

Salesian

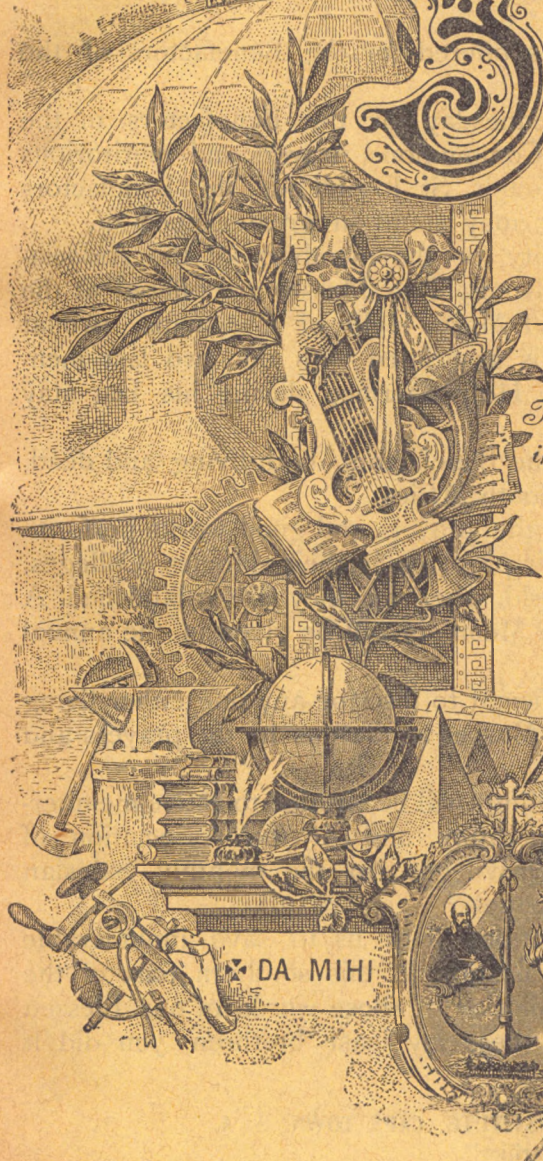
Bulletin

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Vol. V.

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

Leo XIII.



DA MIHI

ANIMAS CÆTERA TOLLE

ST. JOSEPH'S CHARITIES

IN AID

OF THE SALESIAN WORKS OF DON BOSCO

IN SOUTH AFRICA

« Blessed is the man who considereth the needy and the poor; in the evil day our Lord will deliver him. He will preserve him and give him life and make him blessed upon earth and deliver him not unto the will of his enemies. The Lord will help him on the bed of sorrow ».

Ps. XL. 2-4.

THE subscribers to *St Joseph's Charities*, from the date their names, addresses and donations reach us, will participate in all:

1) The Indulgences and Privileges of Salesian Co-operators.
2) The Spiritual Advantages of the Archconfraternity of Mary Help of Christians.

3) The Masses and meritorious works offered for the Benefactors of the Basilica of the Sacred Heart in Rome.

4) The Holy Mass offered every wednesday for the Benefactors in the Institute Chapel in Cape Town; and the Communions, prayers and meritorious works of the inmates offered that day through St Joseph for the Benefactors to obtain the grace that they pray for, or may stand in greater need of.

Six Masses are said daily in perpetuity for the members of the Association, at the Basilica of the Sacred Heart in Rome. Two Masses are offered at the Altar of the Sacred Heart, two at that of Mary Help of Christians, two at St Joseph's. Don Bosco's venerable name is associated with the two last mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

2620 Masses are said every year for the Benefactors, both living and dead, of the Salesian works of Don Bosco in South Africa.

These Benefactors will participate in the prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Oratories, Missions, etc..., all over the world, wherever they are established. A full account of the spiritual Privileges of the Members will be given in the annual Number entitled "St Joseph's Charities."

A donation of half a crown will be sufficient to inscribe any one either living or dead to participate in perpetuity in the Masses as well as in the prayers and good works offered for the Benefactors.

A yearly subscriber of at least three shillings will be entitled to active membership: for one year, of the Salesian Co-operators, and of the Association of Mary Help of Christians; to the spiritual privileges; to the monthly Salesian Bulletin and our Annual "St Joseph's Charities."

Our Benefactors will with their donations help us to save innumerable children in sore need of assistance and education in this southern part of the dark Continent. They will enjoy the consolation of those words of our Blessed Lord: "As long as you did it to one of these my least brethren, you did it to me." MATTH. XXV. 40.

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P.S. This is the headquarters of "St Joseph's Charities".



The Salesian Bulletin

Organ of the Association of Salesian Co-operators

"Oratorio Salesiano" Turin, Italy.

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St. Joseph, the Patron Saint of the Holy Father.



WHEN, some seventy-two years ago, a little child was presented at the baptismal font in the quiet country town of Riese, it was by a happy omen that he had the name of Joseph conferred upon him, for that child has since been called to the highest dignity and office on earth—to be the head of the Church and Vicar of Jesus Christ. And well indeed may he expect his patron saint to have a peculiar care and interest in him now, for that patron saint was in some sense the first guardian of the Church, and has since been declared its universal patron.

It has befallen the present Vicar of Christ to be called to rule the Catholic Church when she is passing through one of those stormy seasons, to which the bark of Peter is occasionally exposed. Well may her days be compared to those of which the late Leo XIII spoke some twenty years ago, when he said: "The present times are hardly less disastrous than were the most calamitous in the Church's history. We behold faith, the principle of every christian virtue, perishing among many; the young growing up depraved in morals and imbued with false opinions; the church attacked on every side by fraud and

open violence; a deadly war waged against the Holy See, and the very foundations of religion shaken with shameless and daily increasing audacity. To what depths of impiety they have in later times descended, and what further outrages they still meditate, are too well known to require recital."

With emphasis may those utterances be repeated in the present times, for the calamities, towards which those days were considered to be approaching, have now apparently broken upon the Church, and more than that, the Pope himself is declared by his enemies to be the author of it all. "He and he alone," they say, "has forced upon the Church a crisis, the gravity of which cannot be exaggerated nor its issue foreseen..... the blame must rest wholly with the Vatican;" such are the taunts thrown back at the Holy Father, when he recalls to the whole world, those imprescriptible rights of which he is the guardian.

The month of March reminds us of our duty to the Sovereign Pontiff. On the feast of St. Joseph, millions of Catholics will turn to the Patron of the Church in supplication for its supreme head, who that day keeps as well the feast-day of his own patron saint. And devotion to St. Joseph is one of the great means pointed out to us as a solace amid the troubles of the Church and as a protection in her difficulties. Writing on the point Leo XIII said: "In order that God may vouchsafe to show Himself more propitious to our prayers, and may be moved by the augmented number of our advocates to bring speedy and abundant help to the Church, We consider it of the utmost importance, that, along with the Virgin Mother of God, the Christian people

should become accustomed to implore her chaste spouse, Saint Joseph, with unbounded affection and confidence. We are, indeed, fully aware that this devotion has already obtained a firm and rapidly increasing hold on the popular affection. This rapid growth has been particularly noticeable since Our Predecessor Pius IX, of happy memory, constituted, at the instance of many bishops, the most holy Patriarch Patron of the Catholic Church. Nevertheless since it is of so great moment that devotion to him should thoroughly permeate Catholic life and action, therefore do we wish to urge Christians to the practice of this devotion."

Besides that, we are reminded of our duty of loyalty to the Holy See. Nothing so rejoices the fatherly heart of the Sovereign Pontiff than the manifestations of fidelity which come to him in the pilgrimages and audiences, and make up to some extent for the falling off he laments in other quarters.

When Patriarch of Venice the present Holy Father, was explicit in this particular when exhorting his own people; "It is necessary," he said, "to believe in Jesus Christ, if we wish to save our souls; but how can he believe in Jesus Christ who ignores his Vicar on earth. The pope is the foundation stone of the Church, the vital principle of Catholicity, the centre of unity, who by faith draws all minds to agreement in the same dogmas, and to obedience to the same commandments. He who separates himself from this centre has no part in the mystical body of Christ, he is out of the Church. Let every one hold as an unfailling principle, to be guided solely by the teachings of the Vicar of Jesus Christ and of the bishops and priests in communion with him.

When the Vicar of Christ speaks, it is no time for examining but for obedience; there should be no measuring of the extent of the command to find a pretext to restrict its obligation; there should be no cavilling over the obvious meaning of the words of the Pope, to extract therefrom a different meaning; there should be no disputing the right of the Pope to teach and command, no discussing his orders or judgments for fear of offering insult directly to Jesus Christ himself."

The Holy Father in these words reveals what was his former conviction on the question of obedience and loyalty to the Holy See, and it is not to be supposed, that his subsequent elevation to that position has rendered it less fixed, but rather shown him the necessity of spreading such principles, and bringing them home to the people at large. This is one of the reasons why

he has shown himself so beneficent to the Association of Co-operators, and why he has even more of late, at much personal inconvenience, been most willing to give audience to the boys of the Roman associated clubs and Festive Oratories—to foster this spirit of loyalty and devotion to the Vicar of Christ, which counts a great deal in the strife of conflicting parties.

For the Co-operators, obedience to the Holy Father is a watchword, and Don Bosco laid it down as fundamental principle, that they should at all times and in all places give an example of unswerving fidelity and devotion. Let all then make a special point, this month, of recommending the Holy Father and his needs to the powerful intercession of his patron, St. Joseph, that he may have the consolation of seeing the remainder of his pontificate prosperous amid the blessings of peace.

REPORT OF THE FIFTH CONGRESS OF SALESIAN CO-OPERATORS.

(Continued).

SECTION III.

Different undertakings connected with the Salesian work.

Former issues have already touched on several matters which occupied the attention of the Congressists, and some of these were especially discussed in view of modern exigencies, and the needs of particular places. In the general sketch that was given of the proceedings at the conclusion of the Congress, passing mention was made of the great gathering of the Milanese lady Co-operators in the Archiepiscopal palace. His Grace the Archbishop of Ravenna and Our Superior General presided, the discussion being led by a disting-

uished Turin lady, the Countess Rosa di San Marco. Her discourse was the great feature of the meeting and is quoted here in parts for the benefit of the Co-operators. On rising the Countess said:

"To you, Salesian Co-operators, who, whether from far or near, are united in the common aspirations of the same faith and purpose, I offer a tribute from the city of Turin, where Don Bosco cast the first seeds of his miraculous work; and where after much labour and sacrifice, it has, like the tree in the Gospel, spread forth its branches, and borne abundant fruits of every christian virtue.

I bring you this salutation from the peaceful rest of Valsalice where a few hours ago I knelt at

the tomb of Don Bosco, whose fatherly heart, even from the hidden depths of eternity, beats in unison with those of his sons, ever mindful and devoted to the spirit of their Founder, which, mysteriously transmitted by Divine Providence, lives in his venerated Successor. It is a message from Our Lady Help of Christians, who diffuses her favours from her Sanctuary at Valdocco, where, in countless waves, Don Bosco's children continually ebb and flow, starting thence on their apostolic labours, and returning to gain rest and comfort in their toil, or to be inspired with hope for future undertakings.

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The countess then began the main arguments of her speech, which being delivered to an audience of lady Co-operators, dealt naturally with feminine interests. Among other things the Countess said :

Through the dispositions of Divine Providence, a woman, Our Blessed Lady, was chosen to participate in the great work of the redemption of the human race, as though to signify that woman is able and ought to take her share in every good and noble undertaking.

In fact, if the divine person of Christ appears to us bathed in the tears of Mary Magdalene, do we not also see, beside the heroes of the faith, a devoted band of pious women, their helpers in all good works ? Do we separate the remembrance of Jerome from Paulina and Eustochia, Basil from Macrina, Benedict from Scholastica, Francis of Sales from Jane Francis de Chantal, Vincent of Paul from Louisa di Marillac, Francis of Assisi from St. Clare.

It is proper then that woman should take her part in the accomplishment of that christian restoration, which Pius X proposes as the programme and watchword of his Pontificate : *Instaurare omnia in Christo*; and in the work which is at present in question, whose scope and ideal is exactly this christian restoration, woman should zealously and generously concur.

In his profound knowledge of human ways and means, Don Bosco saw the necessity of associating laymen with his priests and for this reason he founded the Salesian Co-operators, a third order on the lines of the tertiaries of other orders, with this difference, that as other tertiaries made their own sanctification their chief concern, this one was to devote its energy to the exercise of charity, especially to the young. Forestalling events again, Don Bosco saw the immense influence that women's action was to have in the work he had begun, and the pious women, who had followed Our Lord in His ministry and to

Calvary, he called to swell the ranks of his association of Co-operators.

His appeal was not made in vain, for hundreds, nay thousands of lady Co-operators, both in the old and new world have displayed an energy and zeal not inferior to the men associates. The result of this great combination of forces has been successful beyond dispute, and if former examples did not suffice to convince, it is only necessary to point to the work accomplished in this city of Milan, to whose Co-operators, and particularly to the Ladies' Committee, the Congress has offered a special tribute of gratitude and admiration.

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But if much has been accomplished much yet remains. This is not the time to rest upon the laurels already gained. The moment is urgent, the times are disastrous for the Church and society, assailed by the full forces of the evil one. In view of such a combination of opposing elements, it is necessary to abandon quiet contemplation and descend to practical matters, to take part in the work of social reconstruction which the Salesian ideal embodies, and which offers wide scope to lady Co-operation. As a certain writer puts it: "The virtue which is restrained between four walls no longer suffices." The time has come, of which the gospel speaks, when : "No man lighteth a candle, and putteth it in a hidden place, nor under a bushel ; but upon a candlestick, that they that come may see the light." Those especially who have received all that is best and highest in education, and have been taught to aim at high ideals, ought not to restrict their influence to the narrow circle of the family, when other duties, no less important, call them to the exercise of charity, to comfort and administer.

De Girardin says : "Woman holds in her hands the making of the future;" but in order to make this future a prosperous and glorious one, her virtue must not only be the fragrant odour that pervades the home, but it must likewise impregnate this new awakening with the aroma of its fragrance.

History has written with imperishable characters the noble acts of the Carthaginian matrons, and of the Roman patrician ladies, imitated later on by the women in the chivalrous ages, whose country being attacked by an overwhelming enemy, they offered their most precious ornaments to furnish the warlike weapons, happy to purchase liberty at any cost. We should keep these examples in view, remembering that no treasure could be ill bestowed which is devoted, through charitable works, to the prosperity and welfare of one's native land.

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The noble lady then devoted some time to the exposition of the statistics dealing with the question of the needy and abandoned, and of the young children who are left to sink gradually into the lowest ranks and come within the cultches of the law for criminal offences. The efforts to provide a remedy to such evils opens up a vast field for active propaganda, and the countess then went on to point out that :

"The widest possible diffusion of the good press is one of the means of instilling sound principles and correcting the false ideas which have spread so widely; this recalls the prudent words of His late Holiness Leo XIII: "It is necessary to oppose books to books, to meet the work of the pen on its own ground;" and the power of the press is deemed such as to realise the famous saying of Leibnitz: "If anyone had the power to preside over and direct the education of mankind he would be master of the world." As a matter of fact the education of the masses if effected at all, is done by journalism, and by the reading matter which forms the so called public opinion, fashioning and shaping the minds and consciences of readers. It is the press which defends the truth and propagates error ; it is the press which makes and unmakes reputations, which absolves or condemns. The wheat should therefore be separated from the cockle, the spread of truth and sound principles encouraged and supported, that the poison which contaminates and perverts may be counteracted.

To take part in this propaganda you need not abandon the surroundings in which your lot has been cast ; but use the persuasive sweetness recommended by St Francis of Sales whose lips were described as distilling honey. Again, remain constant to first good resolutions; whoever putteth hand to the plough, says the Gospel, should not look back. Faith and action, these two must be the foundation of the work which is to bridge over the chasm which divides the classes, and which is to restore to Almighty God the sovereignty of

the peoples' hearts from which He has been driven, and make His name to be blessed again where formerly it had nothing but blasphemy."

The countess then referred to the opposition which is at times experienced in the very quarters from which help was most expected ; of the rivalry and prejudice which are at times allowed to show themselves, as well as a certain narrow-mindedness which can only



The cross before which St Thomas was martyred.

arise from ignorance. Some of the proposals of the Congress were then touched upon and as examples of zeal and generosity the speaker referred to the Sisters of Charity and the Daughters of Mary Help of Christians in whose good works they were chiefly invited to take part.

In conclusion the Countess called to the minds of her hearers the first great model of women Co-operators, Don Bosco's own mother, "Mamma Margaret," whom she offered as a model in every department of womanly service.

The Very Rev. Don Rua afterwards addressed the assembly.



Northern and Southern Patagonia.

Far away on the extreme limits of South America, the coasts of Patagonia are fringed with numerous islands and islets, whose channels were long ago visited by the explorer Magellan. Among these one of the largest is Dawson Island, and on this the Salesians established one of their first missionary settlements in those isolated regions, which nearly reach the 60th parallel of South Latitude.

Besides the work being done at the mission of St. Raphael, where numbers of Indians are engaged, chiefly in agricultural pursuits, the priests, accompanied by a catechist, make periodical explorations in the vicinity and in the remote districts; the object of these is to evangelise the natives, to arrange for some to go to the missionary station, to help others to improve the conditions of their precarious existence, to enable the whites who have settled on the ranches to approach the Sacraments, and to minister to the spiritual wants in general.

The life at the central establishment on Dawson Island is thus outlined in a recent missionary letter. "After the practice of our Holy Religion, labour is undoubtedly the most efficacious factor in the work of civilisation. The Mission provides a striking example of the fulfilment of the words that all must earn their bread in the sweat of their brow. For this end the Indians assemble for the day in a large workshop where their principal occupation is spinning wool. During their combined work they never let the day pass without some vocal prayers in common, usually the Rosary and Litany. The Indians who have been instructed and baptised seldom lose their first fervour, and even those staying at long distances from the mission in care of the flocks, will regularly

walk twenty or more miles to the Sunday Mass, or the First Friday Communion. Those who have been taught to read in the school, including nearly all the younger generations are greatly interested in the books and periodicals provided. With the adults, unless unusual talent is displayed, the time cannot be found to teach them to read; their prayers and other necessary things are taught them by heart. An old Indian, whom we have named Eliseus can just manage the Our Father and Hail Mary, but finds the second part of the *Gloria* too much for him.

On the 10th of August last the little village was all animation, for the flag had been hoisted announcing the arrival of a ship or boat off the coast. It turned out to be a party of eleven Indians who had left the mission and been absent on different expeditions about fourteen months. However, afar off, they had reflected on their miserable state and resolved, like the Prodigal, to return to their father's house. They were received with similar demonstrations of joy; a fatted calf was killed and all were at once supplied with necessary food, for their condition was far from enviable. A week or so before, a young Indian, nineteen years of age, had come to the settlement, having left his work on the ranche of an English proprietor. He was instructed and baptised on Sept. 8th.

Another remarkable point is the wonderful degree of virtue attained by many of the young Indian boys and girls. After their instruction and First Communion they become most assiduous at the Holy Sacraments, seem to have no effort in sanctifying their daily work by remembrance of the presence of God, and meet death with a holy expectation of being soon admitted to the joys of heaven. When visiting a boy who was very seriously ill I spoke to him of his illness and tried to make light of the danger. "But I am not afraid of death," he answered, "I have prayed this morning to Our Lady and my angel guardian, and they will take care of me; I shall soon leave Purgatory and go to heaven." His breathing soon afterwards became more heavy, and calmly closing his eyes he passed into the slumber of death. He had just turned fourteen years of age. This boy I found, had composed a short prayer which was recited daily by himself and several companions who

joined him in his pious exercises. And indeed, to many of the young Indians, whose remains, are quietly resting in our little cemetery, the saying of Holy Scripture may be applied: *In a short space they have lived many years.* There are already 754 baptized Indians buried in this holy ground, and we have good hopes that all of them made a happy ending.

Matto Grosso

An appeal from Fr. Balzola.

Colony of the Sacred Heart.

Very Rev. Don Rua,

Two months have not yet elapsed since I sent you a brief account of the doings at this settlement, but I feel myself obliged to write again to press home my request for more missionaries. The staff here at present is absolutely inadequate. The rapid strides of the colony have so multiplied the work of the missionaries that several assistants are indispensable. Four years ago we were already in need of helpers, so you can judge in what straits we are at present. Besides that, another colony has been started, entailing of course a division of the staff and one of the brothers has been called away to his reward. If anything should happen to one of us, the position would be serious. The many occupations of the missionary engaged in the training of these Indians are enough to keep him busy the whole twenty-four hours of the day without any repose.

The Indians, however, are taking most readily to their new avocations. They have been shown how to saw the trees into planks; others are engaged in the making of bricks and some are getting into the use of the trowel. The boys indeed can adapt themselves to practically anything—work in the house, in the workshops, the fields, agriculture and general farm labour, as well as making a commencement at studies and even church ceremonies.

Sore need of clothing for the Indians.

One of the things which grieves me mostly is the want of sufficient clothing for the natives. We have never yet succeeded in giving to each one a complete outfit. And even if we had managed it, one complete outfit does not last long. We rely on Divine Providence to supply these His poor children as He clothes the lilies of the field.

However, to stimulate the generosity of the Co-operators, let me add that these newly baptized christians, whilst they lived in the forests and when they first came into contact with civilised people, seemed to know nothing of modesty and were not ashamed of their nakedness; but as soon as they have once been covered, they very reluctantly fall back into their original state, and when their clothes are worn out, they will let them drop in pieces rather than go without any again. Even if they take off their clothes while at work in their huts, they hastily dress if anyone goes to call upon them.

Renewing then my earnest request to the Co-operators, and to yourself for more missionaries, I remain

Your obedient son in J. and M.

JOHN BALZOLA,
Salesian Missionary.

The request granted by Don Rua.

On the 12th of last November the Provincial of the above district who had been on a visit to Europe, embarked for Rio Janeiro and was followed on the 22nd by eleven new missionaries; one Priest, two clerics, two lay-brothers, and six catechists all destined for one or other of the three Bororos Colonies.

With this reinforcement were despatched a quantity of clothing, twelve weaving-looms, fifty spinning wheels, and two machines for thread-making, so as to carry out the previous plan of teaching the Indians to make cloth to supply the whole colony with garments. The cotton will be grown on the plantation which it is proposed to make in the districts.

It is thus hoped that we may be able by degrees to gather round these newly civilized tribes some of the conveniences of settled life. May our Co-operators help us in this work by their prayers and alms.

China.

Nineteen Chinese children make their First Communion — A visit to the Island of Taipa.

Macao, Nov. 5, 1906.

Very Rev. Don Rua,

After an interval of silence, I am at last able to send news of our doings in Macao. Following out our recognised customs we commenced the scholastic year with a short retreat; for this end the Rev. Father

Roliz, S. J., lent us his aid with great zeal and charity; you have heard before of his kindness to the sons of Don Bosco. We have already inscribed his name on the list of distinguished Benefactors of this distant foundation.

The short retreat closed with the First Communion of nineteen pupils. We did not let this opportunity pass without giving the boys, among other intentions, that of the Conversion of their Chinese companions and the welfare of all their benefactors. Amongst these no one forgot the



St Thomas' tomb at St Thome, India.

zealous Bishop of Macao, who is a most loving father to them, nor were our good Co-operators forgotten.

The day following that of the First Communion a pleasant excursion was made to the neighbouring isle of *Taipa*. It was a charming holiday for our boys, who cannot say enough about it. But to be brief, allow me to quote the account published by our Bishop in the Diocesan Bulletin.

"In the Chapel of the *Orphanage of the Immaculate Conception* (the title given by His Lordship to our School, a permanent Memorial of the first Jubilee of the Dogma) on Sunday October 14th, the First Communion of the pupils was celebrated.

"His Lordship the Bishop went to the Orphanage to say the 8 o'clock Mass, during which nineteen of the pupils received for the first time the Bread of Angels, having been previously instructed and prepared for this great act. Father Roliz, of the Seminary, who had prepared them by a three days' Retreat, gave a touching discourse before and after Communion. The dispositions, with which these nineteen little Chinese approached the Holy Table, were most edifying!

During Mass they sang several hymns, showing the progress they had made in music under the guidance of their teachers.

The following day all the pupils of the Orphanage made an excursion to the isle of *Taipa*, where they spent a pleasant day. In the fine Church of that Mission they heard Mass and the newly privileged again received Holy Communion; all assisted at the solemn baptism of two adults, previously instructed by the Parish Priest and then ascended the island hill from which they enjoyed the magnificent view to be seen from that eminence.

"In the evening they returned to the Church where, after they had sung several hymns Benediction of the Blessed Sacrament was given. The people were surprised to see *Chinese* boys so well trained. Finally they returned to the city much pleased, taking with them several new companions, amongst whom was one who had been baptized that morning, bringing up, the number in the School to fifty!

May God continue to protect this excellent and promising institution!"

Thus far the Diocesan *Bulletin*. I will only add, that both these days were to all of us full of happy remembrances.

In the small island of *Taipa* we visited the house of the Canossian Sisters, a poor dwelling which reflects all the greater honour on the heroines who live there and do so much good! It was a duty for us to visit them, for several of our orphans belonging to the *Work of the Holy Childhood*, had been educated by these good Religious. But it was, at the same time, a pleasure: for those Sisters belonging to a European Institute were nearly all able to exchange a few words with us in our native tongue.

On this subject I will mention that from our orphans also we have the pleasure of hearing our own language. For some festive occasion they had learnt the words and the air of a well known Neapolitan song, and they had sung it several times on another excursion to the Isle of *Sapa*. Again on this evening of the 15th October, on their way back, it helped to pass the evening pleasantly. With us, that is, on the same steamer, were the Commandant of the island and

other officials. They were struck with admiration at the appearance and progress of our boys. While the boys were singing the above mentioned song, one of these gentlemen, turning to the Commandant, exclaimed :

One would have thought it impossible, that Chinese children can have learnt in such a short time to sing in a foreign tongue."

These gentlemen all added words of praise and encouragement which, whilst they gratified us, as an assurance that the Work of the Salesians gave general satisfaction, were still more pleasing when we reflected that they furnished an outside testimony for the information of our Co-operators.

May Our Lord help us to correspond to these expectations and for this end we beg your prayers.

Yours devotedly in *Corde Jesu*
LOUIS VERSIGLIA, Priest.

India.



Very Rev. Don Rua.

Lor some days I have been here at Meliapor the guest of His Lordship Mgr. Theotonio de Castro, our revered Bishop, who always receives us with affectionate and paternal kindness.

I am here on business relating to our School at Tanjore, where I hope to return tomorrow or the next day.

During these days I have had an opportunity of visiting several places and monuments recalling the abode of the apostle St. Thomas in these countries. Some very interesting photographs accompany these notes which will serve to illustrate the narrative (1).

First of all I visited the *little hill* and the *great hill* of *S. Thomas*. The two hills so named are situated one at five and the other at seven miles from Meliapor.

The *Little Hill* is only one hundred and fifty feet high, and is covered with rocks on every side, except on the south, where a broad flight of steps leads up to the little church which crowns the summit. The church was built several centuries

ago by the Portuguese and is dedicated to Our Lady.

Behind the high altar there is a narrow opening in the rock through which one penetrates into a small low-roofed grotto. This is the object of many pilgrimages. A statue of St. Thomas surmounts the little altar placed against the rock. Tradition says that the Apostle St. Thomas, when he came to preach the Gospel in these countries, took up his abode in this neighbourhood, and frequently ascended the *little Hill* to pray in this cave, more especially when the perfidious idolaters sought his life. On the right of the little altar I was shown a kind of window which gives a little light to the grotto. It is said that this opening was made the day on which the holy Apostle, who had hidden himself in the grotto, was found by the idolaters and pursued in this retreat by a Brahmin armed with a lance. Through this window-like aperture tradition says that Our Lord miraculously offered the Apostle a way of escape.

Here also is shown a well, called after St. Thomas, who whilst preaching, wished to quench the thirst of many who had been listening to him in a time of great heat and absolute dearth of water in these parts, and like another Moses caused this spring to gush forth from the hard rock. Tradition also states that with this miraculous water many wonderful cures were obtained. The spring is still flowing and never fails even in the driest seasons.

About three miles further on is the *Great Hill*, merely called St. Thomas' Hill. The summit is reached by a large flight of about 100 steps. On the top is a little church dedicated to the *Expectation of Our Lady*, which was also built by the Portuguese. There are no dwellings near it with the exception of a house of Franciscan nuns, called *Missionaries of Mary*, who have here an Orphanage and a *Crèche*, but this is only a branch house of the large establishment they have in Meliapor, where they are doing much good.

On reaching the summit the Custodian opened the Church door and showed us the treasure it contains. On the rock, against which the high altar is placed, a cross is carved. Tradition says that to this more lofty and solitary spot the Holy Apostle often came, and that prostrate before this cross he spent long hours in prayer and that here, mortally wounded by the lance of a Brahmin, he expired. This is a constant and universal tradition in India. Here, in all ages, numbers of pilgrims have flocked and still flock from all parts of the country; here knelt the Portuguese after landing on these shores, and even from distant Malabar, those Christians, who still

(1) It is an opinion of the learned, that St. Thomas was not only the first Apostle of Ethiopia, of India and of China, but also of the American nations. About two years ago Mgr. C. Passalacqua, Protonotary Apostolic *ad instar*, and member of the Historical and Geographical Society of S. Paul in Brazil, published a learned Monograph on the journey of S. Thomas to America, supporting his theory with weighty arguments.

call themselves the *Christians of S. Thomas*, make on foot a twenty-five days' journey to venerate these holy places (1).

Many wonders are related of this cross. Often it has been seen covered with a white cloud and giving forth drops of moisture. The following incident which occurred about a hundred years ago is still often told. It was the Feast of *Our Lady's Expectation*. The Church was full of people when, all at once a confused murmur was heard and then the cry: *A Miracle! a miracle!* The Missionary standing close to the altar was able to verify the prodigy: the Cross which is of rough stone and somewhat dark in colour appeared first of all reddish, then dark, after that a brilliant white, then as if covered with a mist, and finally sweated so abundantly that the drops ran down on the altar below. In compliance with the request of several persons the Missionary took hand-kerchiefs and cloths to wipe the cross, many of the cloths being soaked through. It is to be noted that the cross is carved out of the hard rock which forms the wall of the chapel; it was impossible that any water should be there, where in all seasons the heat is great and the stone is burning under the fierce rays of the sun. Many English Protestants, unable to deny the reality of the prodigy, visited the altar, ascended to the top of the church and after a minute examination, were obliged to say that there was nothing natural in the occurrence and that it must certainly be supernatural (2).

But the site which more than any other has always been venerated, is the tomb where for more than two centuries the mortal remains of

the Apostle rested, before they were carried to Edessa and afterwards to Ortona in the Abruzzi. This tomb was at Meliapor about two hundred and fifty yards from the sea. The disciples of St. Thomas had built over this tomb a chapel which was called the house of St. Thomas. Later on it was transformed into a spacious church to which was afterwards added a monastery. When Marco Polo landed for the first time on these shores he found this a celebrated place of pilgrimage, both for the Christians and the pagans who had great veneration for the man who had been interred there, called by them *the holy man*.

In 1606 the Supreme Pontiff Paul V founded the Diocese of Meliapor and the church of St. Thomas became the Cathedral. In these later times the number of Christians having greatly increased and the old church not being either befitting or spacious enough, it was decided to erect a new Cathedral, larger and less unworthy of the holy apostle whose tomb it contains.

His Lordship the Bishop of Meliapor undertook this great work which, after much toil and great expenditure, was happily completed and consecrated ten years ago by His Grace the Archbishop of Goa and Patriarch of the Indies.

This great Gothic Cathedral is certainly one of the finest Christian monuments in India. In the centre is the tomb of St. Thomas to which one descends by a few steps. An altar now stands in this spot. Underneath the altar is the grave where the body of the Apostle rested for more than two centuries. Until these latter days the altar and the crypt were ornamented merely with the ordinary stone of the country, but His Lordship Mgr. Theatonio de Castro, Bishop of Meliapor, on the occasion of the Third Centenary of the foundation of the Diocese, celebrated at the beginning of this year, undertook to adorn the crypt and re-erect the altar with precious marbles from Rome, adding to the celebrity of the place by this artistic and pious offering.

This, dear Father, is the account I wished to give you of the memorials of S. Thomas' coming to India. May the glorious Apostle, who was the first Missionary in these countries, obtain for us the courage and zeal we need in order to do some good. For this end give us your blessing, and with us bless also all our pupils and our new Co-operators.

Believe me always

Yours affectionately *in Corde Jesu*

GEORGE TOMATIS, Priest.

(1) That the Apostle St. Thomas died in India is admitted even by the Roman Martyrology. Some may remark that the Martyrology says: *at Calamina in India*. But, as the learned Jesuit Missionary Fr. Athanasius Kircher observes, in his *Sina illustrata*, in the whole of India there is no place known by the name of *Calamina*; it must be remembered that the city of St. Thomas' martyrdom was *Meliapor*, the full name of which for many centuries has been *St. Thomas of Meliapor*, therefore the name of *Calamina* entered in the Martyrology can only be derived from uniting the words *Calur-mina*, which in the Malabar tongue signifies *on the stone*, describing the Martyrdom of the Saint, who was pierced with a lance precisely *on the stone* before the abovementioned cross. Fr. Kircher says that this explanation is founded on the most ancient traditions.

However we must not omit that Diniz in his *History of Portugal* (Vol. IV) alludes in passing to the opinion of another missionary, according to whom *Salamina* was the ancient name of *Meliapor*.

(2) Fr. Kircher likewise speaks of Miraculous occurrences connected with the Cross attributed to St. Thomas. Amongst other things he recalls an ancient tradition according to which the Apostle predicted that when the waves of the sea should break at the foot of this Cross, God would send from distant countries white men to preach the same doctrine as he had preached. And it is well known, says Kircher, that when the Portuguese undertook the Conquest of *Coromandel*, the sea had encroached so far as really to break at the foot of the Cross.





The Patronal Feast of our Society and of the
Co-operators.

The month of March in each succeeding year presents its first arrivals of a long series of accounts dealing with the keeping of our Patron's feast. The first chapel used by Don Bosco for his boys was dedicated to St. Francis, even before the name *Salesian* had become identified with his sons; and since that commencement, some sixty years ago, the name of St. Francis has been carried to a hundred different towns and lands, which on each recurring Jan. 29th, form a mighty chorus sending back to the Oratory of St. Francis of Sales its note of remembrance and congratulation.

This year, for the first time, by decree of the Sacred Congregation of Rites, it was kept as a Double of the First Class with an Octave, and at the Oratory of St. Francis of Sales the celebration was in keeping with the occasion. A triduum was held in the Sanctuary, which was richly adorned, and although just at that period, the Turinese were experiencing some of their coldest days, an immense crowd of the faithful and Co-operators assembled in the Sanctuary on the day itself.

The early Masses, principally for the boys, were celebrated by the Very Rev. Don Rua, Superior General, and Mgr Cagliari; at the Solemn High Mass and the evening service His Lordship the Bishop of Biella pontificated. The discourse was given by Fr. Charles Cuttica, a former student of the Oratory, who dwelt on the virtues of St. Francis of Sales which shone out most distinctly in Don Bosco. In the evening a tragedy in five acts, *St. Eustachius*, was given by the boys, before a large audience of Co-operators.

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On the following day the Sanctuary of Mary Help of Christians not only lost its rich hangings

and festive garb, but assumed the solemn black for a sorrowful commemoration. Under the cupola arose the catafalque and everything was prepared for the nineteenth anniversary of the death of our Holy Founder. Next day, Jan 31st, Our Superior General sang the requiem mass, while Mgr. Cagliari assisted pontifically. The members of the Superior Chapter were present, while representations from many quarters attended in order to pay their annual tribute of grateful affection to one who was regarded by all as their common father and special benefactor.

The Feast of St. Francis with the Salesians
in London.

We have already given details of the keeping of the patronal feast at the Salesian Church, Battersea, London. At the Oratory of St. Mary Magdalene, East Hill, Wandsworth, this being its first celebration of the feast, the day was kept with special marks of devotion. The morning services, according to accounts submitted, were well attended and many approached the Holy Sacraments; the evening however saw one of the largest audiences the church has held, and the discourse for the occasion, which assumed the character of a Salesian Conference was given by the Rev. Fr. Campana, S. C.

The day School Children.

Although displaced by the recent fire from their usual school premises, and making the best of the temporary accommodation, the children of the day-schools at Battersea, were not deprived of their annual fête which includes a sumptuous tea, and a very enjoyable entertainment; and as a matter of fact, the occurrence of the above-mentioned fire by no means served to banish the remembrance of the annual tea-party, although it had the effect of making it a little later than usual. In the days when this pleasant institution took its rise, the boys and girls could

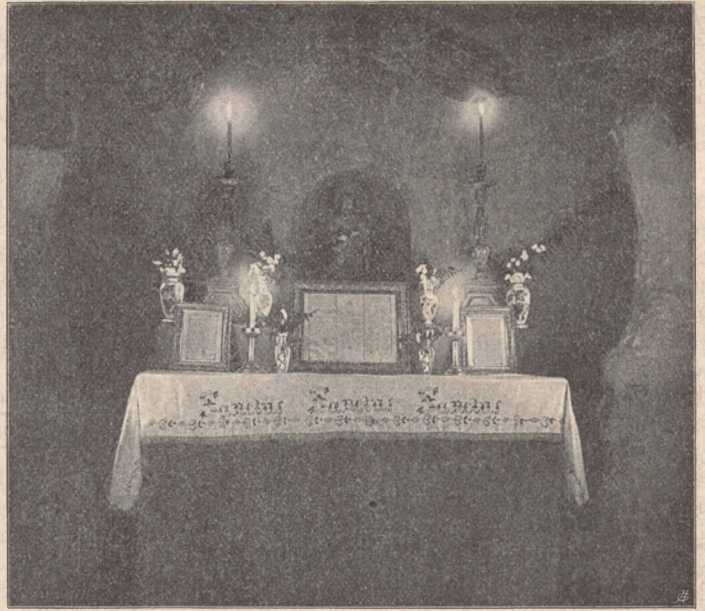
both be accommodated on the one day and in the same school-room, but subsequent increase of numbers has made that arrangement impossible. Two separate afternoons are now allotted to them, but there is little difference in the excitement, or of the enjoyment of the good things that are laid before the children. The tea-party itself with its complement—the distribution of bon-bons—occupied some time, and after a brief interval the children were conducted to the large hall of the Salesian School to witness the entertainment, which took the form of a very successful musical play entitled *The Illustrious Stranger*. At the second performance, on the boys' day, the principal guest was Lady Turner, who has always taken a practical interest in the schools and the school children. The presentation of a handsome bouquet and the reading of an address occasioned much applause. After the play the lady left amid the hearty cheers of the school.

The third Congress of the Festive Oratories.

The many and varied departments that now come under the comprehensive title of "Don Bosco's Works" have all arisen from the humble institution known by the name of the *Festive Oratories*. The *Festive Oratories* are places to which the catholic children of the cities go on Sundays and Feast-days, and where they spend the greater part of these days, partly in the different Church services and religious instruction, and partly in recreations both in and out of doors. In the morning Holy Mass is said for them, before and during which confessions are heard and large numbers usually receive Holy Communion. A sermon suited to the youthful mind is also given. Recreation generally fills the remainder of the morning, but this is passed entirely at the playgrounds with which the Oratory is provided, so that the children may be kept from wandering about the streets and getting into dangerous places and company. In the afternoon the boys again assemble, and at a fixed time religious instruction is given to them in various sections according to age and capacity. Benediction of the Blessed Sacrament is then given, which is in some cases preceded by the singing of Vespers. During the evening there is generally a dramatic performance given by

the dramatic class, which is accompanied by instrumental music, the members of the band also being chosen from among the boys themselves.

It will be thus seen that the name *Festive Oratory* not only indicates the days on which the assemblies take place—the feast-days of the Church—but also the character of the proceedings which is meant to be entertaining, so as to draw the children from other haunts of amusement. They are also distinct from the Sunday School as generally understood in these countries, for while including that, they cover many other



The grotto of the Little Mount of St. Thomas.

things not usually connected with it. As a kind of a complement to the Sunday work it is customary to have clubs and classes for the evenings of the week-days attached to the Festive Oratories, and these usually develop various similar organisations among the young people.

The most cursory reading of the life of Don Bosco will show, that if his name is connected with so many institutions on behalf of the young, it primarily and eminently belongs to that of the Festive Oratories. This was his first departure or first venture in which light indeed most people regarded his flocks of boys that assembled every Sunday. It took some time for them to settle into definite shape, but the results were immediately apparent. Although great hostility was at first displayed, every priest in Turin was soon ready to recognise that Don

Bosco's methods were productive of immense good among the boys, and many were willing to assist him. Other towns called for similar Sunday Oratories, until now there is hardly a town in Italy without one. We had occasion to mention in a preceding issue the distribution of prizes to the combined catechism classes being carried on in Rome, and that the Holy Father himself received a certain number of the most deserving in audience. In this he was but following his predecessor's action, which gave the highest sanction to the work of the Festive Oratories, and recognised in the movement one of the chief means of combating the great evils of the day, one of which is ignorance of christian doctrine and consequent religious indifference. In the new countries of South America, in Central America, and in several towns of the United States, these Sunday Oratories have met with equal if not greater success, for in many of these places they provide the only religious instruction which the children receive, beyond the occasional parental recommendations.

Those in charge of these organisations in different towns, have already on two occasions held a general meeting or Congress to discuss ways and means and new requirements, and a third is now to be held at Faenza in the Romagna on April the 25th and 28th. His Eminence Cardinal Svampa, Archbishop of Bologna and His Lordship the bishop of the diocese are the honorary presidents while the effective work will be under the direction of the Very Rev. Don Rua himself, assisted by Count Carlo Zucchini. The movement is under the distinguished patronage of the Cardinal Archbishops of Bologna, Ferrara, Milan and Turin, and is likely to reveal immense developments in this department of Don Bosco's work.

Congratulations to His Eminence Cardinal Gotti.

As Prefect of the Sacred Congregation of the Propagation of the Faith, His Eminence Cardinal Gotti is frequently in communication with Our Superior General and his representative at Rome, the Procurator General; and many of the vast missionary undertakings, now in progress under the direction of the Salesians, have been initiated during his government at the Propaganda. His Eminence has long been a prominent Co-operator, and as such, the association, as well as the united voice of the missionaries in far off lands, sends him congratulations on keeping the golden jubilee of his Priesthood.

A Gold medal.

In the *Fine Arts* department of the Milan Exhibition, the Salesian school of that town had

a large assortment of the best productions from its ceramic department. However in the fire which broke out in the early part of the season this section of the exhibition was destroyed, including the stalls containing the work from the Salesian school. The Committee immediately decided to replace the destroyed section and within a month the ceramic department had placed on view another large selection of its best productions. Now that the Exhibition is over, and the judges have had time to consider the respective merits of the exhibits, the Professional School earned a high encomium from the experts on the committee and were awarded the *Gold Medal*. At a subsequent meeting of the Milanese Co-operators His Eminence the Cardinal Archbishop, and Fr. Trione the Secretary of the Association, both addressed the great gathering on the means for accomplishing the proposals of the Fifth Congress which has only lately been held in their town. The Cardinal referred to the difficulties to be expected in the works of charity, but declared that they were balanced by the consolations which incidentally occur. He then went on to say: "On Christmas night I thought of going quite alone to the Salesian School of St. Ambrose. I found everybody gathered for evening service in the new church of St. Augustine, and Benediction was going on. The sight of the vast edifice with its crowds of boys and of the faithful, to the number of over two thousand, was indeed a consolation to me, and the thought struck me: Had not the work of Don Bosco been set on foot where would all this be! And I was struck too by the thought of the immense good that will be accomplished when you have completed the spacious church which is already partly opened. Had such a work been set on foot some generations back, the Church would be spared the grief she has to bear from scenes enacted not so far away."

Rome. The Festive Oratory attached to the Salesian Institute of the Sacred Heart.

On one of his first visits to the Holy City, Don Bosco was struck by the numbers of boys whom he met playing in the streets and squares, with apparently nowhere to go and with little heed of the Sunday and its observance; and speaking to someone on the point he referred to what the Festive Oratory would do if established in Rome. And certainly if it has anywhere accomplished great things it has done so in the eternal city where the numbers attending our Institute reach nearly a thousand, and others are established in various quarters of the city. Of late years there has been a rapid growth in the popularity of gymnastic clubs formed among

the boys of the various Oratories and schools, who have adopted the English word *Sports*, as a comprehensive term to include their programme of drills and gymnastic displays. Most of these sections have now adopted a special banner as their distinctive mark and the presentation of this is always the occasion of a certain amount of solemnity and display. Just before the new year a great assembly was held at the Salesian Institute, from which the boys marched to the Vatican where they were admitted into the presence of the Holy Father. Later on in the evening the ceremony of the blessing was held in the Church of the Sacred Heart, to which came sections of all the catholic associations of the young people in Rome. His Eminence Cardinal Cassetta officiated while the banner was held by the president of the boys' club and by their distinguished patroness, the Princess Lucia Motta. As a mark of the interest he takes in these associations for the young catholic generations, the Holy Father sent the following autograph.

We congratulate the boys of the parish of the Sacred Heart, gathered together in union with the Association of Catholic youth, both for the advantage of their own souls and of the Catholic Religion, on their noble profession of attachment to the Church and the Supreme Pontiff; and in the firm hope that their example will be followed by the whole of the young generations of this city, to form a powerful phalanx against the enemies of Religion and uphold the Faith in all its integrity, we impart the Apostolic Benediction.

PIUS X, Pope.

The Salesian Institute has lately been visited by the under secretary to the Minister of the Interior and by the Senator Ratazzi, both of whom were highly interested in the good work which is being accomplished.

In the South Atlantic.

An outpost of Empire by its position, but rather solitary in its isolation, stands the group of islands, 300 miles off the East coast of South America, known as the Falkland Islands. However, the Catholic portion of the Islanders has long since been under the spiritual care of the Salesians, and the work of the latter, both at Port Stanley and in the interior, has won very favourable opinions, so much so, that a

proposal to erect a high school for girls, to be directed by the Nuns of Mary Help of Christians is now being realised. Recently the ladies' committee of Co-operators arranged a very successful bazaar in aid of the project. His Excellency Governor Allardyce acceded to the request to lend his patronage, and on rising to announce the opening he said:

Ladies and Gentlemen,

As the printed notice which I hold in my hand explains, copies of which you have doubtless seen, this Bazaar is for the Site Fund of a Young Ladies College. The Notice does not explain under whose auspices this College is to be conducted, but I am assured by my friend Father Migone that his Church will be responsible for it, and those who know Father Migone as well as I do, will be satisfied that he will use his utmost efforts to make the College a success.

After all, although this is a new departure for the Falklands, it is a quite common occurrence to find Ladies Colleges on the continent of South America, and in nearly every civilized country. Indeed I somewhat doubt as to whether there is another British Colony of this size where there is not something of the sort. I can assure you from my personal experience that I have visited many Colleges conducted by Roman Catholics in different parts of the world, that the Sisters therein perform the most excellent work, they are noted for their charity and kindness, they are devoted to the children whom they teach, and I may also add that the children are devoted to them. Now everyone knows that if you are to influence children an admixture of firmness and kindness is imperatively necessary. Many of the Sisters I have met possess this very desirable admixture, but believe me it requires years of experience and training, and it necessitates a great devotedness to work and duty as well as much self-denial.

I have no doubt in my own mind that the influence of these Sisters, who are to come to Stanley shortly will have a most wholesome and salutary effect upon the uprising generation, and although it is as I have said a new departure, you need not take exception to it on that account. This scheme of a Ladies College is a distinctly progressive step, and as such I most strongly commend it to you, and in doing so wish success to this Bazaar which I now formally declare to be open.





DEVOTION TO OUR LADY Help of Christians

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

PIUS PP. X.

As we chronicle the chief events which are making the history of this devotion in our own times, its progress in distant parts has every right to consideration. Those who know anything of its pages, would probably regard the magnificent spectacle witnessed at the solemn coronation of the miraculous picture a year or two back, as reaching the summit of its triumph; but the historic city of Mexico is just as proud of its record, now that it has accomplished a similar coronation, though its complete triumph is postponed till the opening of the monumental sanctuary, now in course of construction in that city.

But as a prelude to that, the statue which is to be placed in the new Sanctuary was solemnly crowned at the present Salesian Institute in Mexico. The ceremony having been fixed upon several months before, great preparations had been for some time in progress. The large courtyard of the school was transformed by elaborate decoration, and an altar was set up on which the new statue was placed. To the right hand a pulpit had been set up, while on the left a platform was arranged for the hundred choir-boys and an accompaniment of stringed instruments.

The Archbishop of Mexico celebrated Holy Mass at half past six in the college chapel and gave Holy Communion to some four hundred boys; on account of indisposition the aged prelate had then to retire to his palace and was unable to take part in the subsequent ceremonies.

At nine o'clock the Archbishops of Puebla and Michoacan, and His Grace Archbishop Ridolfi, Apostolic Delegate, arrived. At half past nine, the procession, preceded by four boys in Spanish costumes bearing the crowns,

and followed by an immense concourse of the faithful, made its way to the improvised church.

The ceremony of the blessing of the crowns was first performed, after which His Grace the Apostolic Delegate pontificated at the Solemn High Mass, being assisted by the Provincial of the Salesian Houses of Mexico and the Superiors from Puebla, Morelia and Guadalajara. The music was Perosi's *Messa Eucaristica*. At the gospel His Grace, Archbishop Silva, ascended the pulpit and gave the sermon for the occasion. At the end of the Mass the pupils of the school formed a double rank leading up to the altar, and the officiating ministers passing along this, the Archbishop took the crowns and placed them on the statue of Our Lady and the Holy Child. The procession was then reformed and the three Archbishops accompanied by the concourse of five thousand persons went back to the House.

This great celebration must not only be regarded as a practical demonstration of religious devotion, but also as representing the progress of the Work of Don Bosco in Mexico and an assurance of the favour of Our Lady Help of Christians on the future undertakings.

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At Nictheroy in Brazil, the President of the Republic lately assisted at the inauguration of the national monument to Our Lady Help of Christians, which has been completed on an eminence outside the town. The ceremony was witnessed by several bishops and clergy and numbers of the townspeople. The monument however will in time be only the complement to the new Sanctuary which it is proposed to erect on the eminence in honour of Our Lady Help of Christians.

GRACES and FAVOURS

Belfast.—I am sending an offering in thanksgiving for favours received through the intercession of Mary Help of Christians and would ask for publication according to the promise made.

A Client of Our Lady.

Jan. 27th, 1907.

Limerick (Ireland).—Kindly publish in the *Bulletin* several favours received through the intercession of Our Lady Help of Christians, for which a thank-offering is enclosed. I also ask for another special favour.

A. W.

Jan., 1907.

Port Said.—For some weeks a friend of mine had been suffering from a malignant fever, and as the illness grew rapidly worse, I thought of having recourse to the intercession of Our Lady Help of Christians, promising an offering and publication. With deep gratitude I now fulfil my promise, asking you to insert these few lines in the *Salesian Bulletin*.

G. T.

Jan., 1907.

Ireland.—Having asked a special favour through the intercession of the Blessed Virgin and promised publication if obtained, I now wish to fulfil my promise and hope to obtain another favour through her intercession.

ANON.

Feb., 1907.

Mayinyo (India).—A person whose good name had been seriously affected by ill reports was at a loss how to deal with the difficulty, when a similar case was brought to her notice, of one whose good character had been restored after a novena to Our Lady Help of Christians. This example was followed, and the person now begs to have the favour published in the *Salesian Bulletin* in thanksgiving.

Jan., 1907.

Belfast (Ireland). — Please find enclosed small offering for a Mass of thanksgiving promised to Our Lady Help of Christians, if a little friend of mine recovered from a serious illness. She is now quite well.

J. K.

February 14th, 1907.

Georgetown (British Guiana). — Having made a promise to Our Lady Help of Christians for her intercession in obtaining a favour granted, by this mail I am sending a small offering for a Mass of thanksgiving at her altar. Please publish same in the *Salesian Bulletin*.

Q. B. DE F.

February 4th, 1907.



The altar over the tomb of St Thomas.

Portsea (England). — I enclose an offering for the shrine of Our Lady Help of Christians in thanksgiving for a temporal favour received after making a novena.

H. W.

February 8th, 1907.

Chicago (U. S. of America). — Enclosed please find a small offering in thanksgiving for a favour obtained through Mary Help of Christians. Kindly say a mass and ask prayers for another favour through her intercession.

M. E. M.

January 27th, 1907.

Chicago (U. S. of America). — Please accept an offering for the recovery from illness of my two children through the intercession of Mary Help of Christians.

F. D.

January 27th, 1907.

Punta Arenas (Patagonia). — A month or two ago a lady was suddenly brought to death's door by an apoplectic stroke. She had lost consciousness and signs of life were very feeble. Her daughter had a great devotion to Our Lady Help of Christians, and calling to mind the many favours obtained through her powerful intercession, she immediately promised an alms and publication of the favour if her mother were restored. The petition was granted and now she sends an alms and fulfils her promise of publication.

Rev. M. B. (Parish Priest).

July, 1906.

Leeds (England). — I beg to enclose an offering for a Mass in thanksgiving to Our Lady Help of Christians for a temporal favour received.

M. E.

January 25th, 1907.

Cowes (England). — Enclosed please find an offering in thanksgiving for favours obtained through the powerful intercession of Mary Help of Christians.

W.

January, 1907.



INDULGENCES

which may be gained by the Co-operators.

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

Every month.

1. On any one day at the choice of the associate.
2. On the day the monthly exercise of a good death is made.

3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary*, and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions of the Holy Father they may gain the indulgences of the stations in Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella; these indulgences, moreover, are all applicable to the Holy Souls in Purgatory and can be gained by the Co-operators as often as the prayers are said, as long as they are in the grace of God.

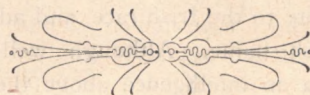
In the month of April.

1. The Feast of the Seven Dolours of Our Blessed Lady, April 6th.
2. On each day within the Octave of Easter Sunday, on the three Rogation days, and the Feast of St. Mark April 25th an indulgence of thirty years and thirty quarantines.

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 remembered, that the present Holy Father in granting these spiritual favours, laid it down as an obligation that Co-operators should never omit their daily Our Father, Hail Mary and the invocation St. Francis of Sales, Pray for us.

During Lent.

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





William Ussher.

From the Southern Cross of Buenos Ayres we take the following account of the death of Mr William Ussher, Salesian Co-operator and father of one of our Salesian priests and three Daughters of Mary Help of Christians :

No words of ours could give expression to the sorrow that has been caused by the death of Mr. William Ussher, who passed away last Sunday morning at his residence in this city. Death, for the good, is the vestibule of a higher and brighter world. But ah! it is sad for those who are left behind to mourn. It is with deep personal sorrow and with a sense of the loss which our community has suffered that we write the obituary of this high-souled Irishman, than whom no nobler has lived amongst us since the first Irish pioneers set foot on these shores.

He fell ill early in December, from ictericia (jaundice), and medical skill was powerless to stay the course of the disease. Knowing his end was approaching, he received the last Sacraments, and he retained consciousness until a few minutes before his death. He was attended during his illness and at his last moments by his son, Fr. James F. Ussher, his two daughters, Sisters Mary Jane and Anne Ussher (religious of the Salesian Institute), and all his family except one, Sister Kate Ussher, who is away in distant Patagonia.

William Ussher was a Christian in the truest sense of the word. He was a man of deep religious convictions and a practical Catholic—and no less than five of his children have entered the religious life. He was one of those, grand characters who in all ages have given individuality to the Irish race, and added lustre to the Irish name. Although well-read and gifted with an intelligence above the average,

he was modest and unassuming. And yet his personality was striking, for although he had the faculty of making those around him happy, he was never in the slightest degree aggressive or dogmatic, and entered heart and soul into the spirit of wholesome amusement; often in the midst of hundreds of young people, no unseemly word would be uttered in his presence. He was loved and revered by young and old.

Mr. Ussher was a thorough Irishman in principle as well as in fact, and every Irish cause in this country has lost an advocate and a practical supporter by his premature demise. He spoke Irish in his youth, and even in his mature years, notwithstanding his long want of practice, he could speak and read the language. He was an ardent Gaelic Leaguer, and had a passionate love for Ireland. Many and many a time he spoke of the by-gone scenes of his youth and described the miseries of the famine of '46 and '47, of which he was an eye-witness in his native town. One of the salient features of his character was modesty, or perhaps what might be called absolute unselfishness. Connected as he was with many Irish societies, he was the life and soul of them all, and although he did an immense deal of practical work in various ways he did it silently, wishing at all times to convey the idea that he was doing nothing. Whatever work he did, he considered insignificant; but those who knew him had a very different conception of his splendid services and untiring zeal. Ah! his memory will not be forgotten. But while he never spared himself, it affected him almost like physical pain to give trouble to others; and this phase of his character asserted itself even in his last illness. His was indeed a noble nature, and it is no wonder that so many have keenly felt his death as a personal affliction. He had the happiness to see his ten children around his death-bed, and to be spiritually attended by priests and nuns of his own family. Not to many is given such a rare blessing.

Mr. Ussher was born in Athenry, Co. Galway, 69 years ago. He came to this country

in 1863. He was married by Fr. Fahy to Miss Anne Walsh, of Syonan, Co. Westmeath, on January 22nd, 1867—exactly 40 years all but two days from the date of his death.

The remains were conveyed to the Western Cemetery on Monday morning followed by a numerous cortege. Before the interment a Solemn Mass of Requiem was celebrated in the Jesus Sacramentado Church. The church was solemnly draped and was literally filled with friends of the Ussher family who had come to offer their prayers for the soul of the departed. To his afflicted family we offer the expression of our sympathy.

Loving husband, kind father, staunch friend, true Irishman, may God and Mary be with you forever!

The Salesian Co-operators and Readers of the Bulletin are earnestly requested to pray for the eternal repose of his soul.



The prayers of the Co-operators are also desired for the following deceased members of the association:

Rev. Michael O'Donolwe, Wilmington, U. S. A.

Mr. O'Connell Brenan, St. John's College, Waterford, Ireland.

Mr. Charles Lechevalier Huthwaite, Ventnor, Isle of Wight, England.

Mrs. Mary Nolan, Ballintubber, Longford, Ireland.

Rev. Mother Soteris Antonia Chalès, O. S. B., Ryde, Isle of Wight, England.

Mr. Michael Peter Boyton, Kimberley, S. Africa.

R. I. P.



Book Notices.

1. Plain Words on Church and State in France.

A useful booklet on the present critical situation. It is made up of articles that appeared in the *Saturday Review* for August 18 and December 15, 1906, which are reprinted with the kind consent of the Editor. They show the view of the present crisis which is taken by a clear-headed and fair-minded non-Catholic journal. (Ed. C. T. S.) One penny.

2. The Pope and the French Government: Who's to blame?

By the Rev John Gerard, S. J.

A pamphlet dealing plainly with the real facts of the case. Price one halfpenny or 3s 6d per 100.

(Catholic Truth Society, 69, Southwark Bridge Road, London, S. E.).

Conference papers 1906. (Catholic Truth Society, 69 Southwark Bridge Road, S. E.) One shilling, or Separate Papers, one penny.

The papers forming this volume were read at the Catholic Conference held under the auspices of the Catholic Truth Society at Brighton on September 25-26, 1906. The Inaugural Address delivered by His Grace the Archbishop of Westminster at the public meeting on September 22nd, is prefixed to the volume. The papers contained are the following: The crisis of the Church in France, by the Archbishop of Westminster; Agnosticism, by the Rev. J. Gerard, S. J. Christian Science, by the Rev. R. H. Benson, M. A.; Christian Family Life in Pre-Reformation Days, by Abbot Gasquet, O. S. B.; Sunday Observance, by J. W. Gilbert, B. A.; Work in the Hop-Gardens, by Bertrand W. Devas; Retreats for Workers, by the Rev. C. Plater, S. J.; The part of Ritual in Catholic Worship, by the Right Rev. Mgr. Canon Connelly; The Catholic Truth Society; by Dom Gilbert Higgins, C. R. L.; Report of the Catholic Truth Society for 1906, with list of members.

The Story of the Oratory or Don Bosco's Opening Apostolate

CHAPTER LXVI (Continued).

When the site was prepared and the excavations made for the foundations of the new church, the contractor proposed that the ceremony of the laying of the Foundation Stone should be performed. Don Bosco invited some of the neighbouring clergy to officiate and many Co-operators to assist at it. When the ceremony was over he turned to the builder and said: "I had better give you something to pay for the commencement of the work. I am afraid it will not be much, but it will be all that I am worth." He then drew out his purse and carefully opening it, emptied the contents into the hand of the builder who naturally expected a considerable sum to make its appearance. He was mistaken however, for no amount of shaking could bring forth more than fourpence. Don Bosco then smiled and said: "Never mind; Our Lady will provide for her own house."

Without attaching more than human importance to it, it is proper to touch here on a subject which was much discussed at the Oratory at this period. Don Bosco had often hinted that he had not much more time in which to work amongst us, and on one occasion he said: "There are not more than two years of life remaining to me." To those who were intimate with him this was no new topic, and they urged him, for the sake of his boys, to pray for at least another twenty years of life. They even asked him what they should do, so as to obtain it. He replied that they should unite with him in the warfare that he was continually waging against the enemy of souls. "If I am left to myself, my life will very soon be worn out, for I have resolved not to give way, even if I fall on the battlefield. Help me then in the warfare against sin; when I see the devil hiding away in some corner of the house to bring ruin to souls, I am often so completely depressed that I doubt if any martyrdom is more painful. It is almost a part of my constitution; even if I had a whole army against me I could not yield.

Then he noticed the troubled looks of many who stood around, and speaking to the clerics,

some of whom were already in holy orders he said: "Well, pray to God and I hope to be able to assist all of you when you say your First Mass. The impression made on the Oratory by these events lasted long, and with one accord the boys united in asking for the preservation of the life of their father and master.

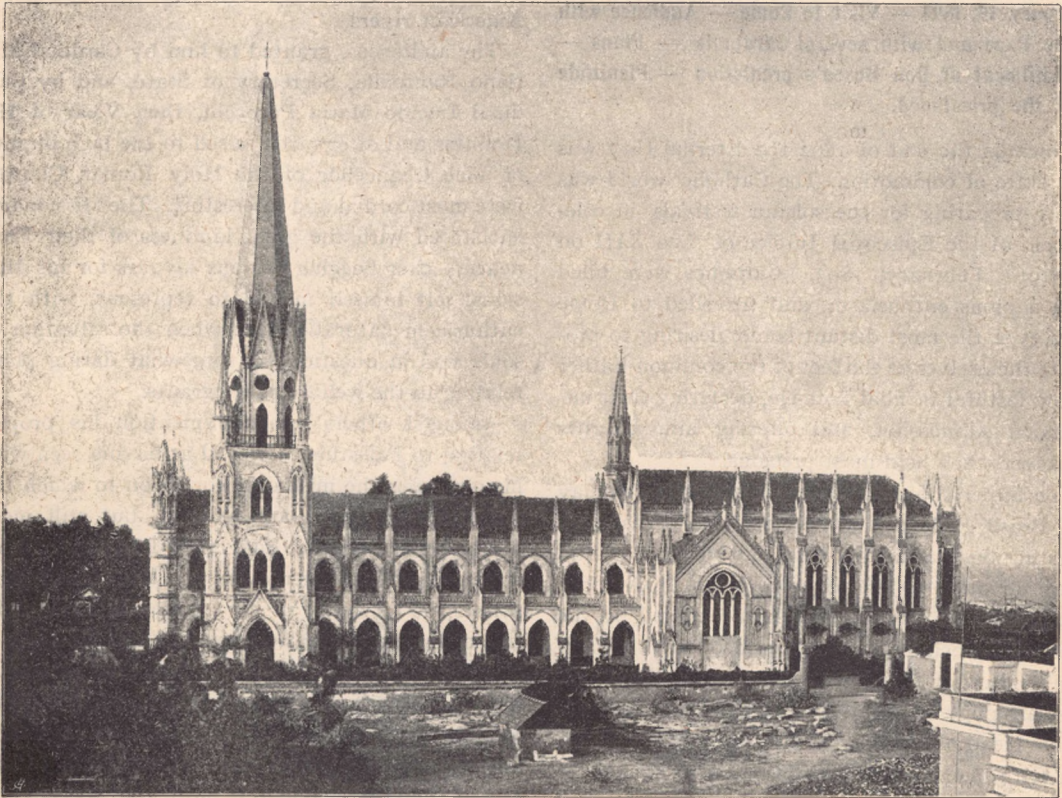
It was at the same time a striking proof of the moral force which Don Bosco wielded over the hearts of the boys. His work became more complex than ever. Besides directing the House, and the building of the new Church, for which he had just organised a very successful lottery, he did not leave the school work aside. The education authorities had allowed him a temporary approbation as has been pointed out, but with the condition that the specified qualifications should be quickly obtained. Don Bosco accordingly chose some of his teachers, who had formerly been pupils under him, and proposed them for authorisation. They had completed a course of philosophy and theology in a state seminary, and this course was at that time recognised as a qualification for admission to university lectures, especially to the literary course. As a matter of fact there was actually at the time a number of priests studying in the university who had been admitted solely on the above title. But not one of the university senate would agree to recognise this title in those whom Don Bosco presented, and this only because he could not quote the exact law which made the provision referred to. When afterwards he did find it, he was told he must regard it as abrogated.

These proposed teachers had already attended various courses at University lectures, but not as internal students, and had taken part in the exercises set weekly; notwithstanding this the entrance examination was insisted upon. These difficulties arose one after the other, and it appeared as though everything was being done to wear out Don Bosco's perseverance, so that he would be too late for the coming scholastic year.

At any rate the authorities could not deny admission to the entrance examination which took place in July. It was a brilliant success in every way. Four were presented, and as being pioneers

in the public university examinations their names should be recorded. They were the two clerical students Cerruti and Durando, and the two priests Fr. Francesia and Fr. Anfossi. These were the four who had to be sacrificed to the whims of the university authorities. These latter seemed to think that Don Bosco exaggerated their talents, but the special commission appointed for the examination soon altered its opinion. The very first one questioned quite took the examiners by surprise at

because of his loyalty to Don Bosco. The other university students gave a regular ovation to these four of their companions and gave them hearty and sincere congratulations. This was a comfort to Don Bosco, who had of late been somewhat anxious over the result of all these difficulties with the education authorities, and had shared the misgivings of this little band of teachers who were taking part in the labours of his mission. This examination made a slight stir outside the pro-



The new Cathedral Church of St Thomas, Meliapor (India).

the vastness of his erudition, and the writer well remembers seeing the famous professor Rayneri, who was presiding over one examining body, leave his place and go over to professor Vallauri. Rayneri, evidently quite at a loss, said to the professor: "Tell me, professor, what vote shall I give to Don Bosco's teachers?" "Oh," replied the professor, "Have you not examined them?" "Yes indeed, there is nothing they do not know." "There is no need to tell me that," replied the great latinist, "they are the best students attending my course."

The four candidates were unanimously voted in as university students. It was known afterwards that Professor Vallauri had not been allowed to take his rightful place on the examining commission

because of the University, and all the professors shared the admiration of the examiners. Professor Prieri, Greek lecturer and member of the examining body, spoke enthusiastically of it when leaving the examination room with one of the candidates, and said; "Oh yes! how much they have learnt from Don Bosco; but believe me your enemies were not all from the university; you have them elsewhere and very powerful ones." Just then a certain well known writer passed by. The professor called him and said: "It is a pity you were not at the university this morning; you would have been present at the brilliant success of this young candidate. They have been trained by Don Bosco and trained well. (To be continued.)

LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY, TITULAR BISHOP OF TRIPOLI

CHAPTER XXXIV.

February 19, 1893 — Visit to Rome — Audience with the Pope and with several Cardinals — Plans — Fulfilment of Don Bosco's prediction — Plenitude of the priesthood.

Towards the end of 1892 the Eternal City was in a state of commotion. The Catholic world was busily preparing for the solemn festivals in celebration of the Episcopal Jubilee of Leo XIII on the 19th February, 1893. Catholics were filled with a pious enthusiasm, and travelled to Rome from even the most distant lands, desiring to prostrate themselves at the feet of the common Father of the faithful in filial homage, declaring their unbounded submission, and offering him as gifts whatever they held most precious.

The Superior of the Salesian Missions of Uruguay and Brasil could not neglect such an occasion of attesting once again his profound veneration and entire devotion to the Vicar of Jesus Christ; but in addition to this he had been charged by the Catholic Association of Montevideo with the honourable duty of assuring the Pope that the Members, although living at such a distance from the visible Head of our holy Mother the Church, loved him with the tenderest affection, assured him of their absolute obedience, shared in his joys and sorrows, and, as loving children, earnestly prayed for the liberty and the triumph of the Church. But above all Fr. Lasagna esteemed it his duty to present himself before the supreme Head of the Catholic Church to give him an account of the means which he and his beloved confrères employed for extending the Kingdom of Christ, and to console the paternal heart of the Holy Father by recounting the happy results which, by God's gracious assistance, the Sons of Don Bosco had obtained in Uruguay and Brazil.

The Holy Father Leo XIII who already knew his worth, received him with the greatest affability, and urging him to persevere in his undertakings, showed how much he relied on his zeal for the preservation of the faith amongst the emigrants, and

for the conversion of the savage tribes, who still wander, in such numbers, along the banks of the American rivers.

The audiences, granted to him by Cardinal Mariano Rampolla, Secretary of State, and by Cardinal Lucido Maria Parocchi, then Vicar of His Holiness and afterwards raised to the high dignity of Vice Chancellor of the Holy Roman Church, were most cordial and interesting. The Missionary, enchanted with the great kindness of their Eminences, after begging various favours for his Missions, felt himself moved to represent, with the enthusiasm natural to him when the salvation of souls was in question, his somewhat daring plans relating to the welfare of emigrants.

Amongst others we may mention his project relating to Palestine. Grieved at having seen with his own eyes the miserable condition to which the emigrants in Brazil are reduced, but still more dismayed at the great dangers to faith and morals which they encounter owing to the lack of good priests, he fervently urged the idea of turning the tide of Italian emigration towards that land whose soil had been trodden for more than thirty years by our Divine Saviour. It seemed natural to prefer the East to America, not only because it was nearer and better adapted to the preservation of the sacred deposit of religious faith, but specially to prevent the withdrawal of Palestine from the beneficent influence of the Catholic Church. The fact is that this historical land is being taken as it were by assault, and is being peopled by Russian, Jewish and Protestant Colonies, who, on the other hand, by the produce obtained from the soil show that, if these hills and plains are sterile and barren, it is on account of indolence and indifference. It seemed to him that the Catholics ought not to allow themselves to be superseded by Jews and schismatics, and he maintained that this was the only way to preserve and increase the prestige Italy has always enjoyed in the East, owing to the charity and patriotism of the worthy Sons of St Francis of Assisi. As happens to the enthusiastic admirer of one's own idea, he, perhaps, did not sufficiently

appreciate the serious obstacles which, in the present political situation, the Holy See would encounter in carrying out his ideal; nevertheless, their Eminences recognized in Fr. Lasagna an intuition for great works, courage to undertake them and perseverance in carrying them out. The proposals of the zealous Missionary, whilst eliciting a ready approbation, showed in a still more brilliant light his gifts as an apostle. The light, which hitherto had been veiled, now shone forth in all its splendour and deserved to be placed on the candlestick in the Church of God. The Holy See, better acquainted with his precious gifts of mind and heart, realized that his field of work would be greatly extended were he raised to the Episcopate. Therefore, just at this time, which he was employing so fruitfully in Rome for the benefit of his Missions, the Holy Father Leo XIII, in the midst of the celebration of his Episcopal Jubilee, to give a fresh proof of his kindness to our Pious Society, and reward the valuable service rendered by Fr. Lasagna to religion and civilization, vouchsafed to elevate him to the fulness of the priesthood, appointing him Titular Bishop of Tripoli.

How wonderful is God's Providence in the power He gives His servants! By this event was verified a tacit prediction which Don Bosco, in December 1886, had made to him when about to leave the Oratory at Turin. Although Fr. Lasagna had already taken leave of his venerable Superior, Don Bosco sent for him again as if he had something important to make known. After an affectionate greeting the good Father gave him a little box on which he had written with his own hand: *To Fr. Lasagna*. The Missionary, thinking that it contained some pious object as a keepsake, did not open it at the time, but fearing it might get lost on the journey, placed it carefully in his portmanteau, nor gave it another thought until he reached America. It was only then that finding the little box, he opened it, and to his great surprise and confusion, he found a valuable gold chain, with a slip of paper, on one side of which was written: *For a favour obtained from Mary Help of Christians*, and on the other: *For the second Salesian Bishop*. Perhaps God, revealing to Don Bosco the future of his beloved son, had allowed him to foresee his elevation to the Episcopate. So this good Father put aside for him this chain, destined by a benefactor's generosity for the Salesian priest who, after Mgr. Cagliero, should next be invested with the episcopal dignity.

Nor was this the only prediction of the event,

for as Fr. Lasagna himself acknowledged to his friend Canon Louis Calcagno of Casal Monferrato, another holy priest in America had assured him several years before, not as a compliment, but with firm conviction that one day he would be made Bishop.

Our Missionary was then forty-three years of age.

In order not to prolong unduly his absence from his field of labour, it was necessary to hasten the Consecration, which took place on the 12th March 1893, in the Salesian Church of the Sacred Heart of Jesus at Castro Pretorio in Rome. His Eminence Cardinal Lucido M. Parocchi, Vicar of His Holiness and Protector of our Society was the Consecrating Prelate; he was assisted at the altar by Mgr. Alexander Grossi, former Titular Bishop of Tripoli and then Archbishop of Nicopoli and Secretary of the Sacred Congregation of Indulgences and of the Holy Relics, and Mgr. John Cagliero, the first Salesian Bishop. Amongst those present we may mention a deputation from Montemagno, Mgr. Lasagna's home and the pilgrims from Uruguay, Paraguay and Brazil, assembled in Rome for the Holy Father's Episcopal Jubilee, who all had reserved seats in the Sanctuary. Nor was it fitting for Our Superior General to be absent; he accompanied the august ceremony with his most fervent prayers.

That very day Leo XIII granted an audience to the new Bishop, accompanied by Mgr. Cagliero, the Very Rev. Don Rua and other Salesians to the number of twelve. He was greatly consoled by the reports given to him about the work that was being accomplished, more especially as to the progress in the Missions of South America. Turning afterwards to the new Bishop, he added that he looked for equally consoling results in the Missions of Uruguay, Paraguay and Brazil. "You are young," continued the Pope, "and full of activity. For this reason we have chosen you as Bishop. Over there hard work is necessary; and I hope that besides the good you will do yourself, your zeal will serve as an example to the other Salesians to labour efficaciously in that portion of the Lord's vineyard." Lastly the Holy Father, in the election of Mgr. Lasagna, showed how much he had at heart the increase of the Missions under his direction, by not thinking it advisable to appoint him to any special See.

A brilliant and pleasing musical and literary entertainment completed the festivities of a day memorable in the annals of the Salesian Society. Music and verse combined to honour the names of

Leo XIII, the new Bishop and Our Superior General. This successful entertainment was the beginning of a long series of festivities which we cannot even enumerate and which, on the other hand, resemble each other so much that to describe one is to describe all. But our report would be incomplete if we did not speak of the visit paid by Mgr Lasagna to the College where a portion of his boy-hood was spent, and where was made known to him the path by which God intended to lead him to the dignity of the Episcopate. From Borgo San Martino he wrote to me that amongst so many and such elegant compositions read in his honour, nothing had pleased him so much as the simple reading of a page of the school register, in which, with the name of his professor and his schoolfellows, were recorded the results of one of his early examinations.

We must also give a glance at the splendid reception given to him at Montemagno, his birth-place. "It would be impossible," writes an eyewitness, "to describe the enthusiastic celebrations with which the inhabitants of Montemagno welcomed Mgr. Lasagna their fellow-citizen. Those who were present had never seen anything like it before. His contemporaries had not forgotten the promptitude and generosity with which the young Lasagna in 1870, on the occasion, of the military enrolment which occurred on a Friday, in order to avoid the risk of breaking the laws of the Church, had kindly invited them to an abstinence dinner, carefully prepared; therefore, rejoicing in their friend's elevation to the Episcopate, they wished to honour him by taking several carriages to meet him at the station of Altavilla, where he arrived at three o' clock in the afternoon, accompanied by the Canons Calcagno and Romagnolo from the Cathedral of Casal Monferrato. They there presented him with a handsome Missal, accompanied with an affectionate speech, after which they escorted him as far as Montemagno.

At the entrance of the village the mayor offered him, in the name of all the inhabitants, cordial welcome with enthusiastic congratulations on the high dignity which he had so well deserved; and the Bishop assured this worthy representative of his country that in thanking him he wished to thank all his fellow-citizens.

Other complimentary addresses followed, recited by a pupil of the schools; then, preceded by the band and an immense crowd, beneath a shower of flowers they went through the decorated streets. At a certain point on the way might be seen a house

decorated with flags and garlands. There Mgr Lasagna was born.

On entering the parish Church, the Provost, Fr. Thomas Carnera offered him, in the name of his contemporaries handsome presents, the richest of which was a precious mitre, placed on his head by the same Provost. In Pontifical vestments he entered the Church, thanked his compatriots, of whom the memory had remained ever engraven in his heart even in the distant countries of Uruguay and Brazil. The *Te Deum* having been solemnly chanted, he gave Benediction of the Most Holy Sacrament.

The following day, Feast of the Annunciation, he pontificated, and in the afternoon having preached on Our Lady, he gave the Papal Blessing, which in person he had asked and obtained from the Holy Father. In the evening the whole village was illuminated, the large square offering a wonderful spectacle. After the fireworks the applause and cheering were such that His Lordship had again to address his compatriots and thank them for their manifestations of joy and affection.

On Palm Sunday, after the Church services, a pleasant surprise awaited him. Invited to visit his home, he found the courtyard transformed into a large pavilion in which Cavaliere Dr. Rinetti spared no pains to give a worthy and honourable reception to one whom he regarded as a son, and whose brilliant career shed its lustre upon his native land. The Pious Society of the Salesians was represented at these celebrations by Fr. Joseph Lazzerio a member of the Superior Chapter and by several Superiors.

Mgr. Paul Maria Barone, Bishop of Casale, though absent in person, but present in heart and spirit, united himself with the joyful inhabitants of Montemagno, sending them a touching telegram. In addition to the Bishop's congratulations there was the Papal Blessing. But the moment of separation came all too soon. The Bishop was greatly moved, and the good people would have kept him a little longer in their midst; and with good reason, for never again would they see him here below.

(to be continued)



APPEAL

ON BEHALF OF THE SALESIAN INSTITUTE.

To all those who are kindly disposed towards poor orphans, to all those who have at heart the betterment of society by the education especially of abandoned or neglected youth, we appeal with confidence.

The Salesian Institute in Cape Town is a school of Arts and Trades, one of the four hundred and more Institutions of Don Bosco. It consists of schools of printing, cabinet-making, bookbinding, shoemaking and tailoring. Boys are accepted irrespective of creed, are trained in one of these trades, while at the same time they receive a good "book" education and are taught both vocal and instrumental music.

The houses in which the work is carried on at present are only rented and were never intended for educational purposes. So far there are seventy-two lads in the Institute, all healthy and happy, and this is all that we can at present accommodate. During the past year close on sixty applications had to be refused. This year the demands are pouring in daily, but the answer is always the same: "There is no room."

Our benefactors and all those acquainted with the work urge us to build a suitable institute to provide for about two hundred boys, where a model school of Arts and Trades may arise and the complete educational system of Don Bosco may be developed. There is every prospect of a valuable site being secured in one of the old Cemeteries in Somerset Road; so it is now necessary to start a building fund. Confident in the blessing of Divine Providence and the goodness of the cause we turn for help to both rich and poor of every denomination and nationality.

A Committee has been already formed for the purpose of collecting subscriptions. While we expect much from the wealthy, we are confident that the labouring classes, who have experienced many hardships in common with our boys, will not deny their mite. A small subscription every month, sixpence, a shilling or half a crown, will prove most effectual in aid of the new Institute.

We wish to promise our prayers to all those who come to our assistance and we feel certain that the Almighty will reward abundantly every one of our benefactors.

For the Salesians:

E. M. TOZZI, S.C., Superior.

Feb. 14th, 1905.

Salesian Institute,

49, Buitenkant Street, Cape Town.

I hereby recommend most herartily the foregoing appeal to all the well disposed throughout my own jurisdiction, and to the Superiors of the Missions who have sent, or are likely to send boys to the Salesian Institute from any part of South Africa.

✠ JOHN LEONARD,

St. Mary's, Cape Town.

Feb., 14th, 1905.

(Cablegram.)

To Superior, Salesian Institute, Cape Town. — Rome, 13th March, 1905.

Holy Father wishes development to praiseworthy work of Salesian Institute and blesses Superiors, Benefactors and Pupils.

Cardinal MERRY DEL VAL.

The Association of Salesian Co-operators

We wish to call the attention of the Readers of the *Salesian Bulletin* to the Association of Salesian Co-operators, and ask them to make the same widely known amongst their friends and acquaintances.

It is a most practical, efficacious and advantageous way of carrying out the wishes and exhortations of His Holiness Leo XIII, and notably those contained in the Encyclical *Graves de communi* on Christian Democracy.

This Association was, from its very beginning, warmly recommended by Pius IX who claimed to be inscribed as first Co-operator, and enriched it with the spiritual favours of the most privileged tertiaries.

His Holiness Leo XIII, on his elevation to the pontifical throne, claimed, like his Predecessor, to head the list of the Salesian Co-operators. He, moreover, said to Don Bosco: *Each time you address the Co-operators, tell them that I bless them from my heart; the scope of the Society is to prevent the loss and ruin of youth, and they must form but one heart and one soul in order to help to attain this end.*

Every good christian above sixteen years of age can become a Co-operator, enjoy the numerous spiritual favours, and share in the merit of the good works accomplished by the Salesian Congregation, the Daughters of Mary Help of Christians, and the Association of Co-operators throughout the whole world.

The membership does not entail any obligation of conscience whatsoever; hence not only all members of a family, but inmates of any institution or college, members of religious communities, confraternities, etc., can join it by means of their Superiors.

Each and all may become active Co-operators by promoting with their good example and according to their means and capacity the practice of Religion and works of charity in their respective places.

Each and all may co-operate in the numerous and manifold works of charity and public beneficence carried on in other parts by the following means:

PRAYER — by praying for the object and intentions of the Association.

ALMSGIVING — by contributing according to their means to the support and development of the many institutions of the Society for the education of destitute youth; also to the support and extension of the Missions among heathens, and on behalf of the lepers.

PROPAGANDA — by making the Association of Salesian Co-operators more widely known and increasing the number of its members; by bringing the works of the Society to the knowledge of well-disposed and charitable persons, by enlisting the sympathy of them and of all who have at heart the rescuing and christian education of youth and the good of civil society.

Any persons desiring to become Members of this Association are respectfully solicited to send their name and address to the *Very Rev. Michael Rua, Superior General, Salesian Oratory, Turin, Italy*, who will be most happy to enrol them and forward their Diploma of Admission, as well as the *Salesian Bulletin* every month.