

# Salesian Bulletin

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Vol. VI

*Beatus qui intelligit super egenum et pauperem:  
in die malum liberabit eum Dominus. (Ps. XL.)*

*Sanctus*

DA MIHI

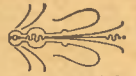
ANIMAS CAETERA TOLLE



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# Important Notice to Readers.

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As 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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## ANNUAL LETTER

of our Superior General the Very Revs Don Rua  
 To the members of the Association of Salesian Co-operators

My dear Co-operators,

The Blessing of God upon the Salesian Work.

**E**ver bounteous in His merciful Providence, God has deigned to bestow many special blessings on the Society of St. Francis of Sales during the year 1908. However, in applying myself to the task of presenting you with an account of the more important works, which by divine grace and your constant charity, the Sons of Don Bosco have been enabled to complete, I cannot refrain from suggesting to you, first of all, some of our motives for profound gratitude to God.

In the first place I would invite you to give thanks to God for the good He deigns to accomplish by means of the Salesian Society.

During the journeys that I was able to accomplish in Italy and in the East, I had an opportunity of visiting many of Our Houses, in which I remained for a space of time long enough to give me a correct idea of their well-being and progress. From what I have seen with my own eyes, and have come into personal contact with, it is a great comfort for me to be able to affirm that God continues to bless the Salesian



Society, and has not ceased to use it as an instrument for the salvation of many souls. Our enemies had conceived the idea of depopulating our schools, of destroying our Festive Oratories, of spreading a general distrust and contempt of the Salesians, so as to deprive them of the material and moral support of the Co-operators. But God dispersed their machinations like smoke; in fact our pupils continue to increase, and their progress and correspondence to the care and interest of their masters is constantly more evident; in fact it was a special consolation for me to distribute the Bread of Angels to such numbers of the young, and to treat with them on the most friendly terms when I went among them at recreation time.

And that our labours on behalf of youth are not sterile, is abundantly manifest from the enthusiasm of the past pupils, by whom I was surrounded on many occasions, and in fact at nearly all the Institutes I visited. The calumnies and persecution of the evil-disposed, far from alienating them from their former masters and Superiors, have resulted in further and more explicit manifestations of affection and gratitude and have spurred them on to be more faithful to their earlier training.

Another source of joy and consolation was given me in the many celebrations in honour of Our Founder's being declared "Venerable." The *Bulletin* has been occupied in registering many of them, and although it has had to confine itself to the merest outlines of the celebrations, many volumes would be required if an attempt were made to portray anything like the actual enthusiasm and elaborate manifestations. Even in France, where the Catholic Church is at present undergoing one of her saddest periods, many gatherings were held, presided over by

eminent Prelates of the Church, and attended by crowds of the faithful eager to attest their appreciation of the nineteenth century St. Vincent de Paul.

I heard it expressed in many quarters that perhaps no other *Venerabile* was so much spoken of as Don Bosco was; and I could not help rejoicing that our Father and Founder, although dead more than twenty years, *adhuc loquitur*, speaks yet with that singular efficacy of word with which God had endowed him during life. Moreover it seemed to me that by promoting such commemorations we entered more satisfactorily into the views of His Eminence Cardinal Vives, the Postulator of the Cause of Don Bosco, who, in presenting his heartiest congratulations to the Salesians recommended them to give the widest diffusion possible to the decree in which he was declared Venerable, which by its form and completeness and much more by the tone in which it is composed, is the best eulogium that could be made of the Servant of God, and is moreover given in the name of the highest and most august authority in the world.

To this must be added our great satisfaction, on learning that the Holy Father, Pius X., gloriously reigning, had, on the 8th of July last, ratified and confirmed the sentence given by the Sacred Congregation of Rites *super cultu nunquam exhibito*, conformable to the decrees of Urban VIII. It was the completion of another step towards the Beatification and Canonization of our holy Founder for which we ask the Co-operators to join with us in giving thanks to God.

To these motives for gratitude I cannot refrain from adding one more, which is to me a continual source of consolation, and that is the wonderful diffusion, by means of the zeal of the Salesians and their Co-operators, of the devotion to Our Lady Help of Christ-



ians. The ever-increasing number of favours received, many of which are of more than ordinary importance, the innumerable celebrations which accompany the recurrence of her Feast, the multiplication of her pictures and statues exhibited in public, the erection of new churches and chapels with her dedication, in short, all the continual spreading of the devotion to her who was the guiding spirit of Don Bosco, and who was proclaimed by him as the foundress and patroness of the Salesian Work is a source of continual comfort and consolation to me. And if the continual development of the work of Don Bosco is the best proof of the constant protection of Our Lady Help of Christians, so the spread of her devotion seems to me the best pledge of future and greater blessings.

I had many other things to speak to you of, which are sure pledges of the assistance, of the protection, and even of the predilection which God has for the Pious Society of St. Francis of Sales. The fact of having called one of the earliest pupils of Don Bosco to represent the Vicar of Jesus Christ in a Catholic country, I mean the nomination of Mgr. Cagliero as Apostolic Delegate to Costa Rica, constitutes, to my way of thinking, another proof of the special care Divine Providence shows for the lowly sons of Don Bosco.

### The work of 1938.

But this gratitude will increase a thousand times, if we observe in some detail the works which the Society has been enabled to accomplish during the past year; for whichever way you turn, you will find reasons for magnifying the goodness of God. Take a glance at the Salesian Work as a whole; at the Houses filled with boys engaged in learning their trades; at the schools and colleges mostly taxed to their utmost accommodation, at the Festive Oratories

filled on the Sundays and Feast-days with the children of the people, whether in Europe, Asia, Africa or America; take a rapid glance at the missionary stations in the territories to the south of Argentina, in Tierra del Fuego, in Ecuador, in the immense forests of Matto Grosso in central Brazil; and lastly observe the net-work of institutions established in centres of trade and commerce which are continually aiding both spiritually and materially the numbers who are constrained to find their livelihood in foreign lands; and tell me how were all these works sustained only during the past year! I will tell you with feelings of profound gratitude; they were sustained, as they have always been, by the never-failing help of Divine Providence, given to us through your generous charity. We shall now briefly glance at the main works carried on during the past year:

### In the Old world.

Although already overburdened, we have, either through necessity, or on account of previous assurances, been compelled to undertake some new foundations.

But undoubtedly I ought to give early mention to the expedition of more than sixty new missionaries, directed partly to the East, partly to the far-off lands of South America and some to India. You already know what an enormous expense such an expedition entails, but the continual appeals of the missionaries, overburdened with labours, and the harvest, ever more abundant, constrained me to furnish this new party of labourers in the vineyard.

Your charity, also, Dear Co-operators, was responsible for the completion of the new Church *Santa Maria Liberatrice* in Rome. I have still vividly in mind the memorable and joyful day of Dec 10th last, when prostrate



at the feet of His Holiness I offered him our solemn Homage on the occasion of his *Sacerdotal Jubilee*. The Vicar of Jesus Christ showed signs of the greatest pleasure and comfort and spoke in such terms of the Sons of Don Bosco and their Co-operators that it fully repaid me the no slight sacrifices the undertaking had cost.

Moreover, by means of your charity, we have been able to proceed with the very necessary enlargement of some of our Institutes. For instance, here in the Oratory of St. Francis of Sales at *Turin* we have been constrained to undertake the building of a new wing for the accommodation of the students. It is now roofed in and will soon be brought to completion. Likewise at *Borgia* in Calabria, and at Malta the institutes have been enlarged or completed, and I myself had the pleasure of assisting at their inaugurations and invoking the blessings of heaven on their future work.

At *Soverato* not far from Borgia, above mentioned, we have made a permanent residence so as to be able to attend with greater facility to the spiritual welfare of the people, and to the education of their children.

At *Alexandria* in Egypt the school has been brought to completion and great strides have been made with the construction of the House at *Lubiana* in Carniola and of the new Salesian House in *Vienna*, which will probably be the means of accomplishing much good work among the young of all classes.

At *Constantinople* the foundations of a new school have been laid and the works have already made some progress. At *Nazareth* the building of a new Church is in progress; it is to be dedicated to the child Jesus. In Belgium at *Mellez-lez-Tournai*, close to the French frontier a house has been opened for the boarding and instruction

of poor boys between the ages of seven and twelve, who will afterwards go to our Professional Schools in *Tournai* where new departments have been opened to satisfy the growing demands; at *Aywaille* near the Ardennes a new house has been dedicated to St. Raphael, which is chiefly concerned with the day school work and Sunday school for the children of the neighbourhood.

Lastly, to pass by many other hardly less important undertakings, at *Madrid* and at *Carabanchel*, near the capital, almost entirely new buildings have been completed to cope with further demands and developments; at *Santander*, by means of the new premises, we have been enabled to establish the boarding school and day-school on entirely separate lines.

### In America.

In the New World Don Bosco's work has also been particularly favoured by God; and there have been several important new works as well as additions to those in existence. Among the former are the opening of a Festive Oratory at *Montevideo*, and of the new College of Christopher Columbus at *Hawthorne* near New-York, to which we have transferred that work, which the Holy Father has so much at heart, from its former premises at Troy. In the Missions a new auxiliary House has been established at *Sig-Sig* in Ecuador, which will gradually assume the functions of a school of Arts and Trades for the poor boys of the Vicariate. In the more central forest regions of *Matto Grosso* another residence has been established at *Palmeiras* on the way to the forest settlements, which will be gradually filled, like that of St. Joseph with the families of Indians who have passed through some of the stages of civilization. In Patagonia the work of a new Church and House has been begun at *Santa Cruz*; and by means of



the staff lately sent, there will be a permanent residence at *Trelew* in Chubut and another at *Porvenir* on the straits of Magellan, both of which have until now been merely places of call.

Evidently then, dear Co-operators, Almighty God has blessed your charity and made it bring forth its hundred-fold. But before concluding this point I may be allowed to make a brief re-

operators that our missionaries have been enabled to penetrate further and further into the forests of Matto Grosso, to traverse every part of the plains of Patagonia and to prepare for a secure conquest of the Jivaros of Ecuador and of other tribes lost in the darkness of the shadow of death. Join with us in thanking God for all that has been accomplished in 1908 and beg of Him



Salesian School, Farnborough, Hants.

flexion. I have put before you an account of the numbers of the young who have been received into our Houses; it is due to you that these young souls have been put on the path of a virtuous life, have been illumined by the knowledge of the Christian Faith and strengthened by the grace of the Sacraments; I have not mentioned the numbers of savages that have been reclaimed from the forests, from idolatry, from the most abject superstition; but it is principally through the Co-

the grace that these fruitful labours may be continued in the new year just begun.

#### Proposals for 1909.

I now come to the more important part of my letter; for, as we are told by our Master, it is not enough to commence a good work, but we must persevere to the end. And what are the good works I must propose to your charity?

The first and foremost is to enable us



to persevere in the good works that are already begun; *to continue*, in short, *to save many souls!* Help us to keep our Festive Oratories full, and endeavour to have them opened where they are not yet in existence; strive to keep our schools and colleges filled with pupils, and to aid us by every means that the kingdom of Jesus Christ may be spread everywhere on earth.

For this purpose I would recommend to you three things; prayer, action, and alms. The first I recommend to you, for no human efforts can succeed without the blessing of God. At the same time remember that He has reserved a great part of the good that is to be accomplished to secondary causes, namely to men of good-will, to you the members of the Association of Salesian Co-operators. Take steps therefore that the teaching and charity of Jesus Christ may be more and more effectual in the different spheres in which you are placed, and especially among the young.

And lastly, if you are in a position to do so give, of your worldly possessions for the maintenance and furtherance of the works we have in hand, and for those which the year 1909 will demand from the charity of the Co-operators.

Among these, which in truth are very numerous, I would recommend the needs of certain churches which should speedily be brought to completion. To those at home I would recommend the finishing of that monument to the immortal Leo XIII., the Church of the Holy Family at Florence. For those in Spain there is the completion of the national Sanctuary of the Sacred Heart near Barcellona, with which one of the most touching incidents in Our Founder's life is connected. To the Co-operators in Brazil I would urge the completion of the Sanctuary of Mary Help of Christians near Pernambuco,

and the other one, even more important perhaps at Nicheroy, near the monument already erected there to Our Blessed Lady. To the Co-operators of the Argentine Republic I look for the speedy termination of the church of St. Charles, which is being erected in the capital. The same recommendation moreover I make to other Co-operators with regard to the immediate work in the vicinity or province, and I recommend this as a personal object of interest to each individual member.

Beyond that, I would urge you, to the utmost of my power, to maintain the missionary undertakings. The experience of more than thirty years has proved, beyond a doubt, that these redound immensely to the salvation of souls and to the glory of God. From all parts the cry of the missionary meets my ear, demanding an increase of personnel and material help for the feeding and clothing of the newly baptised christians. No doubt you have followed the development of the Colony of the Sacred Heart, and the appearance of the band of young Indian musicians at the national Exhibition of Rio Janeiro, as well as their enthusiastic reception in the towns through which they passed.

If you continue your assistance, who knows what development may yet be in store for such a flourishing mission where there are yet many thousands of savages; and the same may be said of the Missions of Patagonia, which have had an increase of staff, and where besides enlarging the apostolic journeys, new churches and chapels are becoming a necessity, if the course of evangelisation and civilisation is not to be hampered. At the sight of so many necessities I am certain you cannot help being moved to continue your generous aid towards these good works which are so characteristic of the zeal of our Venerable



Founder and which he desired to see in you.

Finally I recommend to you a work which more than all others was the special object of Don Bosco's care, namely the Pious Salesian Society which will celebrate this year the fiftieth year of its foundation.

It was on Dec. 8th 1859 that Don Bosco invited his first assistants to a private conference in his little room; he fixed it for the following evening and at it he proposed the formation of a society for the continuance of the charitable work which had been established at the Oratory; and on the 18th of the same month, and in the same year the Salesian Society was constituted. In the statement put before us on that day, so memorable for us, it was explicitly laid down that the new society was instituted for the sole purpose of promoting the glory of God and the salvation of souls, especially of those in need of instruction and education; and God has so blessed the vows of Don Bosco and his first associates, that I feel it a duty to urge you, at the completion of the fiftieth year, to return thanks for the blessings granted by Him during the years that have passed, and to beg for their continuance in the future.

The Society has great need of many graces, among which are an increase in the number of its members for the formation of new masters of the workshops, more teachers, more priests and missionaries for the Houses in all parts of Europe and elsewhere, both present and future. Only during last year we have received demands and requests for about a hundred new houses in all parts of the world including Australia, where we have not yet made a foundation; but through want of staff our answer has been generally in the negative.

The Salesians themselves are always

endeavouring to supply this constant demand, but their ranks would be filled quicker with the aid of the Co-operators in this direction.

In the words of Don Bosco: "You may concur with us in the education of those whom Divine Providence entrusts to our care, and who often provide many vocations, doing for others in their turn, what has been done for themselves. You can assist by suggesting to those, who show signs of a vocation, the need of promoting our works and missions. You can assist by favouring the vocations among relations and friends, and by endeavouring that neither a misplaced affection nor the prejudices of the world shall hinder those who show a vocation to the ecclesiastical or religious state.

#### Conclusion.

I shall close this letter by imploring eternal rest and reward for the Co-operators who have passed away, and by reminding you that prayers are offered every day for our benefactors. To the prayers of the Salesians and their pupils, I need not remind you that my own are always added, and every day I make a special *memento* in the Holy Mass praying God, through His Mercy and through the intercession of Our Lady Help of Christians, to grant you all that a good christian could desire in this world, and everlasting happiness in the next. May God bless you, and keep you always in His holy grace. Pray also for me who beg to sign myself with all respect and gratitude,

Your obedient servant

*Michael Rana*

January 1st 1909.





## The Daughters of Mary Help of Christians.

The Institute of the Nuns of Mary Help of Christians forms the second founded — not without the direction of heaven — by the Venerable Don Bosco; they endeavor to carry on works of charity and education on behalf of girls similar to those which the Salesians have undertaken on behalf of boys, and by the grace of God, the protection of their heavenly Patroness, and the assistance of the Co-operators they continue to multiply their labours and to establish new foundations.

Among the latter more attention has been paid to a work, which is most opportune under existing conditions, namely, boarding-houses and schools for business and working girls. The rapid rise and spread of many new industries has called hundreds and thousands of girls from the quiet of their homes and the safety of parental care. They receive a weekly wage, of which hardly anything would be forwarded for the assistance of their parents or homes; they are surrounded, in their inexperience, by a thousand perils to their piety and morality, and have absolutely no preparation for any subsequent domestic life. To remedy, to some extent, these undesirable consequences, the Nuns of Mary Help of Christians have for several years devoted themselves to the management of homes and schools for this class of girls, where they arrange not only for the regular provision of meals, and suitable lodging, but provide instruction and education necessary for their actual work and for future prospects, and prepare them for the management of a home and domestic affairs. This is a very modern kind of apostolate, and one of vital importance. A new house of this description was opened during last year at *Legnago*. For younger children a school was commenced at *Cornedo* to which are attached the communal elementary schools and a Festive Oratory. Another Festive Oratory with its additional rooms for evening work and recreation has been opened, through the generosity of the clergy and local Co-operators, at *Monferrato*. Another work of this kind has been established by two excellent Co-operators near *Ivrea*. Having no

children of their own they have generously determined to adopt all the little ones of the neighbourhood by providing everything necessary for their housing and education. Another useful undertaking is that at *Lusignano* confided to the nuns by His Lordship the Bishop of Albenga. It provides agricultural training for the bigger children as well as attendance to their moral and religious welfare.

After long trying, the parish-priest at *Pernate* has at last had his wishes satisfied by the opening of a boarding school for young children and a Festive Oratory in his parish.

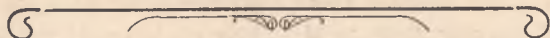
Abroad, the work still continues to assume larger proportions. The Archiepiscopal Curia of Santiago in Chili in view of the great results achieved by the Normal School of the city (directed by the Nuns) have also confided to them the Institute of the Immaculate Conception which includes accommodation for some 500 girls who will receive instruction in all classes and in training for domestic, scholastic or professional work. At *Porvenir* in Patagonia the nuns have had to undertake new work in the instruction of the girls, the care of the catholic women, both white and native and to the music of the Church, which is gradually attracting many to the practices of devotion.

At *Sig-Sig* in Ecuador they have already accomplished much social improvement by their new establishment.

At *Paterson* in the United States the nuns have taken over the parochial schools, which have become a very important feature in the development of that newly-settled district. Schools and a Festive Oratory have also been opened at St. Isabel in Uruguay, mainly through the initiative of an active Committee of Co-operators. All these increasing calls upon them necessitate important additions to the staff and it is hoped that vocations will increase in proportion, so that so many continual demands for more labourers will not be made in vain.



# The human side of a Saint.



*Conference given by the lawyer Saverio Fino, Town Councillor of Turin, at the Commemoration of Don Bosco held in the Salesian Institute of Bologna (I).*

The ichnography of the Saints leaves little to the imagination. In the numberless figures produced by arts, the manifestation of Sanctity has been confined to a limited series of conventional attitudes; and in this barren field the artist has to find the interpretation of the most exalted sentiments.

Therefore he usually offers to the multitude a representation of the Saint having already quitted the earth, and thus not only has a mystical idea of sanctity become general but an insurmountable barrier has been raised between the company of the elect and the crowds who kneel before them in prayer. The Saint is seen nearer to God but further from men.

Thus his statue is to be found only in places devoted to prayer and it represents the heroism of an ascetic religion, looking only to the life beyond the grave, as the one object of its aspirations.

But you must allow me to bewail this restriction in art, and this our narrow outlook. Both one and the other manifest an idea of religion too rigid and too one-sided; for being directed solely towards heaven it ceases, in part, to be that bright luminary or guiding-star which should enlighten and inflame our whole life.

Sanctity is not to be sought only in raptures, but it should make itself felt in the daily struggle of existence in those minor details so ordinary as to discourage us the less, and be thus more truly our inspiration and our guide. It will then be, not only an elevating power in prayer and in the house of God, but it will be a living force in every action of our daily life.

If we turn our eyes from their glorified representations to seek in the lives of the Saints their combats, their merits, their victories, we shall see them — each in the light of his own century — typical representatives of the epoch in which

they practised virtue; and it will be evident that they were not only heroes of sanctity but also of human Society. Do not wonder, therefore, that in addition to the priest in the pulpit, a layman also should speak in this commemoration, of a Saint who was a worthy promoter of Social progress, for which the union of all religious and social efforts are needed.

We find, it is true, in a St. Simon Stylites, the outward expression, in his own times of the social need then troubling individuals, the necessity of recollection amidst the overthrow of a colossal empire, the necessity of seeking individual safety in the midst of the dissolution of the elements which are wealded to form the collective state. But St. Augustine, who had experience of the excesses of a worldly life in a period of decadence, shows himself as a philosopher and a saint in combat with the thinkers of his century; and St. Francis from Assisi goes forth to the parties contending with one another in the communes, proud of their independence and is pre-eminently the saintly peacemaker between human souls. And of St. Teresa we recall the personal asceticism, but we too easily forget the virtue of heroic charity manifested to her neighbour in a century when love had become an unrestrained desire for sensual enjoyment; and St. Aloysius we remember as the pensive cleric contemplating the crucifix, whilst we should rather see him in the hospitals of Rome, heroically nursing the plague stricken poor. Thus Don Bosco appears before us not only as the founder of new religious associations, but as the honest and indefatigable labourer in a manufacturing epoch like the 19th century and he will be the patron of the 20th century dawning amidst the turmoil of strikes, the shrieking of sirens, the lightning-like transmission of thought through the air. Of him I recall a portrait which better than any other depicts his work of civilization.

It was from the ancient and historical cloisters of the Abbey of Fruttuaria in San Benigno Ca-

(1) In obedience to the decrees of Urban VIII, and of the other Supreme Pontiffs, we declare that to no expression or fact contained in this discourse do we attribute anything more than *human authority*.



naveze that the artist Piana drew his inspiration. When our land was still more or less a wilderness, and agriculture has made but little progress, St. William the industrious Son of St. Benedict, erected this Abbey and assembled there the cultivators of the soil teaching them to alternate the labours of the field with the culture of the fine arts which had found an asylum in the monasteries. After the lapse of so many centuries Don Bosco founded, within those very walls, one of the most flourishing schools of Arts and Trades for the education and improvement of the labouring classes.

These two benefactors of humanity in the picture of Quintino Piana meet in friendly greeting and cast an affectionate glance on the sons of the soil ; this greeting across the centuries is quite a poem in itself.

What ages of historical interest and civilizing influences have elapsed between these two periods and yet one man appears as the successor of the other simply to carry on his work; having before their eyes the selfsame ideal, in their soul the same faith, in their hearts that one eternal law upon which is founded the Church of Christ. The centuries speak with their lips and extol by their works the greatness and the divinity of that law, demonstrating its marvellous social efficacy.

We are proud to find such a continuation of the social virtues of our Saints.

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Don Bosco was born, one may say, with the marks of the new era upon him. Of this our toiling and troubled life spent in constant struggle, he had felt all the waking fascination, all its unrest and daring spirit. And whilst ideas were irradiating his mind, taking shape and daily growing in importance, the humble priest felt his will fortified and even his bodily powers strengthened. Thus whilst his object was to bring peace to souls, he displayed a power of will and strength of body making of him an undaunted and tireless combatant. And this struggle he kept up throughout his life avoiding, as if by intuition, the snares and allurements that might have turned him away from this path.

When a student at the seminary of Chieri he challenged the acrobat, whose tricks drew the people away from the Church services, and like a professional he performed acrobatic feats in order to take the other's place. With the same

tranquillity and boldness we see him later on becoming a writer for the people, founding newspapers and multiplying books with a wonderful and prolific facility, giving us an example how to adapt ourselves to the times, and making use in social combats of the arms furnished by the new era. He recognized that the 19th century was one of education; and he desired and pursued study and inculcated it; and having made himself a master in it he gave the example of learning acquired by personal effort and the most careful use of his time. This good Piedmontese had English pluck and economized every moment of time seeking to learn as much as possible of every branch of human knowledge. The country lad who, in the public squares of Becchi or of Murialdo, learnt acrobatic feats, walked on his hands and was a successful conjuror or rehearsed the sermons he had heard, when he grew up profited of all the scraps of time on the road, on a steamer or train, attending to his correspondence in antechambers where he had to wait, correcting proofs whilst walking in the street; he read and studied as far as possible with a definite object so that he was not only able to speak with a lawyer on legal matters, with a doctor on the remedies for illness, with the farmer on agriculture, but on one occasion he astounded every one by speaking of ships and ironclads even with a celebrated writer on naval matters; in 1856 he wrote the History of Italy for which the Subalpine Government, through the Minister Lanza, bestowed on him the prize awarded to the best historical work published at that time; in 1887 the Geographical Society of Lyons presented him with a gold medal for his conference on Patagonia, so greatly was its scientific value appreciated; whilst with Lives of the Saints, Ecclesiastical History, editions of the Italian and Latin classics, with *Catholic Readings* and with innumerable other publications for youth and for the working classes he engaged in a friendly rivalry with other editors striving to diffuse everywhere truth, beauty and goodness, with that respect for youth which all ought to recognize as a duty. And when for the first time leaving Bologna for Rome he crossed the yellow Tiber, he stood up in the train to recite, with the enthusiasm of a humanist of the classic period, the verses of Horace in praise of that fateful stream. Now this self-taught man whose love for learning was so great, gave only his spare



moments to study because he was essentially a man of his time, a man of action.

And like a man of action in these our turbulent times his spirit of initiation was remarkable. He realized that in the daily struggle the individual is powerless and that associated forces must be opposed by association. These characteristics of social life — one may remark — show signs of early development; the outlines of a man with the instincts of American progressiveness are already visible in the organizer of his companions whom he gathers together in a budding Society called the *Society of Mirth*, wherein is found the whole educative system which later on will be the motive power of the Festive Oratories and of the Salesian Institutes. The constant effort manifested in his works to penetrate the labyrinths of modern life and to go down amongst the working classes, to find out their needs appears to have been an instinct with him; we need not, therefore, wonder that hardly had he become a priest when he felt constrained to break away from the ordinary routine of clerical life in order to assemble little boys in the fields and by degrees to develop in them the spirit of comradeship, and still less is it a matter of surprise that the Salesian Society should follow as a natural consequence, so that when a rule was needed he had only to write down the customs according to which it had already been fashioned.

The spirit of association was thus continually fortified, and increased with the growth of the work; so that, side by side with the Society he succeeded in forming those worldwide bonds by which he united to himself, for the strengthening of his work the Salesian Co-operators. A happy thought, but a proof also that he felt the necessity, as far as he could, of renewing relations with Society outside his Institutes.

Like the bold American producer or manufacturer he looked upon the Institute as the place for work and for the formation of character, but the scene or market of his labours was the whole world. In this he differed from the other holy men, his contemporaries, whose example he did not wish to emulate.

For whilst Don Bosco was devoting himself to social needs, he had in our own city noble and shining examples of charity and holiness. The Marchesa Barolo assisted by Silvio Pellico and the Venerable Joseph Cottolengo are names

which no longer belong exclusively to Turin or Piedmont. It was natural that another great ecclesiastic of Turin, Don Bosco's spiritual director (whose cause has already been introduced) Don Cafasso, should use his influence over the young levite ready for works of charity, to induce him to join those kindred souls; and he even arranged that his early priestly ministrations should be connected with the works of the Marchesa Barolo. But Don Bosco's attraction was in an opposite direction, singularly modern: so modern as to appear eccentric, so that it was thought well to seek another retreat for him: that of the lunatic asylum. Be not astonished. The Piedmontese conservatism was as much a matter of tradition in the years preceding the patriotic upheaval. There where the future nation was slowly forming, the inhabitants lived in a restricted circle and if the name of Italy was already whispered, and poetry affirmed that it extended from the Alps to Calabria, and that it had but one religion, one language and one heart, still for them the whole world practically existed within the boundaries of Piedmont. Thus that city of Christian charity, the Little House of Providence, in which the compassionate heart of Cottolengo had gathered together more than six thousand poor creatures, suffering patiently all the various ills of humanity, has remained almost exclusively Turinese; and the *Baroline* institutes where so many poor girls find a home, work and a good start in life are likewise exclusively Piedmontese. But Don Bosco's projects were quite different. He was a representative of the Catholic Church in the age of machinery and expansion, and therefore we see him multiplying his apostolic industries amongst his boys of the small Oratory of Valdocco and already dreaming of a Church vast enough to receive pilgrimages from all parts and keeping his eye on the map, not only of Italy, but of America and Asia studying the means of penetrating into China then, even more than at present, of legendary fame. He will end by being the commercial traveller of charity, traversing Italy and France, Spain and Austria and sending his sons across the Ocean.

But he differs also from others, from modern men of business in other characteristics which make up his individuality.

For instance — he never sacrificed one particle of truth to his own interests; he knew nothing of dissimulation or flattery. When the



Minister Urban Rattazzi once put to him this strange question: "Tell me, Don Bosco, am I really excommunicated?" the humble priest, quite unabashed, replied: "I regret, Your Excellency, that I have not yet found a theologian who defends your position."

Some years later Urban Rattazzi, meeting Don Bosco in the streets of Rome, shook hands with him and said: "Pray for me, Don Bosco, and make your boys pray for me, that I may not go to hell. I feel very ill and am near the end". And in truth he was at the end of his career.

On another occasion when the Oratory was searched by the authorities and the Subalpine Government thought to find Don Bosco in fault, he went bravely to the Minister Farini to defend his cause with his habitual lucidity. The Minister having sought to intimidate him with threats of imprisonment, he replied: "I should think it impossible that the rectitude of Commendatore Farini could be changed into baseness; but if, contrary to my opinion, this should happen, if the Minister should offer violence to me, I would send the account of such an outrage to the press, I would appeal to history in my behalf and I would call upon the present and future generations to judge between him and me and to pronounce sentence."

It was owing to the intervention of Camillus Cavour — a diplomatist of a higher order — that he was left in peace. After some years when the capital had been transferred to Florence, Baron Ricasoli called Don Bosco from Turin to confide to him a mission to the Pope concerning the recall and the nomination of Bishops: and having then observed to the minister that the Government in its relations with the Pope had passed a judgment too adverse to allow him to speak in its name, the President of the Council answered him that the Government knew well the frankness and sincerity of Don Bosco and precisely on that account had recourse to him because *in that matter* a person of sincerity was needed. Sincerity in diplomacy! they were evidently playing a game!

He was no dissembler or flatterer in the presence of the great. During his stay in Rome amidst the Pontifical court and the aristocracy at dinner he was seated near Francis II, king of Naples who had repaired to Rome when turned out of his realm. The king having asked if there were any hope of regaining his kingdom, Don Bosco without any hesitation said,

that he should abandon all hope of it. The courtiers were astounded and blamed this incivility of the priest, but the fallen Monarch heard at that moment, perhaps for the first time, the whole truth.

Doubtless the peace of soul he enjoyed was the consequence of his absolute sincerity. In this also he differed from the man of modern times who, entangled in great causes, or small ones, writhes amidst the difficulties with which Society surrounds him, and is ever suspicious, ever fearful.

But Don Bosco, even in the antechambers of Ministers, where difficulties are more conspicuous and continual did not lose his tranquillity of soul. When the Minister Lanza, having received him in his private room, sought to make him understand the thousand difficulties the shoals and labyrinths of political life, and the balance of power, he fell asleep, and his slumber was so peaceful that the Minister not daring to rouse him received the next visitor and gave his attention to other affairs; when Don Bosco awoke, somewhat abashed and confused, the minister said to him:

"What a revelation your peaceful slumber has been to me!"

Lady Macbeth, the Shakespearean heroine, in the tormenting anguish of remorse for her crimes and treachery, said that she had murdered sleep. Don Bosco who could sleep even in the private room of the President of the Council of Ministers, could not have suffered from remorse.

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But he has a special characteristic of his own, which, however, will be found in the world as long as the Gospel of Christ is preached there — he is the apostle of charity.

When a little boy he dreamt that he was in the midst of a crowd of children who, having first assumed the appearance of wild beasts, were afterwards changed into a flock of lambs and a mysterious voice ordered him to lead them out to pasture.

With that dream Don Bosco's work began.

Wisdom had not yet expounded to him these revelations of a soul, of a programme, an ideal which flashed before his childish mind; and what is that mysterious voice which speaks to a boy ignorant of life and of the world, makes of him a hero and reveals to him his gifts? Who is it that whispers those orders which will influence his whole future life?



Little John felt constrained to follow that voice. The young peasant devised games to attract his companions making use of every means to conquer their hearts, even making himself a famous juggler. After his ordination he became spiritual director of the Hospital of St. Philomena, a foundation of the Marchesa Barolo; but remembering the dream of the shepherd, and finding that the Marchesa did not approve of the youthful spiritual director spending so much of his time and zeal in gathering together the working boys, and because certain parish priests also complained that Don Bosco's Festive Oratory withdrew some of the boys from the parish, Don Bosco abandoned his comfortable post, braved the displeasure of his colleagues in the priesthood, renounced his own ease, accepted contradictions and combats for the children of the poor; such are the outlines of his life.

We shall see his sacrifices and troubles ever increasing, his health ruined, and when near to death he has no anxiety except for his boys. Miraculously cured he thinks not of rest but of permanently establishing his work; when honours are offered to him he asks and obtains that the decoration should be exchanged for an annual subsidy. When Luigi de Sanctis, an apostate priest had become a soldier of fortune he invites him to his Oratory and to his table. And having finally attained a world-wide fame, he will spend himself in journeyings, in labours, he will preach in the public squares and royal palaces, in the train and along the roads; for himself he will not have the least consideration, he will think only of expanding his marvellous programme which in dying he will bequeath to his sons in those sublime words: *Da mihi animas cætera tolle*. To a century of plutocracy and positivism this was the splendid response of Christian idealism made by the Church in the name and by the work of Don Bosco.

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It is well for us to recall how through a kindly intuition he began, in the middle of the 19th century, that great work of the elevation of the masses by means of popular education, by assisting them in their moral and material wants, by the formation of the conscience of the labouring classes, to whom the wisdom of a Pontiff afterwards gave the name of the *Christian democracy*.

Don Bosco possessed the stigmata, the signs of greatness. Sprung from the people and living amongst them he felt the need not only of education, but also of instruction. Now — these are signs of greatness, this is the perception of genius — at a time when theoretic experiments hampered the teaching profession, he declared that generic and theoretic instruction did not suffice for the working classes; that their studies must be directed to more practical objects more intimately connected with the work in which the young student would have to spend his life, in order to form skilled and conscientious workmen and to give to their studies a useful character.

Whilst with us commercial enterprise was still in swathing bands and a petty political life hindered the employment of capital in trade speculations and the use of machinery, this man was already preparing for the coming generation a phalanx of skilled artisans, elevating their trade to the dignity of a profession, and when the institutions flourishing especially in Germany were yet unknown to us, he multiplied those *professional schools* which prepared for industrial kings the necessary and reliable adjunct of the skilled workman, sending him forth triumphantly on the road of progress and revealing to his own country its unknown stores of power and riches, smoothing the path of the populace in its upward tendency and its consolidation.

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We need not wonder at these intuitions: they are natural to charity.

For, notwithstanding the criticisms which the materialistic spirit has imported into scientific discussions on the worth and rights of charity and on its position in the midst of contemporary society, we must acknowledge that she is always the true *pioneer* of civilization.

The needs of humanity are felt and acknowledged by charity before even they are felt and acknowledged by humanity itself as social needs. The origin of all forms of self improvement and social effort is a revelation of charity. Hospitals and associations, the help of the fallen and the protection of labour, the public health and the rights of women and children to the profits of their daily toil, and so on of all that is now looked upon as the duty of the State towards its citizens, organized and



enforced by legislative measures, was first pointed out and developed by charity.

The State, later on, will absorb and surround with rigid regulations the objects of charitable works, as in time it will legislate for the protection of labour and all those conquests which the modern spirit of equity discovers and amalgamates.

And yet the State will never succeed in occupying the whole field of charity, and those who attack her know not what an invaluable associate in the work of civilization they are endeavouring to crush. Don Bosco had the genius of charity and was her knight.

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But his work was not one that should last only for the span of human life; it was so magnificently planned, so widely extended by him that it could no longer depend upon one individual and there was an urgent need of establishing it upon a solid basis. On the other hand Don Bosco was too much a man of his day not to feel that a community must have an organization compatible with the modern trend of legislation; and so he founded the *Salesian Society*.

It seems almost a paradox. He, the man of his age founded his Society at the very time when the laws for the spoliation of religious orders were passed. But that he was not behind the times is made known to us by a peculiar circumstance: the plan of his Society was suggested to him by Urban Rattazzi one of the Ministers who upheld the laws of destruction and suppression. And that he was not behind the times is made clear to us by the consoling fact of the vigorous expansion of the Society itself throughout the world.

A strange demonstration, the Salesian Society in the middle of the 19th century; it shows us how the Church can adapt herself marvellously to all times. The religious orders, an external manifestation of the Church's inward life, are evolved and respond in each century to some special need of civilized life. This is the reason why they can never be suppressed in spite of legislative malice. They are a social necessity, superior to legal violence.

The evolution of the religious orders follows social life step by step. The first religious were *monks*, that is to say *solitary men* in the Thebaid, influenced by the contemplative attraction

of the East; but, by degrees they underwent a transformation and to the ascetic life they added the clearing of the land and the work of agriculture. In the midst of the horrors of civil war they became *friars*, that is to say brothers, and they afterwards devoted themselves to teaching entering thus ever more intimately into the life of the people. The Salesian Society represents the complete evolution; it is the opposite of the monasticism of Asia and Africa in the first centuries of Christianity; not only does it not fly from social intercourse, but it seeks it, withdrawing no one, but adapting individuals to the more imperious needs of life, giving instruction and preparing men to take their part in the daily struggle for existence.

Thus the work of Don Bosco is still after the evolution of ages, the continuation of the work of S. Benedict.

To Italy, who had not the patience necessary for ploughing her lands, S. Benedict gave agriculture; Don Bosco has provided the artisan for the development of her trade. Both one and the other across the centuries looking up to heaven were conscious of the power of uniting the soul's aspirations with the interests of the Society in which they lived; both have shown that the Saint should be honoured not only in the Church but also in social assemblies because he is not only a hero of the faith, but also most frequently, possessing the genius of charity, he is the pioneer of a new civilization.

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I have named the Saint and I have not yet spoken of the Venerable Don Bosco. This is a subject better suited to the authoritative and consecrated words of the Priest. But you have seen how, studied in the life and measured by the times, sanctity assumes a larger and more human appearance, than the aspect of religious asceticism.

Of the Venerable Don Bosco let his rare virtues speak; his truly Christian humility not founded in disparagement of self but in the persuasion that the work of a person is to be estimated, by his power of diffusing the sentiment of *Universal charity*, which unites him to suffering humanity. His humanity therefore was profoundly human and by this humanity itself he conquered. Because he fraternized with the lowly he gained the respect of the powerful and he was able to present himself with true dignity



before kings; disregarding the complaints and and accusations brought against him, the Pope recognized in him a faithful servant, blessed him with effusion, and praised him as a beloved son,

The most splendid proof of his gentle humility was this: that this doughty and tenacious combatant had friends even amongst his opponents.

The most outspoken testimony to his virtues came precisely from his opponents who showed the greatest respect to this defender and diffuser of Christian ideas, finding in his words the hidden charm of truth which is never puffed up, but ever serene and secure in its strength.

He was thus surrounded by the greatest minds who had no fear of lowering themselves in their intercourse with him. In Paris, the centre of intellectualism, there came to the old priest, whose conversation was not intellectual in the Parisian sense an aged writer crowned with glory, whose genius had won universal applause. The poet of revolutionary France sought from the venerable priest some holy words reminding him of the next life and of the duties of man towards God. And returning later after meditating on those words Victor Hugo said:

— "I beg you to be a good friend to me. I believe in the supernatural. I believe in God and I hope to die assisted by a Catholic priest, who may commend my soul to its Creator."

An eloquent testimony to the fundamental humanity of Catholicism, neither retrograde nor obscurant, not inimical to education or social well-being.

When we see on our altars that man who yesterday was our friend, our companion, our teacher we shall feel ourselves nearer to heaven, and the Saints will seem to us more truly our brethren and companions. Thus in the greatness we recognize in him who is nearer to us, we shall behold the increasing grandeur of those who are further removed from us.



But for us, — for you desired to hear one from his own city speak of him today — we possess two monuments of his humility and his greatness to keep his memory fresh amongst us.

Every year the crowds of devout pilgrims who ascend to the little room on the second floor of the Oratory of Valdocco which he inhabited, and see his bed similar to that of the poor and remark the absence of anything but what may

be found in a student's room, are astonished at the evangelical poverty of one whose heart was large enough to embrace the whole world.

And mounting once more the verdant hill of Valsalice where flourishes the College of the Missions, where are trained the apostles of the faith who are to cross the Ocean, the crowd remembers an eloquent list of figures; how in Italy the Salesian Fathers direct 32 Homes for students and artisans, 29 Colleges, 19 boarding and public schools with an average of 11,000 pupils and 13,600 boys attending the Festive Oratories, outside Italy, in Europe, Asia, Africa and America 72 Institutes direct the agricultural and industrial education of 5,200 pupils, in 106 Colleges are 6,000 more, and 95 day schools are attended by 13,000, whilst 115 Festive Oratories gather together another 25,000 boys.

And side by side with this work that College of Valsalice for the American Missions prepares Martyrs for the Pampas and Patagonia, for Tierra del Fuego and Ecuador, for Matto Grosso and the lepers of Colombia, and thus there are thousands and thousands of savages whose eyes are opened to the dawn of civilization in the name of Don Bosco, who rests so far away in his tomb of Valsalice. Oh! rather than in the Mother Church of Mary, Help of Christians, is it fitting that Don Bosco should sleep at Valsalice where the international life of his work speaks for itself. That heart which found the boundaries of his own country too narrow and compassionately followed his emigrant brethren to procure for them material help and the consolations of religion, may repose peacefully in the sepulchre chosen for him by the gratitude of a Minister of State, Francesco Crispi, a Sicilian refugee assisted by him in his hour of need.

Like the faithful servant at the end of his journey, he can lay down his pilgrim's staff and mantle and say to the Master: "Behold the fruit of the talent you gave me."

But we have seen him disappear only as Eliseus did Elias in the desert; we have not witnessed his death. We have received his staff and mantle and we await him with our gaze fixed heavenwards; and from that abode he answers: "What more do you desire, if I have left you my spirit? I have left it to you in my testament: *Da mihi animas, caetera tolle!*"







**London**  
**The Salesian School**

Although the New Term has already commenced, it is a pleasing duty for us to record the events that crowded the old term out of existence. The last few weeks of schoolwork were of increasing importance as the terminal examination came on apace and the last week was occupied in the test of the work accomplished and progress made since September. The numbers have kept at a high average all through, there being between a hundred and forty and a hundred and fifty residing, a number which is not far short of the school's accommodation. Nearly all of these had made, or were making active preparations to depart when the breaking-up afternoon arrived. The festivity inseparable from such an event was enhanced by the welcome presence of His Lordship the Bishop of Southwark, who is never more at home than when presiding at some gathering where the younger members of his flock are in evidence. An address was read by an upper-form boy, and when the applause had subsided His Lordship spoke briefly on the work of the term and on the coming holidays, which he extended by three days in remembrance of his visit, and in appreciation of the boy's welcome and address.

With the close of this ceremony the holidays commenced and a general exodus to various parts of town and country followed. The brief respite from strenuous school life between the Old and New Year is always highly appreciated and gives new zest for further efforts. School routine will be the order of the day by the time these lines are in print, and we hope it will prove the opening of a successful year in every way to all concerned.

**Other**  
**Departments.**

A good deal appears in the various Catholic papers about the extensive work carried on in connection with the

Sacred Heart Church of West Battersea. The Church and Mission form another important department of the work in which the Salesians are engaged, and the accounts of the Church services, alluded to above convey but a poor idea of the labour that is expended on the upkeep of the Church, and the maintenance of the high standard of excellence, both in ceremonies and music, which the Church set up in the first years of its existence. Few places in the metropolis can compare with the grandeur and solemnity which characterises the ceremonial as carried out in the Sacred Heart Church. The chief services, both morning and evening, always have their complement of sacred ministers and attendant servers, and the musical accompaniment is always in keeping. The feast of Christmas was preceded by the Novena, on each night of which the prophecies were chanted and Benediction given. The four Sundays preceding were marked by special sermons dealing with the mysteries connected with the season of Advent and very elaborate preparations were made for the decoration of the Church and the building of the Crib, both of which are now traditional features and are not surpassed any where. The whole of St. Joseph's sanctuary was converted into the wayside cave and manger, and large figures of the shepherds and angels recall the midnight scene with wonderful realism.

In keeping with all this was the large congregation which crowded to the midnight mass and row after row of communicants approached the altar the whole scene being one which reversed the sentence summing up the coldness of



the first Christmas night, when *He came unto His own and His own received Him not.*

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East Hill  
Wandsworth.

All the services in connection with the Christmas festivities were carried out with special solemnity. The Church, with

its wealth of painting and delicate colour-work, needed little to give it a festive appearance and the extra decorations and crib were beautifully done. Midnight Mass was celebrated with all solemnity and large numbers availed themselves of the opportunity of receiving Holy communion, while the morning services were also well attended. His Lordship the Bishop of Southwark had made his visitation of the Church and administered Confirmation only a few weeks before. While congratulating the people, on the success of their labours towards reducing the debt on the Church he urged them to renewed co-operation in that direction. The recent social concerts and gatherings held in the school-hall have had this object in view and with others in prospect in the New Year it is hoped that the financial report later on will be eminently satisfactory.

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Rome  
The New Salesian  
Church.

The Testaccian quarter of Rome is now surmounted by a majestic temple, and the wonder-working image of

*Santa Maria Liberatrice* is raised once more amid the industrial population, another sign of the peaceful victories of the Cross over Paganism. During the days of the solemn festivities when from all quarters of Rome people hastened to functions of the consecration and inauguration, there were among them many of the Co-operators, representation of that larger number who from all parts of the world had sent in their contributions to the building.

Those memorable days were also invested with the character of a great demonstration of loyalty and devotion towards the Vicar of Christ which will be re-echoed throughout the world. On the evening of Nov. 28th His Eminence Cardinal Respighi, Vicar of His Holiness went to Testaccio and in the presence of Our Superior General, the Very Rev. Don Rua, and of other Superiors of our Society, assisted by the local clergy, with the pontifical master of Ceremonies, Mgr. Respighi, in attendance he sealed the sacred re-

lics which were next day to be placed in the high altar, and exposed them for veneration.

In accordance with the rubrics, Matins from the office of the Martyrs were then said and the watching was maintained all during the night.

The ceremony of the consecration commenced at 8 o'clock on the morning of the 29th of November, the first Sunday of Advent, and was performed by Cardinal Respighi assisted by a number of highly distinguished members of the clergy. The music and serving were in the hands of the choir and clerics from the Salesian School of the Sacred Heart.

At the outset a large and attentive gathering of the faithful followed the ceremony, but they had necessarily to be kept within the prescribed limits so as to allow of the free movements of the ministers; but when the outside ceremonies were over the aisles of the church were quickly filled. In reserved seats were the Titular Bishop of Emmaus, the Very Rev. Father Abbot of the Benedictines, the Abbot Lolli, the General of the Canons Regular of the Laterans, Our Own Superior General, Fr. Bertello representing the Superior Chapter, Fr. Marengo, the Procurator General, and many of the Provincial and Superiors and representatives of religious orders.

The consecration was concluded about mid-day and the Pontifical Mass was immediately commenced by His Eminence the Cardinal Vicar. The *Osservatore Romano* commenting on the proceedings remarked that they were carried out with a solemnity beyond description, and that the circumstances made it a unique spectacle.

In the afternoon there was a regular pilgrimage of visitors from all parts of Rome, eager to venerate the miraculous Image of Our Lady now restored to its former grandeur. At four p. m. the Rosary was recited and Fr. Francesca S. C. ascended the pulpit for the discourse. This was followed by Benediction of the Blessed Sacrament given by the titular Archbishop of Amida and President of the College for Noble Ecclesiastics. An illumination of the façade brought great crowds for the evening. The first important feast-day celebrated in the new temple was very fittingly that of the Immaculate Conception, for that day is connected with the inauguration of many of the various works which the Ven. Don Bosco established. As a matter of fact the celebrations were begun on the first day of the novena, and were intended to be



brought to a conclusion on the Feast-day itself.

Our Superior General celebrated at the Altar of *Santa Maria Liberatrice* on the octave day, and offered the Mass for all those who had co-operated with him in the erection of the Church. Afterwards he held a conference of the Salesian Co-operators in the hall of the Sacristy. On the next day was held the ceremony of the blessing of the *Clemson Hall*, a fine theatre hall for the Festive Oratory, which was given by an English lady, a fervent convert, Mrs. C. C. Clemson.

The following day was the solemnity of the Immaculate Conception. Any one who witnessed the day's proceedings says a correspondent, might have obtained an idea of the supernatural mission which has now begun to find its fulfilment in the Testaccian quarter; for notwithstanding the intense cold the number that attended the services was surprisingly large. The Very Rev. Don Rua celebrated at 8 o'clock, which was the mass particularly for the juvenile portion and some hundreds approached to receive Holy Communion from his hands. He afterwards blessed the newly founded club which will take the same name as the Church *Santa Maria Liberatrice*. Members from all the juvenile associations in Rome were present at this ceremony and Don Rua addressed the combined sections.

At four o'clock the New Church was again crowded. The Rosary was said and a Salesian priest gave the discourse for the closing of the novena and of the festivities. The procession to the Sanctuary was then formed and Our Superior General intoned the *Te Deum* in thanksgiving. It was offered not merely for the happy termination of the long programme in connection with the inauguration, for the founding of a new centre of religious life and work, but also for a monument lasting through the ages of the sacerdotal Jubilee of Our Holy Father, Pius X. After the benediction an opportunity was given to the congregation to meet the Very Rev. Don Rua and exchange a few words with him individually.

It had been at first arranged that Our Superior General should have been received by His Holiness on the 29th of November, but on account of the indisposition of the Holy Father, consequent on the strain of the Jubilee Festivities, it was postponed till eleven o'clock on December 10th. By half-past-ten the Very Rev. Don Rua was at the Vatican, and when announced, he went in almost immediately to the presence of His Holiness. For about twenty minutes he spoke to the Holy Father in private, and then admittance was given to Fr. Bertello the professional Consultor of our Society, the

Procurator General Fr. Marengo, Fr. Francesca, the Provincials, Fr. Barberis, Fr. Bonelli, and Fr. Rota, and the parish priest of the new Church Fr. Gatti. Our Superior General introduced them and the Holy Father talked with each and all. Fr. Francesca read a suitable address in which the presentation of the New Church to His Holiness, as a souvenir of His Jubilee was formally made. His Holiness replied expressing his gratitude and blessing the Salesians and their Co-operators. Speaking then of the New Church he said:

"This is to be a special centre of indefatigable labour for the maintenance of our holy Faith and of Religion, and to recall a great number to its practice. And your work," he said to the parish-priest of the New Church, "will be very arduous; you will have enemies to combat, but do not let them discourage you. *Estote fortes in bello*; if you persevere in your efforts, as I am certain you will, and as is evidenced by the success already obtained by my very dear Sons of the Ven. Don Bosco, the results of your labours will amply repay you, for you will see vast numbers improved by the influence of your work, and your reward in heaven will be given with usury."

There were then admitted to the presence chamber the Superior General of the Daughters of Mary Help of Christians, her assistant general, and the Visitor of the Roman province for all of whom His Holiness had words of comfort and counsel and then imparted the Apostolic Benediction to all present, and to all the Salesians and their Co-operators.

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**Salesian School  
Farnborough  
Hants.**

A move forward has been made since last year. The school scored a record success in the College of Preceptors, Oxford Local Examinations, and the numbers have increased. A beautiful altar of stone and marble has been erected in the church and adds very much to the beauty of God's Temple. The boys choir under the baton of Fr. Muldoon has won golden opinions from local music lovers and attracts many strangers to the Sunday Services. Festive Oratory is thriving and the numbers of last year have been more than doubled. A pretty little church has been erected at Fleet, village which though in the parish is inconveniently placed to allow the Catholics living there to attend mass.

On the whole Farnborough has every reason to be pleased with the year's results, and have now settled down with a will to the New Year's labours.





### The journey of the little Boróros.

Through the merciful disposition of Divine Providence the little Indian Musicians, after having been overwhelmed with kindness and attentions in the other cities of Brazil, after making their appearance at the International Exhibition, and having been received by His Excellency the President of the Confederation, in the first half of the month of last October returned to S. Paulo where a grand celebration took place in their honour; then, in company with Fr. Balzola who had hastened to join them with two Indians at Rio Janeiro, they happily resumed their journey towards their own forests. The details of this satisfactory news will be given shortly.

### Greater Antilles.

#### Incidents in the lives of the Negroes in Jamaica.

Bushy Park, Jamaica.

Very Reverend Don Rua,

I have been told that a letter from Jamaica would give pleasure to our worthy Co-operators, and as the *Bulletin* seldom speaks of this island it must be owing to our silence. I undertake to remedy this defect. However there is absolutely no possibility of writing in the day time on account of the various occupations of the missionary, and you must accordingly take my letter as it is.

Today, after seeing to the dairy the boy brought up my horse which bears the most unlikely name of : *Bird of Paradise*.

— "Master, here is the horse."

— "Have you groomed it?"

— "Yes, Master."

— "And the other horses?"

— "They are there in the paddock."

— "The foals?"

— "They are quite lively.

— "The mares?"

— "Very bad."

— "Why?"

— "Because the horses and the mules want to play with the colts and they are afraid they may be killed; you should give them more work."

— "Very well; I will tell the superintendent."

— "Yes, master, good bye."

I mounted my Bird of Paradise. We are old friends; he knows me and also all the negroes on the property and, when we meet them he stops because I have always something to say to them. I went in the direction of a small banana plantation on the bank of the river, to see how the negroes were getting on with their work.

— To my surprise there was not a creature on the place! When all are missing they are usually gone to a funeral.

I had not to go much further. The poor things were under the shade of the bamboo, a silent circle, and in their midst was a woman apparently in her agony. Sometimes she raised herself up, her teeth chattering and her shoulders working convulsively as if she was trying to make them meet her chest.

— "What is the matter with this woman?"

— "She fell to the ground whilst she was working; she is hungry, Master, and has eaten nothing for two days."

— "And you, what are you doing?" I said to a girl who was soaking a piece of bread and trying to cram it down the woman's throat; "Do you want to choke her?"

— "Oh! no, but she is hungry and I ran to buy her a pennyworth of bread..."

— "Leave her alone and run to my house, ask for a cup of milk. You must make it warm and then get her to swallow a little by degrees; do you understand?"

— "Yes, Master."

— "One of you stay and take care of her; if she does not get better, come and call me."

— "Yes, master."

It was an ordinary occurrence; the drought



of ten months last year and of six months this year has ruined the negroes. Sadly I turned my horse away. "These also," I said to myself, "are God's creatures, and we must see how to provide for them."

The sun was scorching, the earth red hot; I could not stand five minutes on the ground; I had either to walk or ride. The faded bananas had their leaves dried up; the animals were panting under the shade of the large trees or wallowing in the river; the stormy South wind blew in burning gusts.

Towards midday I returned to the house; my frugal table was laid; I sat down, but the vision of the poor negress falling to the ground famishing with hunger, and trembling with fever, was before me; I tried to eat but found it impossible. I rose, took a newspaper, wrapped the dinner in it and told the boy to bring out my horse immediately and hastened to the field.

There in the distance I saw that smoke was rising; the negroes were cooking their poor meal and the one whom I had left dying of starvation was frying a little fish.

— "How are you?" I asked.

— "Much better."

— "Oh indeed!"

— "Yes, master your milk has done me good."

— "Take this."

Her eyes brightened up, she stretched out a long, bony hand and pressed the packet to her breast, as much as to say: "Now I am cured."

— "Today" I said to her, "you must not work; tomorrow you will do what you can, I shall pay you the same, and may God bless you, poor creature!"

— "Many thanks, master, you are very good!"

\* \* \*

To pass to another subject... I must tell you something of our native-servant who is now peacefully sleeping in a hut close by. He wishes to become a Catholic, because he is attached to me. One morning he crossed the bridge, came up to the gate and opened it as though he was quite at home. I was at the end of the courtyard watching him. He was wearing white starched trousers, a new shirt and a new cap; his bearing was brisk, his head held high, and he had a look of simplicity and independence resembling the son of a negro king. When he came up to me he raised his cap, bowed and drew his right foot along the ground.

— "Good morning, sir!"

— "What do you want?"

— "I want work."

— "What can you do?"

— "A little of every thing."

— "Can you steal?"

— "No, master."

— "Well, what can you do?"

— "My mother tells me I should earn my own living, that I am grown up and she is poor."

— "So, you have done nothing so far?"

— "Master, I am young and I was living on another property."

— "And they have sent you away; that is not a good recommendation."

— "The master there was bad, but you are a Catholic."

— "And what do you know of Catholics?"

— "That they are good people."

— "That is to say... blockheads?"

— "No! master; I know that they love the negroes."

I recognized that I had here a diplomatist, so I said:

— "Very well, if you really wish to work I will give you the charge of the little calves; in the morning you will take them out to graze, and in the evening you will bring them home; you will keep them clean and I will also give you the charge of milking two cows, if you will promise not to drink the milk."

— "Oh! no, master!"

— "The calves must get to know you, so you must treat them well, you must not beat them or it be the worse for you; you should sing a simple tune so that when they hear it they may come back to the house, knowing that it is the signal for their return. Do you know any tune?"

"No, but I will make one."

From that moment the boy was devoted to me. When I was on the balcony in the evening, from the further end of the field in the distance I would hear a never-ending childish ditty, and about an hour later the calves with heads hanging down as if soothed to slumber by the song would return to the yard.

— "How many have you got?"

— "Forty-five, sir, but the pasture is full of thorns and I could not get them in sooner."

— "All right, I will give you a piece of leather to make sandals for yourself; can you make them?"

— "Yes, master;" and he went on with his tune until all the calves were in the yard.

At first he used to go home to sleep, but afterwards he took to sleeping under a shed and his health suffered. When I heard of it, I gave him a little room, and now he goes home only once a fortnight to give his mother his small savings. When he is clean he comes to the chapel, he knows the *Pater* and *Ave* and wishes to become a Catholic.



One morning I thought of giving him a good test for his courage. The horses were in the yard, I took out a splendid mare, three years old, called *Starlight*, apparently as quiet as a lamb, which had been reared under my own eyes; it boasted a good pedigree, was very strong, but not yet broken in. All declined to ride her.

— "Now," I said, "jump on that mare, I will hold her."

— "Master, she is too strong for me and would throw me."

— "Are you a coward?"

The boy approached, stroked the animal, placed one hand on her back, took hold of her mane with the other, and vaulted on to her back. Like all unbroken animals, the mare pranced and curveted, but the boy stuck fast, his knees gripping her like a vice, his back curved, the mane in his hands and laughing. Some of the negroes no doubt have splendid natural gifts.

All however (I speak of the lower class), are still a prey to superstition. They have not yet divested themselves of their African habits and still put their faith in the *Obeah* and fear him.

The *Obeah*, generally, is a man who gives himself out as possessed with a divine spirit, understanding and curing sickness by means of incantations, and frequently killing persons with poisons; hence he is a terror to the negroes. A few years ago, one of these *Obeah* built himself a hut on the banks of the *Cobre* and began to preach that he was the great prophet of Christ, that he blessed the water and it boiled, that by his orders it acquired power to heal all diseases. The negroes gradually approached to listen to his words and went away convinced that he was the prophet of Christ. The great day arrived when he was to bless the waters and the news having spread, drew an immense and curious multitude to the spot, with many suffering from maladies; the prophet was there standing with a rod in his hand; and suddenly a shudder ran through his frame as if he felt the influence of the spirit, his voice thundered over the waters in a high-flown prayer, he raised his hand holding the rod towards heaven, lowered it solemnly and touched the water. This was the signal; the people rushed madly into the stream and faith in the great prophet was confirmed. The natives of the island were in a state of ferment, of religious delirium. The authorities left them to their own devices, until they were able to take the prophet quietly and put him in prison; then all was over. A few Sundays ago a Catholic negress living on the

property ran to me breathless; she could scarcely speak.

— "What is the matter Luisa?"

— "Master, come quick; Master, such a thing has happened, it is a disgrace; at *Bushy Park*, amongst the Catholics, the *Obeah*! But come, Master, what are you doing? why don't you come? You don't believe me, but it is true, I have seen him and others also; that negro is an *Obeah*."

I understood that a spell had been cast upon the property, an offence punishable by law, and I went; the negroes meanwhile coming to meet me, dragging along the man caught in the act of casting the spell.

— "I must see," I said to myself, "that this time the negroes bring this silly fellow to me; and I hastened my steps.

Arriving on the spot silence was proclaimed; it was necessary to see, examine, judge and pronounce sentence, for an *Obeah* is no joking matter. I looked the rascal in the face and saw that he was stupid.

— "Well now what is the matter? What did your come here for? Why has the soil been turned over?" and I bent down as if to examine it.

The chief came up and said that the *Obeah* himself must dig out the hole and show the sorceries hidden there.

The poor man protested there was nothing, but he had to do as he was told, and after a few moments of terrible anxiety he produced several leaves of the *Palma Christi*, and, wrapped in banana leaves a muleteer's whip soaked in grease; the man was convicted. I sent for the police sergeant who led away the *Obeah* to prison for several months, so far this is the only remedy.

\* \* \*

The negroes also believe that if any one dies with his heart hardened against his relations or friends, he does not go to heaven or to hell, but has to remain in this world and amuses himself by frightening people.

Four months ago, a good industrious negro died of consumption. He had been on the mainland, had made a little money and had come back to marry a young woman who had waited several years for him. He was a tanner; he had established his workshop on the property of the Mission and paid his rent regularly. However he became consumptive and died after a year's illness. The negroes said he had died impenitent, because he had a grudge against some one, consequently that his soul could not find rest and, being unable to go to any place had to remain on earth. They



buried him, but the night following, they said, a horse with a loose bridle was seen running up and down the village; it had fiery eyes, smoke and flames issuing from its nostrils, and on the horse was seen the form of the dead man, his eyes showing his anguish and despair. But this was not all; every night they invented something fresh; so that in the end as the result of these nocturnal alarms the wife also was at the point of death, and others fell ill. I happened to go there a month later, and the negroes told me many tales but I was incredulous and they were scandalized.

— "Listen," I said, "I will free you from that dead man in less than a week; place four men at one end of the village and four at the other, make them walk all round and I can assure you the dead man will trouble you no more."

I left the following day, but I think the publication of the remedy suggested, took effect, for the dead man ceased to trouble the people.

As you see, Rev. Father here it is a question of time and of education. Time is the cheapest thing God has given to the inhabitants of Jamaica but education costs money and patience. Anyhow education is not wanting and one may hope that in a hundred years the negroes of the island will have improved.

Another time I will give you some information as to the agricultural condition of the island. Meanwhile do you recommend us to the Lord and believe me,

Your Reverence's obedient and devoted Son  
in J. C.

G. TEDESCHI, *Salesian*.

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## 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 February.

1. The Feast of the Purification Feb. 2nd
2. The Feast of St. Peter's Chair at Antioch 22nd.

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.

### In the month of March.

The Feast of the Annunciation March 25th.

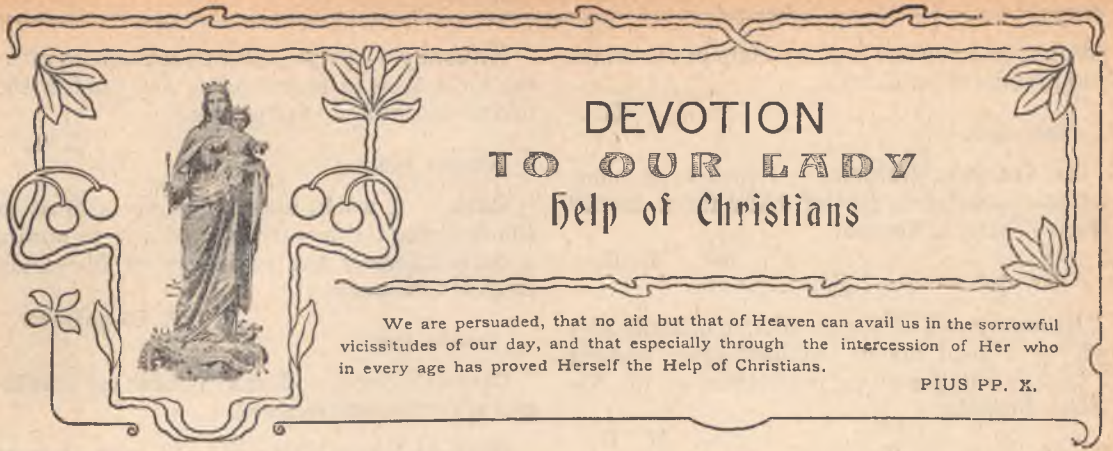
### During Lent.

1. On Ash Wednesday and on the 4th Sunday of Lent an Indulgence of fifteen years and fifteen quarantines.
2. On Palm Sunday an indulgence of twenty-five years and twenty-five quarantines.
3. On Maundy Thursday, by approaching the Sacraments a plenary indulgence.
4. On Good Friday and Holy Saturday an indulgence of thirty years and thirty quarantines.
5. On all the other days of Lent ten years and ten quarantines (See page 32, of Constitutions, foot note).

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







**I**n the midst of the celebrations for the papal jubilee, His Holiness deigned to send a special mark of his remembrance to the Sanctuary at Valdocco. It was a present of a chasuble of exquisite design and precious material, consisting mainly of white silk with embossments in gold.

To add to its value, it was accompanied by a communication from His Holiness, which stated that when he had set the vestment aside for the Sanctuary of Our Lady he had also decided to wear it at Holy Mass that morning of the 17th of October.

This is another mark of esteem and good-will on the part of His Holiness, and another reason for our attachment and undying devotion to the service of God and the Church.

## New Churches and Chapels.

**T**he list of Churches dedicated under the title of Our Lady Help of Christians continues to grow. The latest added to it includes that at Mercedes in Uruguay, in connection with our School of St. Michael. The Provincial of the Salesians in Uruguay performed the ceremony of the blessing and more than 10,000 people took part in the celebrations.

At Mosquera in Colombia also a new church has just been brought to completion after a period of construction lasting over six years. There was a great assembly at the inauguration, and the band from Bogotá provided the music for the occasion.

## General Intention

**T**he Co-operators are invited to join in spirit with the devotions which are held in the Sanctuary on the 24th of each month. To their own private intentions they should add

the general one of imploring the blessing of God and of Our Lady Help of Christians on the Salesian Work, which has lately celebrated its 67th anniversary with the establishment of the Festive Oratories in 1841.

## GRACES and FAVOURS

**Hampstead N. W.** — Kindly publish my thanksgiving for a favour received through the intercession of Our Lady Help of Christians. A thank-offering is enclosed.

H. J.

Dec 1908.

**Warrington.** — I enclose an offering for a Mass in honour of Our Lady Help of Christians in thanksgiving for my husband's recovery from a cancer through her powerful intercession.

R. M.

Nov. 1908.

**British Guiana.** — I wish to give public thanks to Our Lady Help of Christians for favours received through her intercession.

A. de F.

Nov. 1908.

**Dundalk.** — I enclose an offering and beg to return public thanks for favours received through our Lady Help of Christians.

M

**Donegal.** — I beg to publish the expression of my deepest gratitude for a favour received through the intercession of Our Lady Help of Christians. I enclose an offering to have a Mass said at her shrine according to promise, and ask prayers for another particular intention.

Client of Mary.

Dec. 7th, 1908.

**Forest-Gate.** — Kindly publish my thanksgiving for the restoration to health of a near re-



lation after a novena to Mary Help of Christians and promise of publication.

M.

Sept. 1908.

**Br. Guiana. Victoria.** — I enclose an offering in thanksgiving to Our Lady for a favour received after a Novena.

E. R.

Nov. 1908.

**Kilkenny.** — I enclose an offering in thanksgiving for a great favour obtained after making a novena and promising publication in the *Salesian Bulletin*.

M. B.

Sept. 1908.

**Trinidad.** — I wish to return thanks for the recovery to health of a dear friend whose case seemed hopeless, but who has been restored through the intercession of Our Lady Help of Christians. I would ask all readers to join with me in thanksgiving.

L. N.

Dec. 1908.

**Chicago.** — A thank-offering is enclosed for a Mass in honour of Our Lady Help of Christians for a favour granted through her intercession.

A. A.

Sept. 1908.

**Youghal.** — Kindly have a Mass said in thanksgiving for favours received through the intercession of Our Lady Help of Christians.

Anon.

Sept. 1908.

**Devonport.** — I enclose an offering for Masses at the Sanctuary of Our Lady Help of Christians, in thanksgiving for temporal favours received.

C. D.

Sept. 1908.

**Belfast.** — Please accept the small offering enclosed for a Mass in thanksgiving for a favour received.

J. O'N.

August 1908.

**Akron. (U. S. A.)** — I wish to express my gratitude to Our Lady Help of Christians for a signal favour obtained through her efficacious intercession.

M. M.

October 1908.

**Dublin.** — In accordance with a promise made I beg to enclose a thank-offering for certain temporal favours received through the intercession of Our Lady Help of Christians.

E. de M.

Nov. 1908.

**Kilkenny.** — Please accept the enclosed offering for a Mass in thanksgiving and publish the favour according to my promise

S. L.

October 1908.

**Cork.** — I would ask you to say a Mass in thanksgiving for favours received and to obtain a continuance of the protection of Our Lady Help of Christians.

A Co-operator.

October 1908.

**Croom (Ireland).** — Kindly publish my thanksgiving for favours received.

**Port of Spain (Trinidad).** — I wish to have two Masses said in honour of Our Lady Help of Christians in thanksgiving for the conversion of my father as he lay on his death-bed, and for his holy and peaceful death.

V. P.

September 1908.

**Ballivor Ireland.** — I wish to have a Mass said in honour of Our Lady, and to publish my thanksgiving for favours received.

K.

October 1908.

**Chicago.** — I had promised a thankoffering and publication if I recovered from a certain illness. Having obtained the favour I beg to fulfil my promise.

A. H.

October 1908.



Mr. C. O Keefe. County Kilkenny, Ireland.  
 Rev. P. A. Honahan, San Diego, California.  
 Mr. E. Ditton, Monkstown, Dublin, Ireland.  
 Miss M. Ardila Port of Spain, Trinidad.  
 Miss Tarfan, Arima Trinidad.  
 Mr. Scrivani, Vineland, U. S. A.  
 J. N. F. Blais, North Ham, Canada.

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PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO — Turin, 1909

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

176. Coiso Regina Margherita.



# 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.

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*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.*

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*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.*