

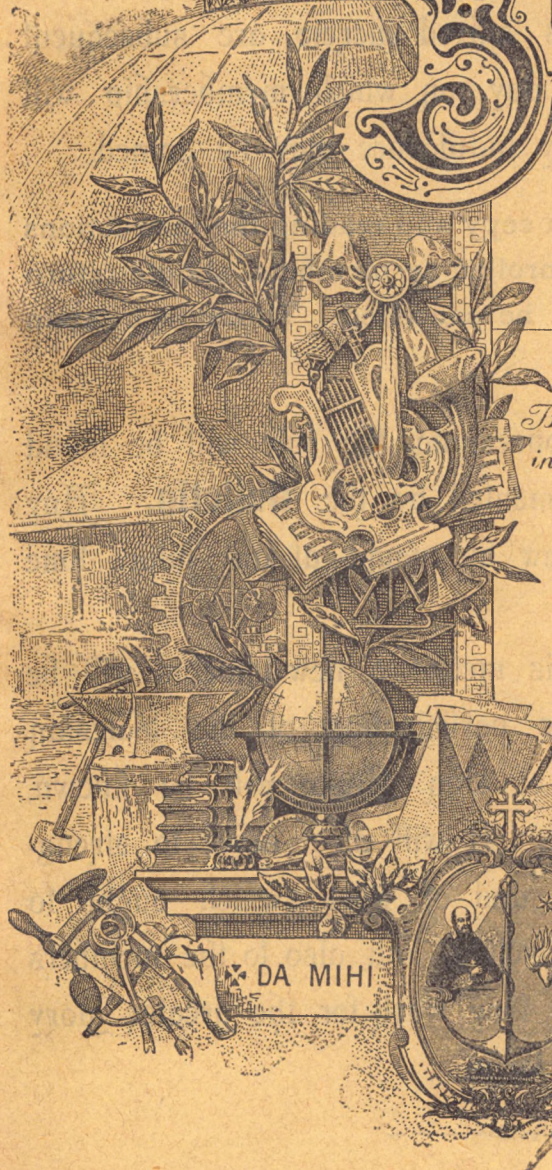
Salesian Bulletin

No. 29 - May - 1911

Vol. VI

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

Leo XIII.




DA MIHI

ANIMAS CÆTERA TOLLE



Important Notice to Readers.



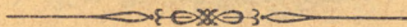
s announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

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

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

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

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



The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

| CONTENTS | | page | | Page |
|-------------------------------------|--|------|--|------|
| The Month of May | | 553 | News from the Missions | 572 |
| Suggestions | | 554 | Life of Margaret Bosco | 576 |
| The Salesian Society | | 555 | Indulgences | 578 |
| The Calabrian Catastrophe | | 565 | Devotion to Our Lady Help of Christians. | 579 |
| Salesian Notes and News | | 567 | Graces and Favours | 580 |

The Month of May.

There will be little necessity to call the attention of Readers to the devotion of the month of May, for all the children of the Church regard it as a spiritual treasury to be drawn from as copiously as possible. Our Holy Founder the Ven. Don Bosco says: "A good mother is always a treasure and the surest comfort to her family. So Mary our heavenly Mother will be a fount of graces and blessings to all christian families, spread throughout the world. We live amid a stormy sea, and as though in exile, and in the vale of tears. Mary is the Star of the Sea, the comfort of our exile, the way of life through the vale of tears, and is indeed our life, our sweetness and our hope: *vita, dulcedo et spes nostra*".

Follow Don Bosco particularly in this point. Make at least one Novena during the month, concluding with the Feast of Our Lady Help of Christians, May 24th, a day on which She has hitherto shown herself particularly gracious and benign.

Auxilium Christianorum, ora pro nobis,

SUGGESTIONS

IN our last issue we made a special point of putting clearly before the Co-operators some of the needs towards which their endeavours might be directed, and we commented upon the fact that the Work of the Ven. Don Bosco within our borders is nearing the completion of its twenty-fifth anniversary. We must acknowledge that during that period solid progress, slow but sure, has been maintained, and the work has found generous supporters who have been friends indeed, for they were friends in need. Without their aid it is difficult to see how the development already attained could ever have been accomplished. To them the gratitude of the whole Congregation will ever extend and they will always have the benefit of the prayers of generations and of innumerable mementoes at the Holy Sacrice. But when a great work is in hand it makes large demands; and the larger it becomes, the more difficult is it to satisfy them. Many though our friends have been, they are leaving the scene of their labours one by one, and going to their Reward, which no doubt is now receiving the incalculable interest of the *full measure, pressed down and running over*. Their places are difficult to fill; but we hope to see their generosity emulated by others.

Another point should be in our favour. In the early days of the work this medium of communication was restricted in its circulation and was issued somewhat irregularly. For the last few years, however, its copies have run into thousands every month and have reached to many lands and remote corners. Should they not have found many a response to the call for participation in so many and various good works? They must have done so; but as we pointed out above there must necessarily be periodical losses in the ranks, and more are demanded to fill the places. It is quite true that generosity towards any of the works of the Association of Co-operators fulfils the aim of the members, for the Ven. Servant of God, Don Bosco, wished to enlist the aid and services of a world-wide society, to join him in the great and noble work which had the benefit of the young as its chief object. But having sent his sons forth to establish his work in other lands, he urged the Co-operators and promoters to take in hand their own foundations, and to be to them what they had been personally to him.

The Successor of Don Bosco, D. Rua, whose recent loss is still almost like some personal grief, outlined the same plan. Particularly when he came face to face with the needs and difficulties during his visits, did he urge the Co-operators to maintain, and redouble their efforts to support and extend the work. We must take leave to repeat once more (though it should by this time be familiar to Readers) his message to those in receipt of this *Bulletin*. It is quite to our purpose here, emphasising as it does the co-operation on which we are insisting. Being requested by the Editor to give a special message to the Readers of the *Bulletin* as a remembrance of his visit, and as a lasting word, he said: 'Most readily would I have addressed them personally, had it been possible to gather them together, but say that I urge them to *come forward and extend the work more and more*'.

We doubt if any words could state the matter more succinctly—and coming from such an authority they lend enormous weight to the arguments we have urged in favour of co-operation. Many improvements or developments might be taken in hand to form a fitting commemoration of the coming event above referred to; some were mentioned in the previous number. We are confident that all of those suggestions could be realised. To some who have not yet found it convenient or possible to put their co-operation into such practical form, we would recommend the consideration, again familiar, *that there is no time like the present*. We are sure that all are desirous of partaking in the good works that the Society has in hand, thereby promoting the welfare, moral, material and religious, of many hundreds or even thousands of the young of the present and future generations. Works of religious charity are as much of the future as the present, for the commencement of today is developed tomorrow, and years to come will go on multiplying the good results of the work which Co-operators are now endeavouring to promote. Let each one therefore strive to have a share in the labour while it is going on, that none may lose the immense benefits that are attached to it, promised by the Ven. Don Bosco, and realised through the all-powerful intercession of her who constituted Herself his and our Patroness.

Notes on the Decree of the S. Congregation of Rites
for the introduction of the Cause of D. Bosco.

THE SALESIAN SOCIETY.



And in order that the work instituted for the benefit of youth should not, through lapse of time, come to an end, but should be secure and lasting, the Servant of God, after taking counsel with prudent persons and with the Venerable Calasso himself, the Roman Pontiff Pius IX. having gladly by word of mouth given his approbation, in the year 1850 he founded in Turin the Salesian Society which, by the unanimous vote of the Chapter, he governed with the title of Rector Major. His Society, increasing and spreading day by day was in the year 1864 praised and commended by the Holy Apostolic See, and by a decree of March 1st 1869 approved and confirmed.

IV.

The development.

IN 1851 under the happiest auspices the first ten years of foundation of the Work of the Oratories were completed; and "in 1851" relates Professor Rayneri, "a lottery took place; the winners were many, so that a great number were pleased. Finally Don Bosco from the balcony scattered caramels to the right and to the left and many enjoyed their sweetness. No wonder that the cheering was redoubled. Don Bosco descending from the balcony was lifted on high in triumph and exultation, when a clerical student said:—"Oh! Don Bosco, should we but see an Oratory in each and every part of the world!"—Don Bosco (I seem to behold him now) with a majestic and kindly glance, replied—"who knows whether the day will not come when the sons of the Oratory will be scattered all over the world! — He was a prophet.

At his death the work of the Oratories had spread already into Italy, France, Spain, England, Argentina, Patagonia, Uruguay, Brazil, Chile, and Ecuador; and under the government of Don Rua it penetrated also into Switzerland, Austria, Belgium, Germany, Africa, Asia and into different Republics of South, Central and North America.

The first new foundations were the Oratory of St. Aloysius near the Porta Nuova in 1847 and the Oratory of the Guardian Angels at Vanchiglia in 1849.

The first Salesian Colony leaving Turin went to Giaveno in 1860 and remained there two years for the restoration of that Seminary.

The first new house was opened in 1863 at *Mirabello*. This was followed by the foundations, of *Lanzo-Torinese* in 1864, of *Cherasco* in 1869; of *Alassio* in 1870; of *Genova-Marassi* in 1871; of *Valsalice-Turin* in 1872; lastly in 1875 the Salesian Society went forth from Piedmont and Italy, opening one house in France and two in Argentina.

As our readers have so often heard of the various foundations in Italy, we will confine ourselves in these notes to the expansion of the Society abroad.

Argentine Republic and the Missions of Patagonia.

For a long time Don Bosco, in his burning zeal for the salvation of souls, had cherished the thought of undertaking the civilization of some tribe of savages, when one day he had a dream. He saw immense plains surrounded by lofty mountains and bands of savages clothed with skins of beasts, armed with slings and long lances; and in the distance Missionaries of various Orders.... but on their arrival the savages killed them. But behold! another band of Missionaries preceded by boys... He trembled fearing they also would share the fate of the first.... he regarded them attentively and recognized them as his Salesians. But the savages received them gladly, listened willingly to them and, gathering round them, laid down their arms, and on bended knees recited the *Holy Rosary* (1).

After this dream he tried to discover which was the country he had seen. He thought it might relate to Australia or China, and opened negotiations for commencing a mission in those parts, but without success. Finally being invited to open a house in Argentina, he turned his thoughts to Patagonia and there the savages he had seen were found. His knowledge of the want of spiritual help experienced by so many Europeans in the Republic of La Plata moved him to accept the proposal and it was

(1) In conformity with the decrees of Pope Urban VIII. and of other Supreme Pontiffs, we renew our protest that to any supernatural occurrence related in these pages we attach no other credibility than is due to human testimony.

there the Salesians first exercised their powers before moving on to the conquest of Patagonia.

To the small band of the first ten missionaries, on the 11th November 1875, Don Bosco said: "I recommend to you most particularly the sad condition of so many Italian families who are living in large numbers in those towns and villages and even in the midst of the country. The parents and their children knowing but little of the language and customs of the place far from schools and churches, either give up the practice of their religion or, if they go to church, understand nothing. Hence they have written to me that you will find a large number of children and even of adults who live in almost total ignorance of reading, writing and religious knowledge. Go then, seek out your brethren, whose poverty and misfortunes have carried them to a foreign land and take means to make them understand the great mercy of that God who has sent you to them for the good of their souls..."

At the port of Buenos Ayres more than two hundred of their compatriots welcomed the Salesian Missionaries gladly: although destined for the foundation of a School at St. Nicolás they could not withstand the prayers of their compatriots and the invitation of the Archbishop, Mgr. Aneyros; and being only *ten* in number, they divided themselves into two bands one of which began at once to labour at the Church of *Mater Misericordiae* in the capital. In this way the work of the Salesians took root in Argentina.

There, moreover, in all the parishes under the charge of the Salesians and in all the Chapels served by them, has been established a well organized system of religious and social help, which is of special use to the Italians, who form the majority of the population. For instance, in the parish of *Boca* in Buenos Ayres, out of about 70,000 inhabitants, there are at least 50,000 Italians, who supply the largest contingent to the flourishing parochial schools, and as many Italians belong to the parish of St. Charles in *Almagro*, which numbers 75,000 inhabitants and where the Salesians have a flourishing *Arts and Crafts School* called after *Pius IX.* with 550 boarders, the College of St. Francis of Sales with 420 day-scholars, the Oratory of St. Francis of Sales attended, on an average, by 1200 boys and the Oratory of St. Antony with another 250 pupils almost all Italians or the children of Italians. Not less is the beneficial influence exerted in the Salesian houses of Argentina, where in the Colleges, the day-schools and the Festive Oratories there is a very large proportion of the children of Italians.

In 1879 the Salesian went down from Buenos Ayres into Patagonia.

What was Patagonia, and the Pampas also, when the first band of Salesian Missionaries, under Fr. Cagliero, landed at Buenos Ayres?

It was a fearful desert, for the most part inhabited by the boldest and most warlike Indians of Argentina, making it necessary for the Government to maintain well trained troops on the frontiers; but unfortunately these were frequently powerless to hinder the furious incursions of the savages who routed the companies of soldiers and swept over the land like a destructive flood exterminating all by sword and fire.

And now after twenty five years of indefatigable work, of indescribable sacrifices and of heroic privations, through the labours of the Salesians, under the guidance of Mgr. Cagliero the first Vicar Apostolic of those regions, Patagonia has been entirely transformed.

"Neither inconvenience, nor opposition, nor want of means, nor danger" — wrote the *Patria*, one of the best newspapers in Buenos Ayres — could lessen his courage, or weaken his efforts in striving for the civilization and the moral and material improvement of these semi-barbarous populations.... That which had been a den of savages was now the abode of civilized inhabitants."

At the present time there are in Argentina 42 Salesian houses. Of these:

a) Six are in the city of *Buenos Ayres*: College of *Pius IX.* (founded in 1877) and College of *Don Bosco* (1893) in *Almagro* — College of *St. John the Evangelist* at *Boca* (1877) — College of *Leo XIII.* at *Maldonado* (1901) — College of *St. Catherine* in *Calle Brazil* (1885) and that of *Mater Misericordiae* in *Calle Solis* (1877);

b) Then the houses of *Bernal* (1895); *Córdoba* (1905); *Ensenada* (1900); *La Plata* (1886); *Mendoza* (1892); *Rodeo del Medio* (1901); *Rosario* (1890); *St. Nicolas de los Arroyos* (1875); *S. Isidro* (1903); *Uribellarea*, College of *Don Bosco* (1894); College of *St. Michael* (1894); *Vignaud* (1903).

c) of *Bahia Blanca*: College of *Don Bosco* (1890); College of *Our Lady of Mercy* (1890); College of *Our Lady of Dolours* (1894); *Choele-Choele* (1901); *Chos Malal* (1888); *Conesa-Sur* (1891); *Fortin Mercedes* (1895); *General Acha* (1896); *General Lagos* (1896); *Guardia Pringlas* (1889); *Junin de los Andes* (1895); *Patagones* (1879); *Roca*, College of *St. Michael* (1898); *Agricultural School of St. Joseph* (1898); *Agricultural School of St. Joseph* (1909); *Victoria* (1897); *Viedma* (1880);

d) of *Puerto Madryn* (1910); *Rawson* (1892); *Trelew* (1908); in *Chubut*.

e) of *Cabo Peña*, in *Tierra del Fuego* (1893); *Cabo St. Inés* (1910); *Santa Cruz* (1904); *Ushuaia* (1905); — and *Port Stanley* in the *Falkland Islands* (1888). These last with others in *Chilian territory* belonging to *Southern Patagonia* and the *Land of Magellan* are due to the courageous wise and persevering zeal of *Mgr. Joseph Fagnano*, *Prefect Apostolic*.

At the same time as the *Argentine Republic*, another generous nation welcomed the sons of *Don Bosco*, namely,

France.

The lawyer *M. Michel* of *Nice*, president of the *Conference of St. Vincent of Paul*; having studied law in *Turin*, had appreciated the zeal of *Don Bosco* and his success in the education of youth, and in 1875 invited him to establish his work also in *Nice*. As there was question of opening a house out of *Italy*, *Don Bosco* sought the advice of *Pius IX*; this great Pontiff replied.... enclosing two thousand francs for the proposed foundation and with the following gracious blessing:

“May God bless the new foundation! and may it, like the grain of mustard-seed, become a great tree, on whose branches may an immense number of doves alight.... And may it ever be preserved from the hawk!....”

In 1901 the *Oratory of St. Peter* at *Nice* celebrated its *Silver Jubilee*, whilst in *France* the projected *Law of Associations* was being discussed. Later on the law was passed and at once burst forth the storm which destroyed so many good works which the generous and Catholic Nation, moved by the name and example of *Don Bosco*, had established with so much zeal.

In 1901 there had been established in *France* the following foundations: *Nice* (1875); *Marseilles* (1878); *La Navarre* (1878); *Saint-Cyr* (1878); *Saint Pierre du Canon à Salon* (1891); *Paris* (1886); *Lille* (1884); *Guines* (1886); *Coinneux* (1889); *Dinan* (1890); *Mordreux* (1889); *Ruitz* (1891); *Sainte Marguerite* (1883); *Toulon* (1893); *Montpelier* (1893); *Nizas* (1894); *Romans* (1896); *Rueil* (1896); *Montmorot* (1897); *Saint-Denis* (1899); *Saint-Genis* (1898); — and in addition the house of *Oran* (1891); *La Marsa* (1888); *La Manouba* (1894); and *Tunis* (1896).

Uruguay and Paraguay.

On the 24th November 1876 took place the second despatch of 24 Missionaries, divided into two bands. The first, under *Fr. Francis Bodrato*, embarked at *Genova* for *Argentina* and the second at *Bordeaux* for *Uruguay* with *Fr. Louis Lasagna*.

This worthy son of *Don Bosco*, promoted

in 1893 to the dignity of the episcopate, was the founder and propagator of the Work of the Salesians in *Uruguay* and *Brazil*. The first College, that of *Villa Colón*, near *Montevideo*, under his direction became the most popular centre of studies in the Republic. *Mgr. Lasagna* was also a diligent promoter of meteorological studies and of agriculture; he took a lively interest in the immigrants especially the *Italians* and he undertook boldly the evangelization of various savage territories.

From *Uruguay* the Salesians went on to the *Capital of Paraguay*, the Institute there in memory of its indefatigable promoter being named *College of Mgr. Lasagna*.

The Work of *Don Bosco* in *Uruguay* comprises the following institutes: *La Paz* (1880); *Las Piedras* (1879); *Manga*, *Juan Jackson College* (1898) *Agricultural School* (1908); *Mercedes* (1892); *Montevideo*, *College of the St. Heart of Jesus* (1889); *Residential College of Don Bosco* (1893); *College of St. Francis of Sales* (1907); *Paysandú*, *Residential College of Our Lady of the Rosary* (1881); *Residential College of Don Bosco* (1890); *Villa Colón* (1877).

In *Paraguay* to the *House of Asunción* (1896); has been added that of *Villa Concepción* in 1900.

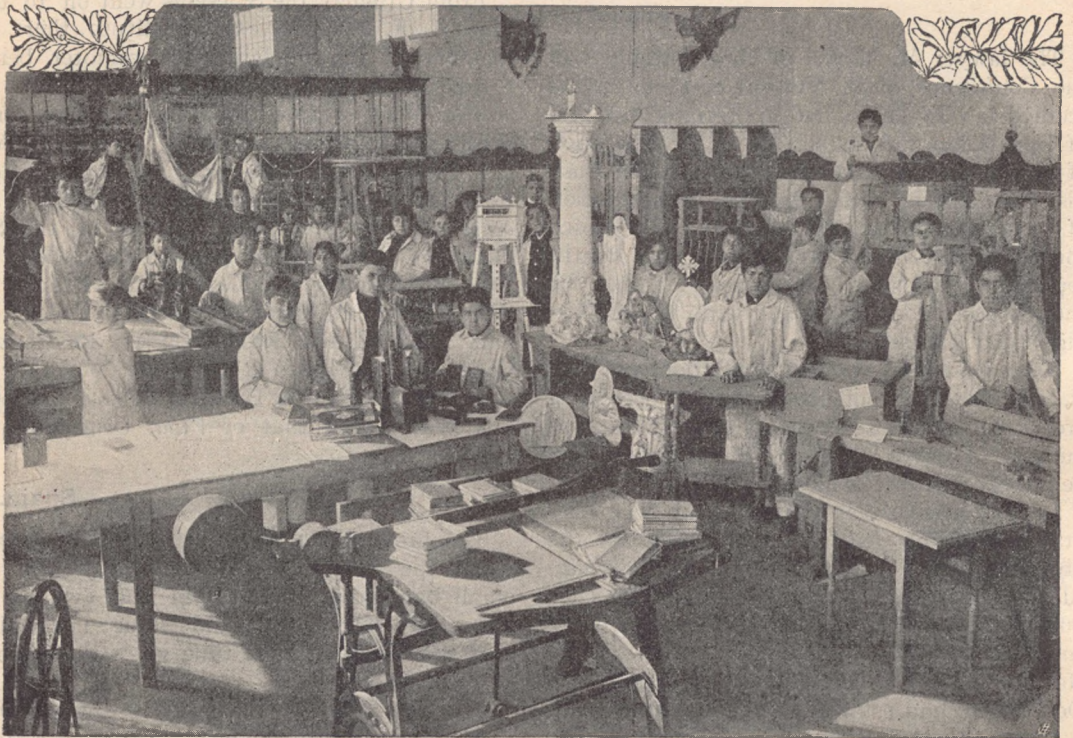
Spain.

The first among the cities of *Spain* to welcome the Salesians was that of *Utrera*. A small band arrived there in the evening of *February 16th 1881*; and some interesting correspondence of that time gives the history of those days.

“On the following Saturday” — wrote *Don Cagliero* who was at the head — we sang a *Mass* in plain Chant at the *Altar of the B. Virgin*, with harmonium accompaniment, and this was enough to excite the enthusiasm of the inhabitants of *Utrera*. The day following, *Sunday*, we had the singing of motets and the *Tantum Ergo* with accompaniment. It had also been rumoured that in the evening one of us would preach, and that *Benediction* would be given in the *Church of Our Lady of Carmel*, already named by them *de los Padres Salesianos*; consequently there was a great concourse of people from all parts. So at seven o'clock in the evening, after a prodigious ringing of bells, I issued from the Sacristy and kneeling before the altar of *Our Lady* I recited the *Rosary* in *Castilian* as is the custom here; then mounting the pulpit and treading under foot self-love, casting on one side grammar and on the other my apprehensions, I explained in *Spanish* our programme to my large audience.

I said 1stly what the Salesians are; 2ndly what they have done in Italy, France and America; 3rdly what they have come to do in Spain... Leaving the pulpit I joined the singers, whilst Fr. Pane, Fr. Oberti with other priests proceeded to the altar for Benediction. Assisted by those clever singers Fr. Branda and his brother, we sang a motet and the *Tantum Ergo*, in such a masterly manner as to elicit praise lasting two days. At the cross-roads in the

who afterwards was included in the first band sent into Spain: — "Your foundation at Utrera will only be a preparation for taking possession of more extensive fields of labour;... before long, a rich lady of Barcelona, on the death of her husband will invite you to that city, where a large house will be founded, which will be the source from which all the other houses in Spain will trace their origin" — After the lapse of a few years the words of Don Bosco were veri-



VALPARAISO (Chile) — Our pupils at the Exhibition during the Centenary feasts of National Independence.

city the conclusion of all conversations was: "oh! si, si... los italianos son verdaderos músicos!"

The Archbishop of Seville wrote in February 21st to Don Bosco: "Your sons have arrived at Utrera amidst the joyful demonstrations of affection of my dear Andalusians.... They have already commenced their labours.... I hope they will do much good in Spain. I have already another House ready for them in *Ecija*, which was the see of the holy Bishop Fulgentius. Rest assured, dear Don Bosco, that I will be another father to them."

This fresh undertaking, sustained by the kindness of excellent cooperators, had the happiest results. The previous year (in 1880) Don Bosco had remarked to one of the Salesians

fied in a marvellous manner! Through the munificence of Donna Dorotea Chopitea Serra the Salesians established themselves at *Sarriá* near Barcelona, where Don Bosco went to visit them in 1886 and was triumphantly welcomed; and from there they spread through the whole of Spain.

The Salesian Houses in Spain are:

a) *Cádiz* (1904); *Carmona* (1897); *Córdoba* (1901); *Ecija* (1897); *Málaga* (1897); *Montilla* (1899); *Ronda* (1902); *S. Jose del Valle* (1909); *Seville* Institute of the Most Holy Trinity (1892); *Oratory of St. Benedict* (1898); *Utrera* (1881);

b) *Baricaldo-Bilbao* (1897); *Bejar* (1895); *Carabanchel-Alto* (1903); *Madrid* (1899); *Sa-*

lamanca, Institute of Mary Help of Christians (1909); Patronage of St. Joseph (1898); *Santander* (Oratory of Don Bosco (1892); Institute of Mary Help of Christians (1907); *Vigo*, Institute of St. Matthias (1894); Sacred Heart (1901);

c) *Barcelona* (1890); *Campello* (1907); *Ciudadela* (1899); *Gerona* (1891); *Huesca* (1903); *Mataró* (1905); *Sarriá* (1884); *Valencia* (1898).

Brazil.

The first foundation, that of Nictheroy, goes back to the 14th of July 1883. The Bishop, Mgr. Pietro Maria Lacerda, in a pastoral letter, made it known to his whole diocese, and the news of Don Bosco's successful journey to Paris and his welcome there, aroused so great a desire to have his followers throughout the Empire of Brazil, that in a few days Fr. Lasagna received more than twenty-five requests from eminent personages, both ecclesiastical and secular of different towns and provinces, begging for a Salesian foundation. Even the Emperor Dom Pedro II. and the Princess Isabella, heiress presumptive to the throne and her husband Gaston d'Orléans, Count of Eu received with much cordiality Fr. Lasagna and the first Director of Nictheroy, Fr. Michael Borghino, promising their support for the new institution. Thus the Work of Don Bosco, greatly admired and well supported, extended itself through the whole of Brazil in a wonderful manner (1).

At present there are many similar Salesian Institutes, having faculties for conferring the Baccalaureate. The Senate of S. Paolo on the 14th of August 1902 testified publicly their appreciation of Don Bosco's system of education and the Presidents of the Confederation have themselves gladly given to the Salesian Colleges eloquent proof of esteem and affection.

But the name of Don Bosco is venerated in Brazil for another work of incontestable value.

On June 18th, 1894, with their eyes fixed on the immense forests peopled by savages, a band of Missionaries, led by Mgr. Lasagna, arrived at *Cuyabá*; they were enthusiastically welcomed by the inhabitants who received them in triumph and accompanied them to the principal Church, where a solemn *Te Deum* was sung in the presence of the Bishop and the President of the State. The house of *Cuyabá*

very soon undertook an important work; from it were made the first efforts of evangelization amongst the Indians of the Colony *Teresa Christina* on the S. Lorenzo river 150 miles from *Cuyabá*; and later on, after laborious explorations, the plans were arranged for the civilization of the numerous tribes of the Bororos-Coroados, for whose benefit four centres were founded. The nearest to civilization is that of *Palmeiras*, destined for the training of the Mission staff, the second is that of *Sangradouro* reserved for the families of civilized Indians; the third, the Colony of the *St. Heart* inhabited by more than 300 Bororos gained to religion and civilization; the fourth that of the *Immaculate Conception* has 260 additional civilized Indians.

In 1908 the band of musicians belonging to the Colony of the *S. Heart*, consisting of boys previously savages, astonished the inhabitants of Paraguay, Uruguay and Brazil on their way to display their talents at the National Exhibition of *Rio de Janeiro*!

There are now in Brazil the following foundations:

a) In the State of Matto Grosso: *Barreiro*, Colony of the *S. Heart* (1902); *Rio das Garoas*; Colony of the Immaculate Conception (1905)-*Sangradouro*, Colony of St. Joseph (1906); *Palmeiras*, Agricultural Colony (1907); — and in addition *Corumbá* (1899); *Coxipó do Ponte*, Agricultural School (1897); House of Mary Help of Christians (1898); *Cuyabá* (1894); *Ladario* (1902);

b) In the North: *Aracajú* (1901); *Bahia* (1900); *Colônia-Pernambuco* (1902); *Jaboatão* (1900); *Recife* (1894);

c) *To the South*: *Araras* (1901); *Barbacena* (1909); *Batataes* (1905); *Cachoeira do Campo* (1895) *Campinas* (1897); *Lorena*, College of S. Joachim (1890); House of St. Joseph (1890); *Nictheroy* (1883); *Ouro-Preto* (1895); *Ponte Nova* (1895); *Rio de Janeiro* (1909); *S. Paolo* (1886); *Bagé* (1904); *Rio Grande* (1901).

England and Colonies.

For a long time English Catholics had been begging of Don Bosco to send the Salesians to London to found a house for boys. A lady offered a Church, a small house and ground for the necessary extensions. There were many serious difficulties in the way; still Don Bosco promised to undertake it, if it were sanctioned by the Sovereign Pontiff. At once the pious lady had recourse to Rome, and Leo XIII, not only gave the desired permission, but expressed a great desire that the Salesians should go to London. On November

(1) His Majesty Dom Pedro II, on November 15, 1886, accompanied by the Empress, the Minister of Agriculture, the local president and other personages, visiting the *Liceu* of the *S. Heart* at S. Paolo, stated that he was acquainted with D. Bosco and greatly loved his work, and together with the Empress he accepted the Diploma of a Salesian Cooperator.

14, 1887 the Holy Father's wish was fulfilled, Don Bosco sent the first Salesians to the Capital of the British Empire.

The beginnings, as elsewhere, were full of difficulty, the little Church on week days was used as a school: but later on a new Church was erected, the fine parish Church of the S. Heart, as well as the actual Institute; the work spread to other places in the Capital, in the Empire and the Colonies.

The British Empire with its Colonies and dependencies has eleven houses: *Burwash* (1897); *Chertsey* (1902); *Farnborough* (1901); *Guernsey* (1904); *London*, House of the St. Heart (1887); *London*, Oratory of St. Mary Magdalene (1903); *London*, Patronage of St. Joseph (1904); *Malta Sliema* (1903); *Tanjore* in British India (1906); *Myliapore*, near Madras (1908); and *Cape Town* (1896); which in 1910 was greatly extended.

Chile.

On the February 21, 1887, six Salesian Missionaries led by Fr. Evasio Rabagliati left Buenos Ayres and after thirty-seven hours journey arrived at Mendoza; from there they crossed the Cordilleras into Chile, where, on the 6th of March, they took possession of their new house at *Concepción*. Here they should have been met by Mgr. Cagliero, who, having left Viedma on a missionary expedition, had safely reached the Cordilleras, when through a fall from his horse in a most dangerous spot, he barely escaped being a victim to his zealous labours, having two ribs dislocated and other injuries. Having recovered, the intrepid Missionary proceeded to *Concepción*, where on Palm Sunday, an immense crowd greeted him with the most lively demonstrations of affection and joy:

—“*Long live Mgr. Cagliero*” they all cried. “*Long live Don Bosco! Long live the Salesian Bishop, the Apostle of Patagonia!*”

From *Concepción*, accompanied by Mgr. Fagnano, Mgr. Cagliero went on to *Valparaíso* and *Santiago*. At *Valparaíso* more than 200 boys ran after them crying out: “*Look! our fathers have arrived; to-morrow we can go to school.*”

At *Santiago* several children said to them affectionately: “For two years we have been praying that Don Bosco would give us a father!... And Don Bosco has not yet come!” These were the touching scenes foretold by Don Bosco!..

So *Valparaíso*, *Santiago* and other cities obtained the Salesians. Worthy of special mention is the foundation of *Puntarenas*, begun with admirable zeal by Mgr. Fagnano,

when that city, now numbering 15,000 inhabitants with a most promising future, contained only one thousand persons. History in due time, will relate the prodigies of zeal and charity performed by this heroic son of Don Bosco!

The Work of Don Bosco has won universal sympathy in Chile, manifested in the success of the 6th Congress of Cooperators, celebrated towards the end of November 1908 in the great Hall of the University of Santiago.

Chile has the following foundations: *Concepción* (1887); *Dawson*, in the Archipelago of Tierra del Fuego, Mission of St. Raphael (1889); Mission of the Good Shepherd (1898); *Iquique* (1897); *Jahuel* (1910); *Linares* (1905); *Macul* (1895); *Porvenir*, in the island of Tierra del Fuego (1898); *Punta Arenas* (1887); *Santiago*, Patronage of St. Joseph (1895); College of *Gratitude* (1891); *Talca* (1888); *Valdivia* (1906); *Valparaíso* (1894).

Austro-Hungarian Empire.

The first foundation was made by Don Bosco in October 15, 1887, and was that of the Boys' Orphanage in the city of Trent. *La Voce Cattolica* announcing the coming of the Salesians, wrote: “In giving an early welcome to this first band of Salesians who are coming to us — the first in the Empire chosen by God to receive the generous sons of Don Bosco — we desire, in the name of the inhabitants, to express the sentiments of profound gratitude we all feel towards His Highness the Prince Bishop, His Worship the Mayor, the Council of the Congregation of Charity, and to all those who have given their services to this Work.”

Meanwhile short biographies of Don Bosco, translations of his works, notes on the life of *Mamma Margaret* and the Salesian system of education, fostered the desire of having the sons of Don Bosco in other localities. One great difficulty was the lack of persons acquainted with the languages and customs of those regions. In the case of Poland, God inspired several adults with a vocation, and amongst them we may mention that of Prince Auguste Czatoryski, who in 1887 overcoming the great obstacles interposed by his relatives, with the help of Pope Leo XIII, was received by Don Bosco into the salesian Society where he assumed the clerical dress on the 24th of November, imitating St. Aloysius in his detachment from riches and all worldly things. Having received the priesthood, he died in 1892, before he was able to assist personally in spreading the work of the Salesians in Poland. But many Poles had followed his example and thus it was pos-

sible to make several foundations in that country together with others in Carniola, at Vienna itself and on the Austrian-Illyrican shores.

In the Austro-Hungarian Empire and the dependent territories there are the houses of *Trent*: Institute of Mary Help of Christians (1893); School of Arts and Trades (1887); *Daszarwa* (1904); *Lubiana* (1901); *Oswiecim* (1898); *Przemysl* (1907); *Radna* (1907); *Vienna* (1903); *Gorizia* (1905); and *Trieste* (1898).

Ecuador.

and the Missions amongst the Jivaros.

On the evening of December 6, 1887, though invalided and so weak that he had been unable to say Mass for several days, Don Bosco left his room and dragged himself to the Sanctuary of Mary Help of Christians, to assist at the service for the departure of the first band of Missionaries for Ecuador. All stood up to see him; Mgr. Leto, after the Benediction of the B. Sacrament, spoke a few words to the Missionaries, bid them adieu and blessed them. These, led by Fr Louis Calcagno, passed one by one before Don Bosco to kiss his hand and take leave of him. Not a few were in tears, including Don Bosco himself.

The new house was opened at *Quito* on the 28th of January 1888; and on the 30th of January, the day before he went to heaven, Don Bosco was nearing his agony, when a telegram arrived announcing the safe arrival of the Missionaries at Guayaquil; Don Rua hastened to communicate the precious news to the dying man, and it seemed as if Don Bosco understood, for he opened his eyes and raised them to heaven!

The last blessing of Don Bosco produced consoling fruits. At *Quito*, "in that charming capital, the abode of kindly and generous people" — wrote His Excellency Louis Cordero, ex-President of the Republic — "I experienced in compensation for my official sufferings, certain intense and pure delights pouring a few drops of honey into the bitter stream of my life. It was one of my chief pleasures to see myself surrounded by children in those gardens of human flowers, which expand in the warmth of religion and knowledge. Colleges, schools, workshops were for me so many oases in the arid desert of politics. I loved all those institutes, but one was the object of my special predilection. There, two or three hundred juvenile workers were learning the most useful arts. Its name was *Salesian School of Arts and Trades*, but I, in my frequent visits to the diligent bees of those workshops, took pleasure in calling it *The Social Beehive*. What prodigious

activity! what a variety of occupations! what a continual motion of arms, of machinery, of engines! what a touching spectacle was that of those child-workers who could have put to shame many adult labourers. The most solemn feasts of that establishment were those of modern industry protected and fostered by Catholicism. Its products formed a large and brilliant collection admired even by the very adversaries of Religious Orders.

"Those who were not acquainted with the distinguished priest Fr. Louis Calcagno should consult the work entitled *Ecuador at Chicago* and on page 99 they will see the splendid description given of him by the writers, who were not even friendly. As a philanthropist his portrait should be handed down to posterity in the History of Ecuador!"

Fr. Calcagno had founded new houses at *Riobamba*, at *Cuenca*, at *Sangolqui* and had sent the first Missionaries amongst the Jivaros at *Gualaquiza*, when in 1896 a storm burst over Ecuador which struck also the Salesians, who were banished from the Republic.

Those only remained undisturbed who were in the poor Mission of the East, founded the year before in the Apostolic Vicariate confided to Mgr. James Costamagna, the third Salesian Bishop. This Mission also felt the effects of the above named disturbances; alms were diminished, the Missionaries were left without help and it was impossible to augment their numbers.

When the storm had passed, the Work was resumed at *Quito* and elsewhere; and our most earnest wish is to bring to a successful issue the difficult work of civilizing the Jivaros.

In Ecuador the Salesians have the houses of *Quito* (1888); *Guayaquil* (1901); *Riobamba* (1891); *Cuenca* (1893); *Sigsig* (1908); and *Gualaquiza* (1895)

Switzerland and Germany.

Here the renown of Don Bosco preceded the coming of the Salesians. In the Canton *Ticino* the memory of the zeal displayed by him for the preservation of the faith was still fresh and whilst he was still alive, repeated demands for Salesian Colleges were sent from there. The first of these acceded to, goes back to the year 1889 when the College of *Mendrisio* was opened; this was later on transferred to *Balerna* and from there in 1905 to *Maroggia* on the Lake of *Lugano*.

The first residence opened in Germany was that of *Sierk* in 1904, transferred the following year to *Diedenhofen* in Lorraine.

In Switzerland and Germany the Salesians in addition to the College of *Maroggia* (opened

at Mendrisio in 1889), and the Catholic Mission of *Diedenhofen* (1905), have also the Italian Catholic Mission of Zurich (1898).

We may also mention the temporary foundations of *Brigue* and *Naters* from 1899 to 1906 for the spiritual care of the workmen employed in making the Simplon Tunnel.

Colombia.

In 1883, whilst Don Bosco was in Paris, a lady from Bogotá, who was there at the same time, wished to see him, and she was with him when an afflicted Mother begged his blessing for her dying son....

"Yes," replied Don Bosco to this poor mother, "I will give him my blessing, but on condition that to-morrow morning he will come to serve my Mass!" — To the Colombian lady this incident appeared mysterious. Full of curiosity she went to the house of the invalid and saw him almost at the point of death; the following morning she did not fail to attend Don Bosco's Mass: and the dying youth was there completely cured! This was enough for her. On returning to her own country she had no difficulty in spreading the fame of Don Bosco. The press took it up and the life of the lonely priest of Turin and the fame of his good works was speedily made known in Bogotá, so that in January 1890 Don Rua, in compliance with the recommendation of Leo XIII. himself, acceded to the earnest petitions so frequently repeated and sent the Salesians to Bogotá.

The first work undertaken by the Sons of Don Bosco in this Republic gained a worldwide renown. The Salesian Fr. Michael Unia, after a visit made to the Lazaretto of *Agua de Dios*, in the month of August 1891, decided to consecrate his whole life to the lepers.

What was Fr. Unia's work? He began to perform the services in the little Church, to assist the dying, to visit daily and console those seriously ill, and, not satisfied with this, he turned his thoughts to the amelioration, as far as possible of their unhappy lot. By his means, the rain water, the only water to be had at *Agua de Dios*, was replaced by excellent spring water, laid on from a hill in the neighbourhood; a new Hospital was erected containing a hundred beds, the building of a Festive Oratory was commenced, and beside it flourished, later on, a school of instrumental Music and an Orphanage.

But the greatest consolation experienced by the heroic Missionary was that of seeing the future of his generous Mission secured by the arrival of additional Salesians at the Lazaretto. After a few years he died—on Decem-

ber the 9th at Turin, where he had returned with the hope of restoring his shattered health—but the Salesian work for the lepers goes on and is becoming more firmly established by additional charitable institutions.

The Salesian foundations in Colombia are the following: *Bogotá* (1890); *Agua de Dios* (1891); *Barranquilla* (1902); *Contratación* (1897); *Ibagué* (1903); *Mosquera* (1903).

Belgium.

In the evening of December 7, 1887, Mgr. Doutreloux, Bishop of Liège, arrived at Val-docco for the purpose of obtaining a Salesian house in his city. On the 8th, Feast of the Immaculate Conception, there was a meeting of the Superior Chapter and Don Bosco. to the astonishment of all, gave a favourable reply to the above request, though, on the previous day, he had appeared to be of a contrary opinion. He had received a heavenly inspiration!... Four years after, December 8, 1891 — the fiftieth of the foundation of the Salesian Oratory — the zealous Prelate had himself the consolation of blessing the new institute. Under such distinguished patronage and on a cite of such industrial activity as Liège, the *School of St. John Berchmans* made such rapid progress that its professional Schools took rank in the public estimation amongst the best of similar establishments.

The blessing of God has never for an instant failed on this the first Salesian foundation in Belgium, which was the last of the foundations accepted by Don Bosco; and by means of its various departments (elementary and secondary schools, professional schools, schools for young adults aspiring to the ecclesiastical state, evening schools, Festive Oratory and public Church dedicated to Mary Help of Christians) works incalculable good not only amongst such a number of boys, but also in the vast and populous workmen's quarter of *Laveu* where it is situated.

In Belgium there are nine foundations: *Antoing* (1909); *Aywaille* (1907); *Grand-Bigard* (1904); *Hechel* (1896); *Ixelles* (1910); *Liège*, Orphanage of St. John Berchmans (1891); *S. Denis Westrem* (1902); *Tournai* (1895); *Verriers* (1900).

Turkey and Egypt.

In 1863, a priest Fr. Antony Belloni, Professor at the Seminary of *Betgiala* in Palestine, touched with the pitiable state of many children, began a work of preservation and charity in a similar spirit to that of the Salesian Institutes. Having removed the little orphanage

from *Betgialla to Bethlehem*, he started, in 1881, an *Agricultural Colony at Beitgemal*, to which in 1886, he added a third *Institute at Cremisan*, one of the most enchanting spots in the neighbourhood of Bethlehem. Wishing to give permanence to these foundations, in 1891 he with his staff joined the Salesian Society, with which the three institutes were consequently amalgamated. To these was added, later on, an *Orphanage at Nazareth: a School at Jerusalem* and another at *Jaffa*.

Worthy also of special mention is the Institute of Don Bosco at *Alexandria* in Egypt; the Giustiniani Institute of *Constantinople*, due to the zeal of the Delegate Apostolic, Mgr. Bonetti and of the Signora Bartolomeo Giustiniani: the Royal Technical Commercial School of *Smyrna* and the Royal Elementary School at *Punta* in the same city, supported by the excellent *National Association for Italian Catholic Missionaries*, by which the Salesians have been enabled to establish themselves in the East and which so perseveringly supports and maintains them.

All these foundations in the history of the Salesian Society will give evident proof of Don Rua's deep love for religion and fatherland.

In Turkey and Egypt there are now the houses of *Beitgemal* (1879-1891); *Bethlehem* (1863-1891); *Constantinople* (1903); *Cremisan* (1886-1891); *Jerusalem* (1904); *Jaffa* (1907); *Nazareth* (1896); *Smyrna*, Technical Commercial School (1903); Elementary School at *Punta* (1903); *Alexandria in Egypt* (1896).

Peru and Bolivia.

Shortly after the death of Don Bosco, there was on board a vessel sailing to Peru a Franciscan Brother of the Convent of Lima. Suddenly the sky grew dark, the wind blew, the sea was agitated, the vessel pitched and the tempest raged so furiously that shipwreck appeared to be imminent. On board confusion reigns, the decks are frequently swept by the waves, so that the passengers have to take refuge in their cabins, trembling, weeping and praying for help from above. The most tranquil of all it the poor son of St. Francis. A few days before on this same vessel he had read the Life of Don Bosco by D'Espiney and he recalled all the wonderful graces obtained from Mary Help of Christians by the prayers of the Man of God. It was an inspiration; at once he threw himself on his knees, and said:

"O Lord, through the merits of your servant Don Bosco, save us. And thou, O Mary, Help

of Christians, vouchsafe to assist us in this extremity, save us by the love you bear to your servant Don Bosco: and I promise Thee, as soon as I land that I will do all I can to have the life of Don Bosco published and spread amongst the people, so that this admirable man may be known and loved. Our safety will be due to Thee, O Lord, through the intercession of Thy Mother, Mary Help of Christians and of thy servant Don Bosco!"

The prayer came to an end and the danger likewise; the winds ceased, the sea grew calm and the vessel entered the port of Callao in safety, and the brother, full of gratitude did not lose any time in fulfilling his promise: so that in Lima Don Bosco became as well known as in Italy; the devotion to Our Lady Help of Christians spread rapidly and by 1891 a Salesian arrived there to open a Festive Oratory. Others followed him in 1896 so that by 1900 the building of the Institute being completed the work attained its full development

The first foundation in Bolivia was the College of Arts and Crafts of *La Paz*. The Salesians, accompanied by Mgr. Costamagna arrived there on February 17, 1896, and were received by a deputation from the Government who had invited them and welcomed them with a floral shower! The new foundation soon gained the sympathy of the whole Republic. The pupils of this Institute go through the annual examinations before a competent commission according to the subject they are studying and at the end of the course they undergo a general examination, receiving a Diploma signed by the Rector of the University, by an expert in the subject and by the Director of the Institute. This is also the course pursued in the professional schools of the capital.

In Peru the Salesians have four houses: *Lima-Breña* (1891); *Arequipa* (1897); *Callao* (1898); *Cuzco* (1905).

In Bolivia there is a house at *Sucre* (1896); and a second one at *La Paz* (1896).

Mexico.

The seed of the Salesian Work in Mexico was sown by the Cooperators in the Capital. In 1890 two years before the arrival of the sons of Don Bosco, several cooperators, after a conference, opened a place of meeting for boys, called the *Salesian House*. The progress of the Work is due also to their charity.

But whence came the impulse? From the reputation of Don Bosco and the devotion to Mary Help of Christians. Don Bosco's name was held in admiration by the Mexican people and their devotion to Mary Help of Christians

is scarcely to be equalled in any part of the world, as well as the zeal and the faith shown by the Catholics of this Republic. The picture of Mary Help of Christians is devoutly honoured in a great number of churches; and the Feast of May 24th is every where celebrated with great solemnity.

In Mexico we have five houses: *Mexico*, the Capital, in the *Colony of St. Julia* (1892); in *Calle de Santa Inés* (1906); *Guadalajara* (1905); *Mexelia* (1910); *Puebla de los Angeles* (1894).

party, on which, a splendid edifice was erected according to the designs of the architect Cavaliere Mario Ceradini.

The extension of the Salesian Society to the Colonies of Macao, and Mozambique is worthy of special mention; these foundations include two orphanages, the first for Chinese children the second for Africans.

Near the city of Mozambique, not far from the fortress of *Mochelia* a Missionary Residence has been founded, from which it is proposed



VALPARAISO (Chile) — Festive Oratory, First Communicants.

Portugal and its Colonies.

(*Missions of China and Mozambique.*)

As early as 1884 several Cooperators of Braga had been urging Don Bosco to give them Salesians to take charge of an ancient professional Institute. When, ten years later in 1894, these requests were granted by Don Rua, in the Capital there had been opened are Elementary Day School, to which in 1890 there had been added several professional Schools, to which was given the name of *Officinas de S. José*. The Salesians opened this second institution in 1896 and with the help of a generous contribution they made it entirely successful. His Excellency the Marquis of Liveri and Valdausa, an Italian, bestowed on the Salesians a large pro-

to undertake the civilization of the ferocious *Macuas*.

In Portugal and the Colonies, in the month of October 1910, the Salesians had nine houses: *Lisbon*: Institute of St. Joseph (1896); College of the S. Heart (1897); *Braga* (1894); *Oporto* (1909); *Angra do Heroismo*, in the Azores (1903); *Vianna do Castello* (1904); in the Colony of *Mozambique East Africa*, an institute in the city of the same name (1907) and a Mission just started at *Moscelia* (1910); *Macao*, in China (1906);

Venezuela and the Antilles.

As early as 1886 the venerable Archbishop of Caracas, Mgr. Crispolo Uzcátegui, came to Turin to obtain a Salesian House for his diocese,

but through scarcity of staff Don Bosco was unable to grant his request. The indefatigable Prelate returned to Valdocco in 1891 renewing his urgent demands. The vivid description he gave of the numerous savages, still wandering through the virgin forests of that Republic, touched the heart of Don Rua who promised to send promptly some Salesians to Venezuela. This promise was fulfilled in 1895.

In Venezuela and the Antilles there are four Salesian house: *Caracas* (1895); *Curaçao* (1898); *Maracaibo* (1906); *Valencia* (1895).

United States of North America.

The Work of the Salesians in the United States of North America is entirely for the benefit of the immigrants. The parish of SS. Peter and Paul in San Francisco, California was their first work and two years later, in 1898, at the invitation of the Archbishop Mgr. Corrigan they settled in New York, beginning to exercise their zeal in the parish of St. Brigid.

They are now occupied in a complex apostolate, religious and social, in five important parishes, one of which — that of *Oakland* in California — is for the benefit of Portuguese immigrants. In these the *Secretariate of the People* is established and to crown this apostolic work, in 1903, an Italian-American College, was temporarily opened for the sons of our compatriots at *Troy* and in 1908 was transferred to a better situation at *Hawthorne* under the name of College of Christopher Columbus.

In the United States of North America we have six foundations. *New York*, Parish of the Transfiguration (1902); Parish of St. Brigid (1898); *Hawthorne*, College of Christopher Columbus, opened at *Troy* 1903; *Oakland* (1902); *San Francisco of California*, Parish of Corpus Domini (1898); Parish of SS. Peter and Paul (1896).

Central America.

In the new Republics of Central America, all eyes are turned towards Europe anxiously studying its usages, traditions and progress; and one of their most ardent longings is for the elevation of professional art and the training of the artisan. Invited by the Government for this purpose, the Salesians landed at Salvador, in 1897, where by the schools founded at S. Tecla they secure an honourable future to many boys who, when their training is over, return to their families carrying with them training fitting them for various professions.

In Central America we have the houses of S. *Tecla* (1899); S. *Salvador* (1903); and S. *Ana* (1903); in the Republic of Salvador; *Cartago* (1907); in the Republic of Costa Rica; *Te-*

gucigalpa (1909) in the Republic of Honduras; and *Panama* (1907).

*
**

We conclude these brief notes with a reflection by His Eminence Cardinal Maffi.

“All things rising from the earth soon come to an end; they are like the Pyramids which, beginning on a large base, grow narrower as they rise, and speedily, in a few yards, ending in a point, disappear. Not so with the works of God: their first appearance is but small, but the more they sire, the more widely do they diffuse themselves, for they rise and expand in heaven.

The Salesian Work was a very small thing in 1841; but even then it possessed an incomparable treasure, the mind, the heart and the spirit of Don Bosco. So long as the Salesians faithfully follow his example and his teaching the Work will flourish; here and there it may have to encounter hostility and persecution, but it need not fear, because so long as the spirit of Don Bosco abides in it the blessing of God will not be wanting to it.”

The Calabrian Catastrophe.

The Holy Father's Generosity.

The fatherly interest of the Sovereign Pontiff could not be more plainly manifested than in his conduct towards those who were stricken by the Calabrian and Sicilian earthquake. He became one of the chief organisers of relief at the moment of the catastrophe, and has never withdrawn his attentive glance from the unfortunate families who lost home and all by the sudden upheaval. Mention has already been made of the large temporary building provided for the Seminary at *Bova Marina*; of the annex constructed for the parochial church of St. Giulianus and for the Oratory of St. Aloysius at *Messina*; of his generous offering for the School of the Daughters of Mary Help of Christians at *Ali Marina*; and for the girls' schools and Festive Oratories at *Mosella* and *Giostra* close to the rising city of *Messina*; now we have further to record two more proofs of generosity, a church and Festive Oratory at *Marina di Palizzi* and an Oratory at *Marina di Bova*.

Even this list omits the numerous offerings for other works of charity and religion and education which, since 1909, the Holy Father has disseminated in these districts, and his


* * *

charity on this occasion would be enough to single him out as a munificent benefactor who will ever be loved and revered for his charity to those in distress.

Letter to the Very Rev. Don Albera.

Bova Marina, Calabria.

Very Rev. Father,

 I have thought it a duty to keep you informed of the work we have in hand, on behalf of the people who were affected by the earthquake in these parts, and particularly of the inhabitants of Marina di Palizzi, where the last four years of our efforts have been centred.

In order that you may know what great sources of satisfaction we have at present, it is necessary to state that, when this growing district was confided to the spiritual care of the Salesians some four years ago one might well have exclaimed with the prophet *Viae Sion lugent, eo quod non sint qui veniant ad solemnitatem*: the ways of Sion mourn, because there are none that come to the solemn feast. It was quite disheartening. We tried every allurement, and every means at our disposal to quicken the dying faith, and by degrees there were signs of its re-awakening.

When prospects were commencing to look brighter and piety again flourished to some extent, the Holy Father's Delegate visited the district, and, yielding to the request of a pious Co-operator of ours, he made over to us, in the Holy Father's name, the funds for two buildings, one to be used as a Church, the other as a Festive Oratory. The church came as a boon to many families, for on account of the distance of the old parish Church, large numbers had formed the habit of omitting their Sunday Mass. Now, however, large numbers have returned to their duty, and among them are some of the best families of the district. This was particularly manifested at the Midnight Mass of last Christmas night, when an immense crowd approached the Sacraments, forming a spectacle of religious faith that these parts had never before witnessed.

And this must not be taken for a sudden and solitary outburst of excited enthusiasm, which the midnight service might tend to call forth. During the preceding Novena we had had Mass in the old and new Church at four a. m., which were very largely attended; but on the night of the second day of the Novena some earthquake shocks made the people prefer to go to the new Church only, which being of wood was less like-

ly to be affected. The sermons under these circumstances were very effective as may be imagined and the tribunals of confession were thronged.

The conversion in fact was so complete that absolutely no one was absent from Mass on Christmas Day, and so grateful were the people to the Holy Father who had been the indirect means of providing this improved state of things, that a representative body decided to send the following telegram to Him: *His Holiness Pius X. — Rome. This extreme corner of the Catholic Church at Palizzi Marina — celebrating the sacred functions in the church given by Your Holiness — sends reverent homage and gratitude — and begs Apostolic Benediction.*

The Sovereign Pontiff replied the same day:

To the parish priest — Palizzi Marina - Calabria. The Holy Father gladly accepts homage — and sends Apostolic Blessing.

Those are the main facts which I desired to communicate to you. We are relying on your prayers and help so that the work may continue to increase for the good of this unfortunate population.

Your obedient son in J.

PAOLO SCELSI.

* *

The *Reggio Nuova* further informs us that for some years there was an imperative need at Bova Marina for a suitable Festive Oratory, to cope with the growing numbers of children running about the streets on Sundays and Holidays, and gradually becoming thorough little street urchins. But means never seemed to be forthcoming, although the desire for a remedy was often expressed. The munificence of the Sovereign Pontiff has now obviated this difficulty, and the growing centre has been provided with both an Oratory and Church built on the light model of so many buildings, which are the outcome of the earthquake of 1908.

Some ground has since been added thanks to the generosity of a Co-operator, and the inauguration of the extended Festive Oratory was held on the Feast of St. Francis of Sales; the great gathering of friends and patrons of the undertaking is a happy augury for a period of prosperity, which may revolutionise the condition of the young in this district. His Lordship the Bishop of the diocese blessed the new buildings, and the music was provided by the young members of the Seminary which the Holy Father has recently placed in charge of the Salesians.



Salesian Notes and News.

London. April brought the close of the Second Term of the School Year. Beyond the events which are always bringing variety to the life of a School, the term produced no extraordinary developments. The Studies have gone on with customary regularity, thanks to prompt measures on the part of the Principal, for a threatened outbreak of measles would, if allowed to have its way, have sadly broken up the term. By taking prompt action, and by complete isolation, the few cases which did occur were prevented from causing an epidemic, and we were thus spared the fate of several of the public Schools.

We have already mentioned the event, that will make the opening term of 1911 memorable, and was quite an epoch-making affair in the history of the School; it was the establishment of the Association for the Old Boys. Having already devoted a column to its description in a previous issue, it only remains to add here that so far, the Association is in vigorous form, having already held another reunion since its formal inauguration.

This it did for the purpose of playing a return match with the Present. It may be remembered that on their first meeting with the School, the Past suffered a defeat; hence their anxiety to arrange a second meeting, at which a more representative team might regain the honours, and they achieved this amid great applause and congratulation. Such doings, however, are related more at length, and with suitable comments in the pages of the School Magazine which is now making its first appearance. This Magazine will form the complement to the Association; it will carry to old boys, far and wide, the record of School events, and will deal also with the history of the past as well as of the present; and in turning over its pages, they themselves can be reminiscent — a state of mind which is seldom without benefit to the thinker.

Shrovetide is a recognised break in Scholastic life. It is celebrated by a brief cessation of lessons, by the Sports if weather permits, and

a play in the evening. This programme was carried out with the exception of the sports, since the weather was far from propitious. The play given was a comic piece *The New Boy*. It was well acted and greatly appreciated; the juvenile actors sustained difficult parts with much credit, showing considerable skill and assiduous practice. The play brought Shrovetide to a close and the Lent term or half term was ushered in. The six weeks of the opening Spring Season are always devoted to serious work, a brief respite being naturally allowed for St. Patrick's day, which was celebrated by the customary holiday and play. Otherwise the School Syllabuses were seriously considered, for the last term is generally devoted to revision and immediate preparation for examinations. All of these are drawing close. The Religious Inspection is first held, in the Month of May; the end of June brings the College of Preceptors and the middle of July the Oxford Locals; the final term, therefore, which commences after Easter is essentially an examination Term and much attention is centred on it; we must however leave it for future descriptions when we hope it will be able to give a good account of itself.

*
**

Successful terms have also been completed at Farnborough and East Hill; the former particularly is rapidly developing and increasing both its accommodation and educational capabilities. It has been recognised by the Oxford Local Examining Board as a centre for its examinations, and being conveniently situated on the South Western line, it ought to be available for use by other intending candidates. This will be a distinct advantage for not only will it obviate the bustle of travelling about, which is apt to unsettle juvenile minds for the purpose of examinations, but will ensure the candidates working under normal conditions and give them every chance of producing their best work. Both here and at East Hill there are only a few vacancies for the last term.

Signs of Sanctity. The cause of the saintly youth, who was one of the early pupils of the Ven. Don Bosco, is making progress. On the 9th of March occurred the 54th anniversary of the death of Dominic Savio, and the whole staff of the Salesian School of Mondonio, went to his tomb on that day for the customary commemoration. A similar function was carried out at Riva di Chieri, the boy's native place, and this example was followed in many Salesian Schools.

The Sacred Congregation of Rites is still engaged upon the Acts of the process of information which was carried out at Turin. When its examination is complete, an endeavour will be made to obtain a dispensation of about ten of the years which ought to elapse between the presentation of the acts and the Introduction of the Cause which bestows the title of Venerable on the Servant of God. Prayers are asked that all may be happily settled. If that dispensation is not obtained, it will be difficult to have at the Apostolic Process any witnesses who have been personally acquainted with Dominic Savio. Many eminent personages, including distinguished ecclesiastics, are displaying a most praiseworthy zeal in furthering, or facilitating the work. It is hoped that before very long it will be possible to distribute some copies of the saintly boy's life, written by the lawyer Saverio Fino, who has been able to draw on the information and matter gathered together for the process of information mentioned above. The picture of the boy is by the well-known artist Carlo Chessa.

Later on it is intended to publish an illustrated life, the originals being done by the painters Kirchmayer, Carpanetto and the above-mentioned Chessa; but for this it will be necessary for the promoters and well-wishers of the Cause to be more generous in their offerings, or in procuring them from sympathisers. Meanwhile the life of the saintly youth is being made known by means of pictures, and also by a series of thirty-five slides for lantern-illustration, which provide a very interesting lecture both for young and old.

There are added here some favours ascribed to the intervention of the Servant of God. In publishing them only human testimony is claimed, according to the decree of Pope Urban VIII.

"In October 1909 one of the boys of our College fell dangerously ill of typhus. The doctors soon despaired of saving him, and on hearing this, the Association of Dominic Savio, which had recently been established, recommended the dying boy to their Patron. Prayers were offered,

and they promised to publish the favour if his life were saved, with the intention of furthering the Cause of the young Servant of God. This seemed to be enough; an improvement began immediately, and all present regarded it as a real miracle."

Bogotá, (Colombia) 30th Oct. 1910.

Rev. P. Marino.

Father A. Piccono sends the following, dated Jan. 14th of this year. "I hasten to tell you that we have received a very important temporal favour, after only three days of prayer to our good Dominic Savio.

An infectious disease made its appearance in a Salesian College and as in similar cases there was great fear that the school would have to be closed, A triduum was commenced to Dominic Savio, and we telegraphed to have a Mass offered in the little Chapel of Our Lady Help of Christians at Mondonio, where the remains of the Servant of God are buried. No more cases occurred, and the threatened closing was averted."

Father Dominic Ponte of Turin writes to say that a lady who had been suffering for two months from a painful illness and had tried all sorts of remedies in vain, had recourse to the intercession of Dominic Savio and obtained a speedy cure; moreover she thereupon recommended to him an examination which her nephew was about to undergo and this likewise was most successful, so that she returns thanks for both favours.

Turin, Feb. 1911.

Another pious ecclesiastic sends an offering towards the cause of Dominic Savio, in thanksgiving for the cure of a consumptive case obtained by intercession to him.

*
* *

Many others will be recorded in the life that was promised above. A few years have sufficed to make great progress in the elaboration of the process, which is always a very protracted procedure; this is no doubt due in great part to the exertions of the Committee and to the distinguished Prelates who have lent their patronage to the promotion of the Cause; but this young patron of youth seems to be also taking his cause into his own hands, and by obtaining favours for his clients, is emphasising and sanctioning the efforts that are being made to promote the glory of God through the honour done to his saints.

*

A comment from Berlin.

A Berlin periodical of recent date says: "A Society which ought to be more widely known in Germany is

that founded by the great Apostle of the young, the Ven. Don Bosco. It is now carrying on its work not only in Europe, but in America, China and Africa, continually spreading its influence over the young.

The Successor of Don Bosco, of holy memory under whose gentle government the works of the Society developed to an extraordinary extent, was a warm friend to the Germans, and he has now been succeeded by the former Spiritual Director of the Congregation, who will continue his work. An event of great interest to the German nation is the opening of a new Salesian Institute in Vienna, which took place in the Autumn of last year. It contains departments for the teaching of trades, directs a Sunday Oratory and has a residence for students attending classes in the town.

Another Institute should receive mention on account of the good work it is carrying on, particularly for the benefit of students of German nationality. This is the German Institute at Penango (Italy), which has already prepared many young German aspirants for the priesthood. Just recently ten were promoted to ordination they being natives of Daun in Eifel, Loshiem, Burweiler, Berthelmingen in Lorraine, Luneburg and Lorup in Hanover and elsewhere in Germany. The present students are mostly from Silesia and Bavaria. It is hoped that before long an Institute will be opened in Germany itself, since the work among our countrymen has hitherto been quite successful."

*

**Don Rua's
Successor.**

A recent publication contained an article by the *Countess Amalia Capello* on the Salesian work. In its introduction we read. "A paper which has for its title the name *Piedmont* ought at least to devote its columns to the works of beneficence which form the pride of the Province. But it would be difficult indeed to deal with them at all comprehensively; they are many in number and all bear the stamp of the strong faith and practical good sense of our fathers.

By degrees we may be able to devote some pages to all of them; today we shall commence with the Salesian Works, since the discussion in Parliament on Dec. 5th drew the attention of the whole of Italy upon them. During the debate, the Government, replying to a discordant voice, gave its authoritative sanction to the Salesian Work, and spoke of Don Rua, the Successor of Don Bosco and Superior General of the Salesians as *a luminary of charity, deserving well of the country's respect.*"

The distinguished lady then gives a survey of Don Bosco's work, of the part taken in it by

Don Rua, and then speaks of his Successor. She says:

....Don Albera is the third Superior General. He was also a disciple of Don Bosco, who ever had a special regard for him and had an important place for him in his designs. He visited step by step the vast territories of South America, including the Missions among the savages, and had to undergo serious fatigues and hardships in the performance of his visitation. This journey, which he made as Don Rua's Delegate, was described in the pages of the *Bulletin* and thus Don Albera was brought to the notice of the hundreds of thousands of Readers.

At Marseilles he was known as *le petit Don Bosco*; I would venture to prophesy that he will be a great Don Bosco, continuing his work and Don Rua's too; and this recalls the comforting legend. A mother had lost her first born child and wept, inconsolable. Another like to him was born, but she did not love him as her first born and refused to be comforted. One night she had a dream. Her first-born child appeared to her and said: Be comforted mother, *le petit c'est moi!*

Thus also the whole Salesian Family can rejoice. Don Albera... he is Don Bosco! and Don Rua too.

*

**In memory
of Don Rua.**

His Lordship Mgr. Bonomelli, Bishop of Cremona, in a recent conference on *Anticlericalism*, pays a splendid testimony to the memory of our late and much lamented Superior General, Don Rua whose first anniversary occurred on April 6th.

...At Turin there passed away Don Rua, the son and worthy Successor of Don Bosco. He lived working and suffering, and doing good to all.

He was of lowly origin, a son of the people, as was Don Bosco himself.... He ever sought to hide himself from the public gaze while doing good on every side; he knew no party, politics were an unknown region to him; he was a model of all the Christian and every-day virtues. During his long life he never once caused any stir about himself; he was esteemed, loved, venerated by all, particularly by the poor, by his sons, and by those who came into contact with him. He died as he had lived, poor in the midst of the poor. It might have been imagined that the world took no care whatever of his state, that it was almost unaware of the existence of the modest religious, who was sinking into his tomb, like millions of others in silence, remembered only by a few friends and relations.

But it was not so. His last illness somehow drew upon him universal notice; previously it seemed that the poor Religious was a stranger, and yet suddenly all are interested and are asking about him. His name was on the lips of all. His agony was long; his passing tranquil.

All Turin was in mourning, all Italy seemed to be grieving for the loss of this Son of Don Bosco and his name was mentioned with respect and devotion in far-offlands. The people and the citizens, the rich and the noble,

event so strange and solemn in times like ours, while the boisterous echo of anticlericalism still resounds, what does it tell us? It tells us clearly that the religious sense or sentiment and the ancient faith of the people is not yet spent, nor even in the higher classes; in many it is dormant, but it lives yet. The priesthood is like a tree exposed to frequent hail storms and the fury of the tempest; and no wonder that some of its branches are laid low; the trunk itself may bend, but its roots are firm, and when the dark cloud passes, it will bring



VALPARAISO (Chile) — Festive Oratory.

Magistrates, Generals, Deputies, Senators, former Ministers, the president of the government, the Jew Luzzatti, Bishops, Cardinals, the Royal Family, the Supreme Pontiff, all were concerned in his death, all had a word of praise, of admiration, of sorrow; and yet he was only a humble priest who had lived and died in a poor room. All Turin desired to see him as he was laid out on his lowly bed, it bowed before his wasted remains, consumed by long sickness and incessant toil, it prayed for him, and thousands of the working men accompanied him as though in triumph to his last resting place. Rarely had there been witnessed spectacle so spontaneous and touching in the old capital of Piedmont and of Italy. This

forth again its leaves, flowers and fruit. The faith is stricken down in many, but it is not dead; it lives yet in its branches. How shall it rise again to its ancient splendour? By the practice of charity according to the spirit of the Gospel: Don Rua has taught us that!

*

St. Francis of Sales and the Co-operators.

The occasion of the Feast of St. Francis of Sales seems to be ever gaining in importance as bringing new outlooks for the work of the Association. Announced beforehand by a circular letter from Don Albera, the feast of St. Francis was most solemnly kept in the Sanctuary at Turin, and marked by the customary flocking to the Altar rails. The cele-

brant at the chief services was one of Don Bosco's most illustrious sons, His Lordship Mgr. Marengo, Bishop of Massa Carrara, and this fact added to the special character of the feast, which is enhanced by some of the most cherished traditions of the Society.

The Conference, inseparable from the commemorations, was held at the School of St. John the Evangelist. It was appropriately given by Fr. Trione, who is the general Secretary to the Co-operators, and was illustrated by projections. It touched on some of the works of Don Bosco and Don Rua, and of the Venerable Joseph Cafasso, the confessor and guide of our Founder in the difficulties of his early apostolate. The illustrations of scenes abroad were particularly interesting. Many of the great monuments of Salesian Work, schools and Churches were depicted as well as the primitive conditions of savage life. Don Albera gave the Benediction, and at the close, many Co-operators passed into the Sacristy, to have their first interview with the Successor of Don Rua in his official position.

The feast was becomingly commemorated in hundreds of other centres, wherever, in fact, the Saint has become the patron of certain works carried on in his name and under his patronage. There must necessarily be a sameness about the main lines of the celebration — for all are taken from what Don Bosco himself was wont to do on this occasion. It was to be to all a day of special honour to the Patron of our work and Order, and a fixed time for reviewing accomplishments, and for promoting new proposals. This latter part formed the conference.

At Genoa the pulpit was occupied by none other than the orator, His Lordship Mgr. Marini, Bishop of Norcia. He showed the many-sided work of the followers of the Bishop of Geneva, both at home and abroad, and provided many ways of participating in them by co-operation. In Sardinia particular interest was shown in this year's doings, as the chief figure was Mgr. Bernard Pizzorno the Auxiliary to the Archbishop of Sassari, and now Bishop elect of Crema. He is one of the past-students of the Oratory at Turin.

Awards.


In the *Argentine Sports Stadium* the annual combined display of gymnastic exercises for all the Schools of the Republic has again provided matter for congratulation. Five thousand boys and young men were entered for the contests; thirteen hundred came from the Schools of La Plata, four hundred from the Argentine Sports' Societies, seven hundred from the National Colleges of the Republic, two hundred and fifty from other Schools, two hundred from Rosario and two thousand from Salesian Schools. When the squadrons had assumed their places, the President of the Republic, accompanied by the Minister of war, and several officers ascended the tribune while the national hymn was played. A combined display was then given under the command of the General Inspector of the Army Exercises.

After the performances by various sections, Signor Castagneto, the gymnastic instructor to the Salesian School of Pius IX, was declared to have obtained the First place among the School Instructors and received the President's Prize. The gold medals offered by the Minister of War were awarded to the College of Pius IX., the School of Leo XIII., and that of the Evangelist, all Salesian Schools. The second prize was carried off by the Salesian School of the Sacred Heart of La Plata, and in the individual displays the pupils from Salesian Schools bore away the great majority of the prizes.

These and other distinctions were allotted at the close of the Scholastic Year, and to them were added the competition in Religious knowledge which was held publicly, and in which seven boys remained victors, to receive the coveted honours.

At *Valparaiso* in Chile, an industrial Exhibition was held as one part of the commemorations for the centenary of Chilian independence. The School of Arts and Trades had a section in it and during certain hours the boys attended and worked in various departments, providing an interesting scene for the many visitors. The School was awarded the silver medal and second prize.





News From the Missions.

CHINA.

A visits to Canton.

(From the diary of our Missionaries).

I.

The view brightened by king-fishers—Orators on board. — Entry into Canton — Disappointed curiosity.

.... We left Hong-Kong at eight o'clock in the morning. As the steamer receded from the shore, the city of *Victoria* and the port presented to our eyes an ever widening and more magnificent spectacle!

Leaving the busy quarter of *Kowloon* to our right, we proceeded between Mountains and hills not remarkable in any way. Then an unexpected sight attracted our attention. The sea was covered with a number of king-fishers, head and breast pure white with touches of dove-colour on the back and wings: so bright and elegant in their movements, a truly pleasant sight.

How long it was since I had seen them. I do not know where they came from; at first there were only three or four, then twenty, fifty, a hundred; finally a numerous flight, wide as the track of the ship in the waters, but hovering behind ten times that length.

With out-spread wings, these graceful birds appeared motionless, scarcely swerving to the right or the left, with a slight turning of the head, eyes peaceful and serene.

Suddenly one would swoop down into the foaming billows, rising again with little fish in its beak, speedily withdrawing from its companions, too pressing in their friendship. Many, impeded by the force of the waves, missed their prey. It was an ever increasing and joyous fluttering of bright, silvery wings accompanied by little cries, resembling sobs. You would have said it was a living palpitation of the sea.

On board also we found something new. One

after the other, extempore speakers were untiring in their efforts to reach the ears of an audience carelessly and sleepily extended on commodious seats.

Amongst so many I noticed one in European guise a real dandy, spruce and neat, with yellow leather boots, gaiters and jacket elegantly displaying his lean figure.

Like our ancient sages he spoke in a low voice interrupted now and then by bursts of laughter at his own wit, turning his bright eyes from side to side as if desirous of communicating to his audience a mysterious happiness, known only to himself.

I set him down at once as a convinced reformer preaching a new doctrine to his old fashioned compatriots. But he himself undeceived me; as soon as I drew near I found he was concluding with *Dulcamara's* chorus: — "Buy, buy. I give it to you for next to nothing!" — distributing some leaflets, praising the miraculous virtues of his specific. All took the first, very few the second.

Having gone a certain distance the steamer with a loud whistle stopped gently, in the midst of the sea.

There was no town or village of any kind; only in the distance above the level of the fields we descried amidst brushwood several sails of vessels and a smoking chimney.

A number of noisy *sampans* came to meet us taking some of the passengers to the neighbouring city of *Wampoa*, the last port for vessels of deep draught. Further on, as far as *Canton*, passengers are only landed where there is a depth of about twenty feet of water.

Having crossed the so-called "Mouths of the Tiger" we entered the *River of Pearls*, a wide smooth stream not unlike the *Po* where it reaches the sea with small sugarloaf hills at each side, crowned here and there with a pagoda and some villages half hidden amongst the dense masses of trees.

Bundles of straw floating on the water and piles of wood stacked on strange boats or rafts form a striking contrast with the pretty name of the river. Instead of pearls I saw nothing but deserted melancholy and swampy shores,

showing only the dreary stubbles of autumn. One seemed to be approaching a land of sadness, solitude and death.

There was nothing noteworthy: the oscillation of the waters, caused by the passage of our vessel, breaking on the banks raised a muddy spray, causing a lonely fisherman to beat a hasty retreat. The melancholy spectacle was increased by the dull greyness of the sky!

Finally large round reservoirs and several European-looking factories, on which we read in gigantic characters "*Standard oil of New York*" announce the proximity of the city; America's commercial influence is felt even here.

Soon after I felt sick and then I was told that we were entering *Canton* the largest city of the greatest empire in the world.

Although I am usually on my guard against ridiculous exaggerations, I looked around in dismay, seeing nothing attractive to the eye or the mind.

How different were my feelings on arriving at the Gare de Lyon in Paris? And how can I describe my sensations on entering London for the first time, at night, and seeing myself as it were between two interminable streams of fire?

Here I looked around eagerly; four cannon, perishing in the mud, seemed to indicate that there, at a distance of two paces, was a fortress, or rather an abode of moles. On the other side there were a number of cottages of a single floor. Not one monument to break the interminable monotony of these large villages. The river alone showed signs of animation with its boats and small steamers.

II.

View on the River of Pearls in Canton.
— An accident in the harbour. — In the lanes of the city. — Illusions and alarms. — Inside the Cathedral.

Suddenly our steamer turned into another arm of the river, showing us all at once a sight calculated to satisfy our curiosity hitherto so sadly disappointed.

On the left we beheld a most beautiful garden, with palaces and villas, such as one sees in our most flourishing cities.

This is the small island called "*Cha-men*" a stretch of barren sand, transformed into a delicious abode by the European Consuls, living here like grandees.

Before us opens a dreamlike spectacle. Instinctively my thoughts revert to the Thames.

And first I note the elegant steamers, white as swans, proudly displaying their flags of the most varied colours.

The Steam launches, the rafts, boats small and large, of all shapes and sizes glide over the water in all directions, like a swarming nest of ants fallen into the water and hurrying away to save their lives.

But who can count the boats crowded together along the left bank, the water entirely hidden by them for long distances, so that it resembles dry land? It is sufficient to state that they accommodate a floating population of a hundred thousand or more. It is easier to state this than to imagine it; to describe it is impossible!

Filled with amazement I turned my eyes upon a vast immovable crowd which, from beyond the causeway, gazed downwards expectantly.

The steamer turned slowly whilst the disturbed waters splashed muddily between the stationary boats, to the great delight of their pig-tailed owners who looked on laughing, as if this ordinary occurrence taking place so many times a day, was something not hitherto seen.

At last the closed gangway was opened and a stream of *coolies* or porters hastened towards us armed with thick sticks and ropes, shouting as if about to engage in a sanguinary conflict.

A diminutive policeman began suddenly to belabour vigorously the first-comers. These turned round to escape the shower of blows and faced the rest of their companions like cattle turning with their horns upon a flock barring their passage.

At the same moment, from the bridge of the steamer an official rained down blows with a rope on the head of the bolder spirit who had escaped the strokes of the policeman. It was a ridiculous sight. But supposing such a mob were allowed full liberty without any restraint I doubt not they would tumble over one another into the river. The stick is necessary to prevent disasters. The following is an instance which I saw with my own eyes.

A boy, wriggling under the landing place, was about to jump on board, full of joy at having thus escaped the lash; when, unluckily, the chain, by which the vessel was being drawn in round a large post on the wharf, caught his foot. Horrible to relate, the bones cracked with the sound of breaking sticks, and the torn skin hung down as far as the toes.

This pitiable scene was enacted scarcely two feet from where I was standing. The flesh so violently laid bare, turned from white to grey spotted with red: the blood flowed. His heart-

rending cries did, indeed, attract attention, but it was some time before the steamer could draw back, setting free the reckless boy. That which most of all impressed me was that having been carried to a corner of the river bank, no one took any further notice of him, as if he were a poor dog with his leg broken by a blow.

One can only say, that apparently the Chinese are but little stirred by emotion; this may serve as a warning to others. We disembark.

Two words only: *siak-sat* (stone house) relieved me and my two travelling companions from serious embarrassment; for the waiting porters immediately knew where we wished to go.

I entered a palanquin, a sort of Roman litter, of which I took possession with the gravity of a mandarin and was raised on the shoulders of three strong bearers. I am abandoned to their care and through the veils of darkness I look out eagerly to catch a glimpse of objects at each side as we pass them by.

Our three palanquins proceeded at a rapid pace, grazing one side of the street barely two yards in width, whilst at the other side hurried past a crowd of pig-tailed folk.

The first thing that attracted my attention were the voices of the carriers *tcio yao! tcio-mai! t'ai-pong!....* signifying: *to the left, to the right, take care, friends, men, women, etc.*

The one in front shouted the warning, which was repeated in succession by the eight in the rear, modulating the sound according to the swing of the palanquins. The cries never ceased, like a melancholy never ending hymn, which at first impresses you with a feeling of profound sadness. Although this may often be done through custom rather than through necessity, it did not take us long to realize that this was quite a strategical art to avoid collisions and accidents, more especially at the cross-roads.

I looked out eagerly: in a fantastic vision the shops glided by, or rather, the streets, for each is devoted to one kind of merchandise. Thus we passed through a street of brilliant lanterns, a street of the finest silks. I also remarked that many houses had the door-posts curiously decorated with strange figures in relief. We passed the street of poulterers, of fishmongers, of green-grocers and fruiterers. Likewise those of beautifully embroidered slippers, of fur caps, of drug stores. Then the streets of magnificent china, of precious stones, in fine a succession of shops, not very large but admirable for their order and cleanliness. I saw nothing but shops which dazzled my eyes by their variety and splendour.

Passing by also were the hurrying crowds,

ever more dense and pushing onwards, like a torrent scarcely confined within its banks, and often impeded through meeting with us. At certain unforeseen obstacles the crowd grew denser, angry, impatient, like a torrent hindered in its rapid course. Above all, at the turnings there was a greater risk of digging the passers-by in the ribs or knocking them on the head. Then the nine carriers shouted together, and I shivered with fear lest some serious accident should happen.

Now and then there was a slight ascent: one mounted and then descended under a low stone arch, furnished with folding doors and heavy chains. Above, the narrow space between one house and another is sometimes partly covered with lattice work. And then in the shadow of the streets, amidst an unspeakable noise and confusion, with a mist of banners floating above the shops, in the depths of which sacred lamps burn before the images of false gods, one seems to have entered a mysterious and endless grotto, the abode of spirits and magicians, where, enclosed in that small moving prison, one is condemned to go round and round interminably for one's whole life for ever.

When shall we emerge from these inextricable labyrinths, from these diabolical caverns?

I think scarcely any Europeans, though well acquainted with the world's novelties, can avoid being struck with amazement at the handsome yet sinister aspect of these darksome lanes of *Canton*. I have heard from persons who have lived here several years that they would not risk penetrating alone, into these pagan catacombs, for all the gold in the world.

When our bearers stopped, I touched my burning forehead; but immediately I raised my eyes to salute the tall and kindly figure of Mgr. Merch who welcomed me to his house most cordially.

Our first visit was to the Cathedral, a remarkable edifice, entirely constructed of granite. On entering, the chill semi-darkness gave me a disagreeable impression of sadness: a little more light would have filled me with cheerful thoughts. Perhaps the cloudy weather had a depressing effect on my mind.

But the following reflexion is but just: if such a church would be admired in Europe, here in China, in *Canton*, it is assuredly a marvel of human effort and daring. Who could recount the incredible difficulties surmounted in its erection?

I was told that the Church rising so much above the other buildings of the city, Chinese fanaticism would on no account have permitted its construction. But they recognized that

the whole presented the figure and outlines of the goat, an animal of good omen, and so the building was left in peace!

Beneath the shadow of this superb structure, many good Christian works are flourishing under the direction of the excellent Society of Foreign Missions from Paris.

Every morning this Temple of the Lord is filled with a devout congregation. The chorus of prayers first intoned by the men and then repeated in the distance by the women resembles a loud sobbing, a profound lamentation over the darkness in which their own brethren are still plunged, a melancholy sigh echoing round the gothic arches and storied widows.

Covering my face with my hands, I could not refrain from thinking of our forefathers hidden and chanting in the depths of the Roman Catacombs!....

JOHN FERGNANI, *Priest.*

MOZAMBIQUE.

From the residence of Mochelía.

From a letter, written on the 21st of November by the Missionary Don Martin Recalcati to the Very Reverend Don Albera, we extract the following:

....This Mission is beginning to flourish: I have already several boys here and, whilst Brother Machado instructs them in field work, I teach them the Catechism.... and these beginnings are full of promise. May the Lord render them fruitful and prosper the work!.... Listen to what happened to me in relation to these children. I was seated on the bank of the river Monapo, watching some negroes who were fishing, and amongst them a little black who glided through the waters like a fish. I enquired:

—“From what country do you come?”

—“I am from Macuana.”

—“What!” said I, “from Macuana and you come here to fish, a three days’ journey?”

—“But I am now living in this neighbourhood, in the country of Monapo.”

I began to suspect something and I went on:

—“Where do your parents live?”

—“I have none.”

—“Very well,” I replied, “will you live with me? I will give you food, a place to sleep in and a fine garment!”

He consented, took leave of his companions, and by the next day, lively and joyous, he was already good friends with our other boys. But, after a few days, two men armed with spears and the usual large knife, with their face tattooed all over (looking like two demons!) came to take my boy with as much rope to tie him up, as if he were a dog! The poor little black, weeping and trembling, ran to me and said:

—“Father, don’t let me go, because these men will kill me; the *Macúa*, I know well, are capable of the worst!”

I encouraged him, saying:

—“Do not be afraid, but tell me the truth: are these men your relatives?”

— No, I do not know them at all! One day I was in my own country at play and these men passed by, they seized me and took me to their own house; there they made me work all day, they gave me very little to eat and beat me very often.”

At these words I turned at once to the two men and said to them sharply:

—“This boy does not belong to you; you know the laws prohibiting slavery, go away and cease to molest him, otherwise I will have you arrested.”

They lowered their weapons, disappeared and did not return, to the great consolation of my protégé.

When shall we be able to get as far as the country of this poor child; there in the centre of the innumerable tribes of the *Macúa*, fierce robbers it is true, but frank, primitive, not yet infested with the plague of Mahometanism and therefore a less difficult conquest for the civilization of the Gospel?

We would wish, dearest Father, to present you in a few years with a rich harvest of conversions... I say in a few years, for under the burning rays of the sun, life here is short, and we must work in haste. And our ardent desires will be surely realized if only some additional zealous Missionaries will come to our aid.....

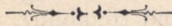


LIFE OF MARGARET BOSCO

Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.



CHAPTER VI.

The thought of God. The mother's lessons.

Gifted with ready speech and an active mind, which were controlled by an ardent and deep faith, it was a joy to Margaret, when the need arose, to speak of the God who filled her thoughts and heart. The Holy name was continually on her lips, and the practice of the presence of God — the best means of Christian education — thus became familiar and habitual to her children.

"God sees you" was her favourite saying; and that salutary truth was impressed on their inmost hearts in indestructible characters. If, with her permission, they were going to play in the fields, she would say to them as they went out:

"Do not forget that God sees you". If one of them seemed upset by some little misfortune, and was grave or gloomy, she would whisper in his ear:

"God knows your most secret thoughts. "Never forget that!" And if, at some direct question, one of the children tried to escape by means of a subterfuge, or by some slight untruth, she would say at once:

"Take care: — we cannot lie to God." The beautiful objects, which, in the country, nature displayed before her eyes, were an easy means of keeping alive the memory of the Creator in the souls of her sons. On the threshold of her humble dwelling, some beautiful night, she would lift her eyes up to heaven.

"How grand it is," she would say, "and God has created it for us. He it is, Who has placed all the stars on high. What then can Paradise be like?"

At the sight of the fields brilliant with flowers, the calm beauty of the dawn, or a magnificent sun-set; she would exclaim:

"How many beautiful things our Lord has made. And it is all for us!"

During a thunderstorm, when the children pressed round her in their fear, she would say: — "See how powerful God is! Who is able to resist Him? We must take care never to offend Him."

When the hail had destroyed the harvest and ruined all her prospects, she took the children with her when she went to see what the damage had been: even now, words of faith were still on her lips.

"The Lord gave it to us, and the Lord has taken it away. Blessed be the Name of the Lord." — "What terrible punishments He has in store for the wicked. God is not mocked with impunity." If on the contrary, the harvest had been a good one, and the crops were plentiful, she would say:

"Let us give thanks to God. How good He is, thus to give us our daily bread."

In winter, all gathered round a crackling fire. The children would listen to some story while the wind was whistling outside, and the snow was falling in thick flakes. Margaret would interrupt herself in order to inspire them with love and gratitude towards Divine Providence who had given them shelter and a comfortable fire-side.

"How good our Lord is. How can we thank Him for all His kindness. Yes indeed, God is a good Father: *Our Father Who art in heaven....*"

Margaret understood admirably how to draw moral and practical lessons from all the events which struck the imagination of her children.

Convinced that idleness is the parent of all vices, she strove to find her boys, not only occupations, but distractions suited to their age. She was content when she saw them engrossed in some object which absorbed their entire attention.

If one of the children wished very much to capture and possess a bird, (and on this point all men are children) Margaret did not judge that it was opportune to oppose this pleasure entirely, for above all she dreaded want of occupation.

After having given such advice as was prompted by prudence, she even sometimes gave permission to go birdnesting. She also taught the children how to make bird cages, and the still more difficult art of feeding and bringing up the captives.

One day John found a brood of black-caps in the trunk of a tree and he at once resolved to possess himself of them: but such an enterprise was not without obstacles. To reach the co-

veted object it would be necessary to put his hand and arm through a very narrow gap of the tree.

John succeeded in getting hold of the nest with his hand, but the difficulty was doubled when he tried to draw it back. The child's efforts only ended in grazing his skin, while his hand was caught as if in a vice.

Meanwhile, his mother, who was at work near by, called John to come to her.

"Mother, I *can't* come."

"Why is that?"

"I have caught my hand in the tree and I cannot get it out."

Margaret hurried to him, and, not without difficulty, she set free the unfortunate prisoner, and took the opportunity of "improving the occasion."

"You see," she said, "how the justice of man (and later on the justice of God) overtakes guilty people who try to steal what belongs to others."

Another day the boy discovered a beautiful nest of young nightingales hidden away in a box-tree. He waited for their first feathers to grow so that he might put them into a cage and while he was waiting he used to pay them frequent visits.

That nest was his delight. But alas a cuckoo, perched on a neighbouring tree had caught sight of the poor mother and her little ones: he came down upon her and the result was a horrible massacre of the whole brood. Then he took possession of the dwelling whose inmates he had killed and having established himself there, would not leave it.

John felt extremely miserable at having lost his birds. The reason for the slaughter, and for the cuckoo establishing herself in the nest of her victims, soon became plain to the boy: the large bird was sitting upon the egg which she had laid, immediately after the murder, in her neighbour's nest.

Next day at day-break, John came to see how affairs were going on.

All at once, a cat, whose sharp eyes had penetrated the foliage, sprang with one bound upon the thief, seized its head with her claws, and, after carrying off the bird, ended by devouring it without mercy.

John was very pleased at this speedy act of justice, and, wishing to follow the adventure to the end, was the eye witness of a new episode.

The nightingale, who had survived the outrage, came back to the nest, and, finding an egg in it, she sat upon it till a little monster with a large beak and wicked eyes, came out of it. The creature was ugliness personified.

The hideous nursling was however cared for as an only son, and John used to come several times a day to visit the interesting and touching scene.

The young cuckoo was soon covered with first feathers, and John took it away and put it in a cage. But an oversight, too ordinary in similar cases, soon resulted in a catastrophe.

For two days the cuckoo had been without food. Alas, it was two days too long! With his pointed beak, the poor, famished bird had tried hard to force his way out between the bars of his cage. His head had passed through, but the iron thread closed up again round his neck, and the poor creature was strangled during his last desperate struggle for life.

John went to his mother to tell her about these misfortunes, and to show her the dead bird.

"You see" said Margaret, "this is just like the story of a strong man who is unjust. He always ends in finding some one stronger than himself. God never permits him to enjoy with impunity, goods which he has acquired dishonestly."

"The little cuckoo inherited a stolen nest, and thus misfortune followed him. Good things which are wrongly come by, never bring children happiness. You, my boys, ought to be very thankful to God. Your father never had a farthing which was not his own. If you imitate him you will always be honest."

All these applications were so clear, so practical, and so well adapted to the age of the children, that they sank deep down into their hearts and were never forgotten.

May we be allowed to quote one more example, to show how the good mother knew how to make use of the most insignificant and trivial opportunities to draw a lesson of virtue from them.

On one occasion John had caught a screech-owl. He took hold of it with all imaginable care, after all the losses he had already had.

He came in from the orchard carrying a beautiful basket of cherries, and gave one to the bird, who swallowed it greedily, nut and all. Then opening its beak, it screamed loudly, asking for another cherry. Its desire was quickly satisfied, but the owl was insatiable, while John began to feel that he was tired of the game.

"Stop, you greedy bird" he said laughing. The owl stopped abruptly, then opened its beak wide, and with one agonized look, shook its head, never to raise it again. It had choked in the effort to swallow quickly.

John told his mother the sad news.

"You see what happens to gluttons! No-

thing hastens death so quickly as intemperance and gluttony."

A fine dog, that was the children's privileged friend, used to guard the house. In order to be obliging to her relations, Margaret consented to part with it.

She took it to their house which was rather a long way from her own. But, faithful to its friends the poor animal very soon found its way back along the well-known road, and got back to Becchi before Margaret herself.

At the same time he seemed to be rather ashamed of himself; his tail was low, and he shook it at every step as though to implore pardon; but not seeing their usual smile on the faces of his young masters, he slunk off and lay down sadly in a corner.

A few days later, the friends came over themselves to take the dog back with them: but after they had taken him away, the first moment he was free, in spite of the unwelcome reception he had been given at Becchi, his affections became too strong for him, and again he returned to his former home.

His first reception had been cold but his second was still more so. One of the children took up a stick to frighten him, and perhaps even to apply it to his back: but instead of running away, the faithful animal lay down on his back with his legs in the air, and, in that humble and uncomfortable attitude he seemed to say: — "Beat me if you like, but please do not send me away from you."

"You see," Margaret said to the children, who had been much touched, the faithfulness and attachment of that dog to his first masters.

"If only we had that love and submission towards God, the world would be a different place and our Lord would be glorified."

"But" replied John the philosopher, "animals act by instinct, and have no merit in their actions."

"And have not men," replied his mother, received from the Creator the beautiful gift of love? What must we think of those who do not even follow that divine instinct, and who only use their wills in offending God?

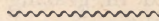
Are they not doubly guilty, and ought they not to feel ashamed at receiving such a lesson of obedience and faithfulness from the lower animals?"

(To be continued).



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.

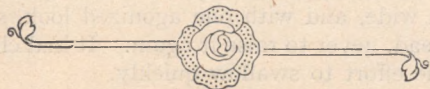
1. On any one particular day at the choice of the Associate.
2. On the day when members shall make the exercise for a happy death.
3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary* and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for 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.

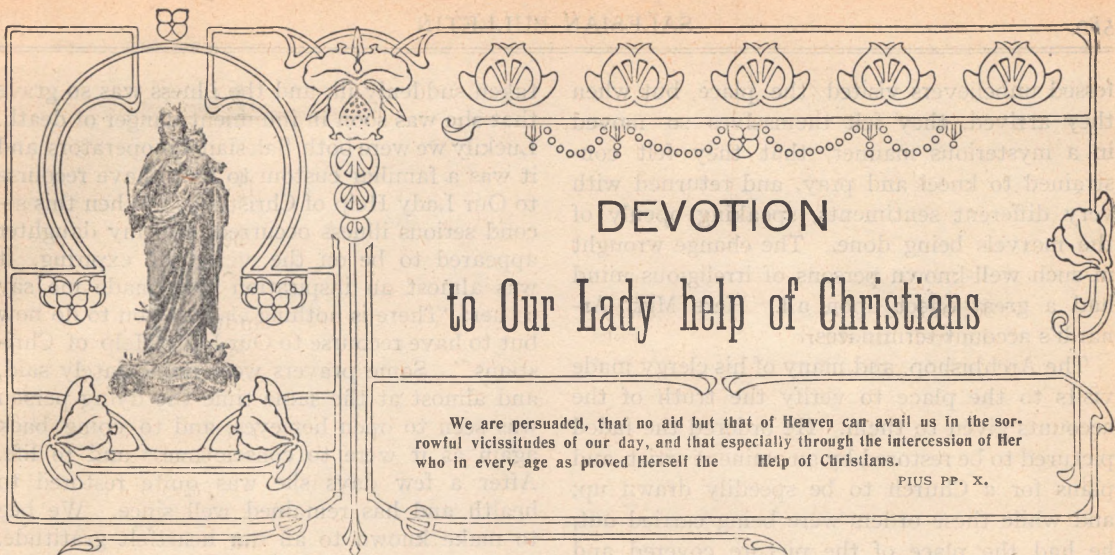
In the month of June.

1. Whit Sunday, June 4th.
2. The Feast of the Most Holy Trinity, June 11th.
3. Corpus Christi, June 15th.
4. Nativity of St. John the Baptist, June 24th.
5. Commemoration of St. Paul, June 29th.

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

It must be borne in mind that the present Holy Father has re-enjoined the daily recital of the *Our Father*, *Hail Mary*, and *Glory be to the Father* for the intentions of the Sovereign Pontiff, and also the invocation *St. Francis of Sales, pray for us*. These prayers are the only ones enjoined on the Salesian Co-operators at the time of their enrolment in the Third Order.





The combined prayers of the Co-operators on the 24 th of the month will form an effective, united act of homage to the Mother of God, the Help of Christians, and a strong petition on behalf of the labours and efforts of the Association. The needs of all the members are also prayed for in these monthly prayers, and the Associates are asked to remember the intentions of their fellow members.

The general intention for May is the welfare of His Holiness Pius X. the Supreme Pastor of the Church, in the trials that are weighing particularly heavy just at present time.

The History of the Devotion

(Continued).

In regard to this image of Our Lady Help of Christians, so long left in obscurity at Spoleto the Archbishop's document continues: A young man of those parts, who had been suffering from many diseases and had been left as a hopeless chronic invalid by the doctors, felt himself inspired to have recourse to Our Lady by praying before this venerable image. He declares that having offered his prayer to the Mother of God in that place, he felt all his former strength return, and within a few days he was fully restored to health without recourse to any medicines or doctors. Others also without exactly knowing how, have felt a sort of impulse to go and venerate this sacred image and have obtained signal graces. These events recalled to memory, and to general discussion

among the people, the occurrence previously referred to, when the child heard himself called by name, but which had not been credited by anyone or thought of any importance. It was then remembered that on that occasion the mother had missed her little boy and after much search had discovered him near the ruined chapel. It was also remembered that a pious woman, who had suffered great afflictions from the hand of God, and who had died a very holy death a year previously, announced that the Blessed Virgin desired her devotion to be restored in that place, that a Sanctuary would be erected to which the faithful would flock.


One part of this announcement was already verified, for people were coming from all directions to pray in the miraculous spot particularly on Sundays and Feast days. In fact the great concourse drawn to the place by a supernatural force was quite inexplicable except from a miraculous standpoint, and was one of the chief miracles connected with the devotion. The very enemies of the Church had to look on in wonder and could not but confess that the supernatural had happened. Many of the sick and infirm were healed, favours and graces of all kinds were obtained. A well-known lady who had fallen ill and was at the point of death was cured by invoking the Mother of God and venerating this sacred image. A boy who had been run over by a cart had to walk with crutches; he visited the place, prayed before the venerated image and felt so much improved that he threw his crutches away and walked home quite cured.

It must also be mentioned that certain pro-

fessed unbelievers visited the place, but when they arrived, they felt themselves so moved in a mysterious manner, that they felt constrained to kneel and pray, and returned with very different sentiments, speaking openly of the marvels being done. The change wrought in such well-known persons of irreligious mind had a great effect upon all. Here Mgr. Ar-nardi's account terminates.

The Archbishop, and many of his clergy made visits to the place to verify the truth of the accounts given to them. He ordered the faded picture to be restored by an eminent artist, and plans for a Church to be speedily drawn up; and while these orders were being carried out, he had the place of the picture covered and Mass was said close by. This gave an impetus to the devotion of the faithful and the numbers visiting the place and obtaining favours increased daily.

(To be continued).



GRACES and FAVOURS.

Chicago (U. S. A.).—Enclosed find two dollars in thanksgiving for having obtained a position, in answer to my prayer to Mary Help of Christians.

F. Mc. C.

*
**

Kayenkulam (India).—I am sending you a small offering in thanksgiving for various spiritual and temporal favours received through the kind intercession of Our Lady Help of Christians. I wish to have it published in the *Salesian Bulletin*.

M. E. G.

*
**

Wexford.—I wish to have a Mass said in thanksgiving for a favour received through the intercession of Our Lady Help of Christians, and also to have the thanksgiving published.

M. R.

*
**

Rio Grande.—In 1909 and 1910 my daughter, who is the chief support of the family, was

taken suddenly ill, and the illness was so grave that she was soon in imminent danger of death. Luckily we were both Salesian Co-operators and it was a familiar custom to us to have recourse to Our Lady Help of Christians. When this second serious illness occurred, and my daughter appeared to be on the verge of expiring, it was almost an inspiration that made me say to her: "There is nothing else for you to do now but to have recourse to Our Lady Help of Christians." Some prayers were immediately said, and almost at the same time the dying person was seen to open her eyes, and to come back again as it were to consciousness and to life. After a few days she was quite restored to health and has remained well since. We beg to make known to all our heartfelt gratitude.

Dec. 1910.

A. C.

*
**

London.—I enclose an offering in thanksgiving for favours received after prayers to Our Lady Help of Christians.

March 1911.

E. J.

*
**

Rathmines (Dublin).—I enclose an offering for a Mass in thanksgiving for favours received after novena to Our Lady Help of Christians.

March 1911.

S. C.

*
**

Genoa.—I had arrived in this port from Buenos Aires and had sought for employment in vain for some time. I was consequently getting into very difficult circumstances and had no friends to turn to. All disconsolate I entered a Church and began a Novena to Our Lady Help of Christians. Hope returned with prayer, and at the end of the Novena I received an appointment far superior to what I had been in search of. I am now sending my thanksgiving, and regret having delayed doing so for so long.

Dec. 1910.

B. M.



PERMISSU SUPERIORUM
Gerent, GIUSEPPE GAMBINO — Turin, 1910
A. I. S. for the diffusion of the 'Good Press'
Corso Regina Margherita. 176.



History of the Ven. Don Bosco's EARLY APOSTOLATE.

The notice of readers is called to a volume recently issued by the Salesian Press, Battersea, S. W. Although the *Bulletin* has now been circulated for some sixteen years and has recorded the main events which have marked the development of Don Bosco's work, there had been no really authoritative book in English, which dealt in any complete way with the rise and growth of this work on behalf of the young. The present volume while supplying this need goes a good deal further, revealing many of the wonderful occurrences in the life of the Servant of God and filling gaps which were unavoidable in previous lives.


A recent issue of the *Month* says: A large and handsomely bound volume comes to us from the Salesian Press, Battersea: viz: **The History of Don Bosco's Early Apostolate**. The life of the Venerable Founder is already familiar to Catholic Readers in this country, but here we have an account written by a friend and disciple, who himself lived with the holy man, and witnessed much of what he relates. The story of the first twenty-five years of Don Bosco's apostolate is told in much detail, but it will be read with absorbing interest. The Archbishop of Westminster points out in the Preface the chief lessons of the career of the Ven. Servant of God.

The book is bound in Red Cloth, lettered back and front in gilt, with a Photo of the Ven. Don Bosco as a frontispiece.

Orders may be directed to the Manager, Salesian Press, Battersea, S. W.

Single copies, cloth covers, Four Shillings.

Single copies, paper covers, Three Shillings and Sixpence.



SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

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

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

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

The Very Rev. E. Muldoon

Salesian School, Queen's Road

Farnborough, Hants.

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

The Rev. Mother

Eastworth House, Eastworth St.

Chertsey, Surrey.