shares to form a fiftieth part of capital.

The general Assembly will be held in Turin, at the headquarters, and is made up of all the shareholders. To be legally assembled there must be present enough shareholders to represent a fifth part of the capital.

The Shareholders may be represented by a special deputy, provided he be a shareholder and has the necessary credentials.

Every member of the General Assembly, who possesses shares held according to art. 22, has a right to as many votes as he has shares.

The ordinary general Assembly, called for the checking of the accounts and the nominations of Councillors and syndics to replace retiring members, is held every year within three months after the winding up of the business affairs.

The meetings, both ordinary and special, are to be announced thirty days before the date fixed in the „Official Gazette” and will be inserted in the „Salesian Bulletin,” together with the agenda to be considered by the Assembly at Turin.

In the event of the cessation of the publication of the „Salesian Bulletin,” the meeting besides being announced in the „Official Gazette” will also appear in the local papers of Turin or of other towns where branches are established.

Those who desire a SHARE, which entitles to the „Bulletin,” according to art. 9 of the Statutes, are requested to send £ 4. 5s. 0d. to the central office.

SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of the School is to provide, at a moderate charge, a good Commercial and classical education. The studies are arranged to give those boys who may have a vocation for the ecclesiastical state the education they need. The Curriculum embraces the usual subjects of study essential to a Commercial and Classical education. The boys are prepared for the Examinations of the Civil Service, the Chamber of Commerce, the London Matriculation, and the various branches of the Oxford Local Examinations. The House is surrounded by a large garden and playground, and is situated in a most healthy locality, a few minutes walk from the Park.

For particulars apply to the Principal. Very Rev. C. B. Macey.

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

The Very Rev. E. Muldoon

Salesian School. Queen's Road

Farnborough, Hants.

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

The Rev. Mother

Eastworth House, Eastworth St.

Chertsey, Surrey.