

No. 23 - NOVEMBER - 1907

♣ Vol. V. ♣

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

Sancti d. d. x. m. =



DA MIHI

ANIMAS CAETERA TOLLE

CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS

FOUNDED IN FAVOUR OF

THE ORATORY OF THE SACRED HEART

AT THE CASTRO PRETORIO IN ROME

TO WHICH IS ATTACHED THE CELEBRATION OF

SIX MASSES DAILY IN PERPETUITY

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

ADVANTAGES.

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



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

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

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

The Salesian Bulletin

Organ of the Association of Salesian Co-operators

"Oratorio Salesiano" Turin, Italy.

CONTENTS.—		page	page
The Departed Associates	505	Indulgences	522
Considerations	506	Salesian Notes and News.	523
Appeal From Our Rector Major Don Michael Rua to the Salesian Co-operators	509	Devotion to Our Lady Help of Christians	525
The Apostle amongst his companions	511	Graces and Favours	525
News from the Missions	516	The Story of the Oratory: Chap. LVII	527
		Obituary.	528

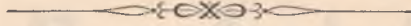
The Departed Associates.



The bond of union existing between members of an association provides, among many advantages, that of participation in the merit of good works and other spiritual treasures belonging to the association as a body. This advantage is particularly valuable in the month of November, for deceased associates, though departed, are not therefore excluded from participation, but should be among the chief gainers, since the indulgences which are open to the members, and they are many, are all applicable to the Holy Souls in Purgatory. The Co-operators, by forming the intention in their morning prayers, can be of great assistance to their departed friends and relatives, and to the other members of the association.

During this month the Co-operators are accordingly recommended to pray for their deceased associates, for whom prayers are constantly being asked, and to whom this act of charity is due in recognition of membership.

CONSIDERATIONS



ANY thoughts suggest themselves as consequences of the announcement in last month's issue. The reception of the news, by our Rector Major, officially informing him of the introduction of our Holy Founder's cause, is considered by him as the most important and most consoling occurrence during his term of office, which during its nineteen years has witnessed many events, both remarkable and important from our point of view.

From last month's issue Co-operators may fully inform themselves of the decree, concerning the decision of the Sacred Congregation, and they have in it the grounds on which the decision was based. One point, however, that was briefly noticed in our last, is worthy of some further consideration, and that is, the different light in which the Salesian Co-operators may now regard their Association and the work in which they are to some extent engaged. During Don Bosco's life-time, his efforts on behalf of the young, and the organisation set on foot by him for the perpetuation of his work were regarded as little short of wonderful, and few pronounced it otherwise than providential. The opportuneness of his mission, and its obvious success drew many admirers and helpers, and others, though only knowing of his work from afar, such as the great majority of those to whom this periodical is sent, were anxious to co-operate in this work of

charity. With others, the proofs of the direction of God and of the assistance of Our Lady Help of Christians, which abound in Don Bosco's life, formed a strong motive for co-operation; for if these works proclaimed Don Bosco as a man of God, as they assuredly did, it followed that co-operation with him was co-operation with God, and innumerable proofs of daily occurrence confirmed this opinion. But there was one thing wanting to give completeness to their confidence. The Church had given no decision on the life of the author of all these works. Individual members of the Hierarchy and even of the Papacy had expressed their opinion of his sanctity and of the supernatural character of his mission, but it was reserved for the present year to see the successful termination of the first stage in the process of his canonization.

The name of Don Bosco, as the founder of an association, or even of a religious congregation, carries with it only the weight of his own personal achievements, and that to a greater or less extent, according to the knowledge one may have of his life and character. But an institution having for its founder, one entitled the Venerable Don Bosco, at once assumes from the very name an importance and authority in the consideration of the Catholic world. Not that such an institution previously lacked official recognition, for we doubt if any Third Order has more solemn sanction, or has been enriched with

greater spiritual privileges than that of the Salesian Co-operators; but the recognition of the position of its founder among the heroes of the Church is in itself a sufficient guarantee for its members.

To make assurance doubly sure some readers may be interested in the statements of a few authorities. On Jan. 7th 1860, Pope Pius IX wrote to Don Bosco:

“Continue, beloved son, in that course which, for the glory of God and the good of the Church, you have begun; keep steadfast under the heavy tribulations which the future may have in store for you, and bear with generosity the sufferings of this period” (1). His Successor in the Apostolic See appears to have formed a similar opinion, and he thus expresses it: “There can be no doubt that whoever personally or otherwise assists the labours of the Salesian Family, merits well of religion and of society” (2). The present Holy Father has continually given assurances of his being entirely of one mind in this regard with his two revered predecessors. Writing to our Rector Major on the 17th August 1904, Pius X said: “We trust that by the favour of God, both in the towns and in the country places, the spirit of the Founder of the Salesians may flourish and his love be cultivated.”

To be even more up to date, a well-known writer in the *Corriere d'Italia* of the 12th of August last, in the course of a very able and accurate review of Don Bosco's work and character, says: “Here you have the



His Holiness Pope Pius X.

work which overcame every prejudice and suspicion, which succeeded in drawing all hearts to Don Bosco, from Tommaseo and Rosmini to Victor Hugo, from Victor Emanuel to Pius IX and Leo XIII, from Urban Ratazzi to Camillus Cavour and Crispi. The Church, which last July decreed the introduction

(1) Letter to Don Bosco, 7. 1. 1860.

(2) Leo XIII to Cardinal Svampa, 2. 4. 1895.

of the cause of his beatification will judge the saint: history has judged the man, and has passed its sentence upon him as one of the greatest and most complete manifestations of the highest type of humanity."

But none indeed could have a truer appreciation of his character than those who lived by his side, and pre-eminently our Rector Major. No wonder that he experienced a secret joy when the authoritative voice of the Supreme Pontiffs repeated the prophetic words of his master. Turn back to his last year's letter to the Co-operators. There he says: "You will remember, for example, how the Supreme Pontiff, gloriously reigning, in his design to restore the beauty and decorum of sacred music, and above all to reconstitute Gregorian Chant in its former place of honour, published his *motu proprio* dealing with the subject. Now many, even yet, of Don Bosco's sons will readily call to mind his constant preference for Gregorian Chant, and whilst elsewhere it was almost a by-word at the time, he established a class for it at the Oratory." Further on he says: "Don Bosco's first and foremost recommendation, and one on which he nevertired of insisting on, was the teaching of christian doctrine... It is now a matter of common knowledge that the Supreme Pontiff, in his admirable encyclical on religious instruction, makes ignorance of christian doctrine responsible *for the modern lassitude and well nigh insensibility of soul, and other grave evils.*" And in going on then to other points which he brings forward to show Don Bosco's

peculiar knowledge of the needs of the time, and the fitness of certain reforms, he would possibly have added a word about the latest pronouncement on modernism had it been then issued. For Don Bosco was, if anything, the champion of the Church's teaching authority, and he himself performed no inconsiderable work with the pen against the insidious doctrines of innovators and sectarians.

All this, no doubt, was true before, but its value is doubled now that we see in him, who founded the association one recognised by the church as among its champions, and one who realised the ideal in his own life, and did much towards its attainment in others.

If his recommendations to the Co-operators had authority before, they have gained more now, and members should endeavour both to know his life and work better and to interest themselves further in the fulfilment of his mission. The Venerable Don Bosco's name is now fairly world-wide, and information concerning him has appeared in books and periodicals without number. A well-known compendium of his life and work has been for several years in circulation, and another has lately been published. Any one of these will provide the outline of our Founder's work and times, until the occasion presents itself for a more detailed history. Meantime the Co-operators must not rest satisfied with what has been accomplished, but by fidelity to their constitutions should make their share in his reward doubly generous and doubly sure.



Appeal from our Rector Major

Don MICHAEL RUA
to The Salesian Co-operators.

Turin, Sept. 18th, 1907.

Dear Co-operators,



No one can imagine with what feelings of pleasure I write to you on this occasion, the opening of the Jubilee Year of Our Holy Father, who, having been ordained on the 18th September 1858 in the Cathedral of Castelfranco Veneto, celebrated his First Mass on the following day in the parish church of Riese, his native place.

Every return of that memorable day must have aroused the tenderest remembrances in the heart of that eminent priest, whom God had appointed to ascend one by one all the grades of the Ecclesiastical Hierarchy; but certainly no anniversary could be so solemn or memorable as the present, which inaugurates his sacerdotal jubilee.

Dear Co-operators, — the Catholic world is preparing to celebrate this happy recurrence with solemn manifestations of faith and loyalty, in which I desire the whole Salesian Family to take an active part.

What form are we to give to this homage, which, with the filial devotion of subjects, and following our Venerable Founder's wishes, we are to present to the Successor of St. Peter, the Vicar of Jesus Christ?

In the first place—as the Central Committee inculcates—if the Catholic action during this jubilee year is to bear great results, it is necessary to implore the favour of Heaven.

“All should combine in prayer for the Holy Father, for his exaltation and preservation in health, for the accomplishment of the works so prudently initiated by him, and recommended with undaunted zeal for the glory of God, the welfare of the Catholic Church, for the salvation of peoples and States, as well as for the conversion of the enemies of the Christian Name, who just at the present time are so boldly and impiously striving to insult and destroy it, and who conspire with diabolical hatred to prepare for fresh assaults and snares.

For all these intentions then, let the Co-operators join in combined and fervent prayer.

In the second place, I would desire to have united with these prayers some worthy act of homage.

It is already known to you, that in the quarter of the City of Rome known as the *Testaccian* quarter, the Salesian Society, by the command of the Holy Father, has undertaken the erection of a spacious church dedicated to Our Lady, to serve for the parish church of the numerous population in that industrial district. Thanks to the generous offerings made by the Nobili Oblati di Tor de' Specchi, to whom, by pontifical gift the demolished church of Our Lady in the Roman Forum belonged, the construction was rapidly pushed forward and has reached the cornice. The means then being exhausted, and as I was unwilling to stop the progress of the work, I managed to gather together and send to Rome a sum of £ 2000. But this was soon spent, so that I am now constrained to appeal to the generosity of all the Co-operators, for I am anxious that the building should be completed as soon as possible, so that at the close of the Jubilee Year I may be able to present myself to the Holy Father and say:

“Most Holy Father! the Church of Our Lady is completed and opened for divine worship. It is the Homage and the Souvenir of the Salesians and their Co-operators to commemorate your Jubilee.”

You will agree that the idea is a happy one, the more so, as the ground on which the new Church is built being already the property of the Apostolic Palace, all those who contribute to its completion, will have co-operated towards a worthy gift to the Sovereign Pontiff since the Church will become the property of the Holy See.

However, in order to obtain this, it is necessary to finish at once the mural parts of the building, which is still without the arches, roof, paving, and bell-tower, and will then need the decoration of the façade, the altars, bells, organ, benches, the railings for the outside, as well as for the separation of the chapels, and all the sacred vestments.

The project is of such a nature that it cannot fail to recommend itself to you, so that I am sure my proposal will meet with your co-operation. Offerings may also be sent to: **The Rector, Institute of the Sacred Heart, Via Porta S. Lorenzo, n. 42, Roma.**

With this confidence, I assure you of a special blessing from the Holy Father, and remain with deepest gratitude

Your most obedient servant

Don Michele Rua.

THE APOSTLE AMONGST HIS COMPANIONS.

Recollections of the childhood and youth of John Bosco⁽¹⁾

At Chieri also... he continued for the benefit of the children the apostolate which he began at Murialdo and Castelnuovo. (From the above mentioned Decree).

First experiments at the "Becchi."

The *Becchi* are a few houses about half way between Capriglio and Castelnuovo belonging to the district of Murialdo, a detachment of Castelnuovo d'Asti, and about three miles from its parent town. In one of these houses John Bosco was born.

The little shepherd-boy was about ten years old. Four or five other children took their flocks to pasture in the neighbourhood of his field. Giddy and careless, they often left their beasts unguarded, running hither and thither, climbing trees, or amusing themselves with various games. During work-time John never took any share in their games, but remained apart occupied in praying or reading. Many times they invited him to join them, but he invariably refused. On one occasion they went so far as to ill-treat him for his refusal, but without any result. John, although his strength was above the average, did not retaliate, and his meekness finally disarmed those thoughtless boys who, from that moment, became his friends.

When he left off praying or reading they came to him and he, treating them with the greatest gentleness and charming them with his interest in conversation, came to exercise a certain authority over them. He repeated to them what he had learnt in Catechetical instructions and sermons, and thus he taught them their religion and did much towards their moral and intellectual advantage.

Sometimes he would start them on a hymn and then for a change would relate some pleasant story; another time he would teach them their morning and night prayers.

At home he took great pleasure in arranging little altars with pictures of the Blessed Virgin,

adorning them with green branches and field flowers, and bringing other children to see them.

He kept up these pious schemes in order to keep the boys safe from evil companions; and this he did at the suggestion of his mother. At home and in the fields, before and after his stories or catechisms, he required all his little friends to make the sign of the Cross. It is worthy of remark that girls never took any part in his amusements.

It is universally admitted in that part of the country that John Bosco on account of his piety was an object of respectful admiration from his earliest years.

His first Festive Oratory.

In going to market with his mother, John had made the acquaintance of several youths in the different villages, many others were brought in contact with him when he began to attend Catechism in the parish church. All were drawn to him, as by a magnet, from the neighbouring districts. That which attracted the children to little John and delighted them beyond measure were the tales and stories he told them, and from which he knew how to draw a suitable moral. Scarcely did his companions catch sight of him than they ran at once to ask for his next story, though he was only just beginning to understand what he read. Sometimes the children were joined by their elders, so that it often happened in going to or coming from Castelnuovo, now in one field, now in another. John would find himself surrounded by a hundred persons assembled to hear him, who although he had the advantage of an excellent memory had as yet no acquired knowledge, but was nevertheless regarded as a teacher of others. He himself at this point in his "Reminiscences" remarks: *In regno coccorum monoculus rex!* (Amongst the blind he who has even one eye is privileged).

In the long winter evenings all were anxious to have him in the large room where even several families met together, to listen to one of his tales. But in the fine weather especially in the afternoon on Feast days many from the neighbourhood and even from a distance came to hear him. These were not only the boys, but grown men and some of them grey-haired.

(1) These interesting notes have been taken from various chapters of the 1st volume of the *Biographical Memoirs of Don John Bosco, priest*, diligently collected by our confrere Fr. John Baptist Lemoyne, for the exclusive use of our Salesian Houses. In return therefore for this privilege we ask from the reader a devout prayer for the venerable author, that God may be pleased to give him length of life and health sufficient to bring his important work to a successful termination.

Then things assumed a more serious aspect. John entertained all with tricks which he had learned from conjurers at the fairs.

At the *Becchi* there was a field, in which were several trees, and amongst these a pear-tree. To this John fastened a rope, attaching the end to another tree at some distance from the first; then he placed ready a small table with a sack and other apparatus for conjuring tricks, and spread a carpet on the ground for jumping. When everything was ready, and all were anxiously looking forward to some novel entertainment, John asked them to say with him a third part of the Rosary, then he made them sing a hymn and when this was ended he jumped on the chair and: — "Listen," he said, to the sermon preached this morning by the Priest at Murialdo. — And every one had to listen. Then he repeated what he remembered of the sermon, or else he related incidents or examples which he had heard or read.

The sermon ended, a short prayer was said and the amusements began.

The orator then became a professional conjuror. Somersaults and walking on his hands came first; then putting on the wallet, he would swallow coins and take them again from the nose of one or the other; then he would multiply balls, eggs, change water into wine, kill a cock and bring it to life, making it crow more loudly than before; such were the usual diversions. He would walk the tight rope as if it were a solid path; he jumped, he danced, he hung on now by one foot, now by both; sometimes with both hands, sometimes with one.

Occasionally when all were gazing open-mouthed in expectation of some new or strange sleight of hand, all at once John would suspend the games, and make them sing the Litany or say the Rosary, if it had not been said at the beginning.

After several hours of this kind of amusement towards evening when the little conjurer was very tired, the diversion ended, a short prayer was said and every one retired to attend to his own affairs. From these meetings were excluded all who had used bad language, or who had refused to take part in the previous exercises of piety.

"You might there ask me," observes the Venerable Don Bosco in his *Reminiscences*. — "Was my mother satisfied that I should lead such a dissipated life and spend my time in imitating a conjurer? I must tell you that my mother was very good to me; my confidence in her was unbounded and without her consent I would never have stirred a foot. She knew all, watched all, and let me do as I liked. Even when something was wanting she would willingly procure it for

me. My own companions and the spectators in general gave me with pleasure whatever was necessary for these coveted entertainments."

John greatly enjoyed these Sunday meetings; his plan of living always amongst boys, gathering them together, teaching them the catechism, had been in his mind ever since he was about five years old. This was his greatest desire, this seemed to him the one thing he had to do in this world.

In 1825, therefore, John began this kind of Festive Oratory, doing his best according to his age and his knowledge and he continued it for many years, his words becoming more fruitful in proportion as he advanced in his religious studies. For this end he took great pains to glean from catechisms, sermons, and spiritual reading, edifying anecdotes, to promote in his hearers the love of virtue.

But it was not only by his tales, his games and his pleasant manners that he drew to himself the hearts of so many youths. From his countenance shone forth the purity of his soul, as it continued to shine forth until the end of his life. To meet him, to be near him produced a joy, a peace, a delight, a desire for better things, such as could not spring from a merely human affection. This has been experienced by thousands of children, this is attested by thousands of his Co-operators. who, having made his acquaintance, could not tear themselves away from him and could never forget the fascination of his wonderful attractiveness.

At Moglia and at Moncucco.

It was the month of February in 1828. John was leaving his home with a parcel under his arm containing his linen, and some pious books given him by the Chaplain, Fr. Calosso. The cold wind, the ground covered with snow added to the sadness of his thoughts.

From his home he could hope for nothing on account of the obstinacy of his half-brother, who had forbidden Margaret, his mother, to spend anything upon him. He had to go in search of work so as to earn his bread by the sweat of his brow, without having any longer the comfort of being near his mother whom he loved passionately. At Moriondo he had unsuccessfully sought employment from a family of his acquaintance: unsuccessful also were his enquiries at the farm of Moglia, when bursting into tears he moved the owners to pity so that they engaged him.

From the beginning he gave great edification to all by his irreproachable conduct. On all feast days he went to the first Mass at the parish Church of Moncucco where also he went to Confession and received Holy Communion.

In those days frequent and weekly Communion was not the usual custom, besides, to go from the farm of Moglia to Moncucco he had to take an hour's walk through difficult paths.

At Moglia, it is not necessary to state, he continued the same way of life which he began at *Becchi*. By his pleasant manners and his games he began to attract the poor children of the village, who soon became very friendly. In the winter, when field work was suspended, on rainy days, on all Sundays and festivals, he gathered them all together in the evening. They mounted to the hayloft, and arranging them in a semi-circle, John seated himself on a loftier heap of hay and taught them the Catechism or repeated what he had heard from the pulpit of the parish church, adding some pious story, or teaching them how to say the Rosary, the Litany of Our Lady or to sing hymns; in fine he taught his companions all that he knew himself. This he did in 1828 and still more in 1829.

The more he grew in age the better he understood the need of taking care of children, and the desire to devote himself to this work became ever more ardent. Having to go every Sunday to the parish Church of Moncucco, it was not long before he had gathered round him all the youths, not only from the country parts, but also those who were going to school. The parish priest and Fr. Cottino, a most learned and zealous man, from his first meeting with John had recognized in him the marks of a sincere and special devotion; he knew the excellent spirit with which he was animated and the good he could do to the boys by means of recreation and instructions; therefore not only did he uphold him to the best of his ability, but when the little shepherd had to go elsewhere, he himself continued for many years those first meetings begun by him and later on changed into a real Festive Oratory.

Meanwhile John, having begged many times to have the schoolroom at his disposal on Sundays, at last succeeded in obtaining his request. Here therefore, on festival days presided over by a poor little country boy, the lads of the neighbourhood were gathered together and the proceedings began with the reading of some pious book. But this was not all. After High Mass all the boys remained in the Church and made devoutly the Way of the Cross, singing the versicles and the *Stabat Mater*. The parish priest was moved even to tears in beholding piety thus renewed amongst the chosen portion of his flock. The adults, even, were attracted to the Church by the novelty of the thing and the good example bore fruits. John spent the whole day on the festivals in Moncucco and

in the evening surrounded by the boys of his village he returned to his master's house singing merrily along the road.

At Castelnuovo.

The death of Fr. Calosso on the 21st November 1830, whilst it interrupted John's studies at their commencement, on the other hand made his reception more difficult at the schools of Castelnuovo, where the classes had begun after the Feast of all Saints. Margaret however overcame this difficulty and towards Christmas John, at the age of fifteen, began to attend the public school of his village which together with elementary classes had also a class for Latin. At first he went in the morning and again in the afternoon from home to school and vice versa, walking in all about twelve miles a day; afterwards he began to stop at Castelnuovo for the day; and finally he was placed as a boarder with a good man who kept a tailor's shop, named Roberto. His mother accompanied him to Castelnuovo herself and, in parting with him, gave him this valuable advice:

— "Be devout to Our Lady!"

The first difficulties being overcome, by his exemplary conduct he soon gained the good will of the teacher and he had soon every facility for selecting his friends who loved and obeyed him like those of Murialdo and Moncucco, and who, without perceiving it, were forming their characters on the model of their pious companion, who sought in every way to gain their hearts and make his salutary counsels acceptable to them. Every time he went home for a holiday he would bring back some fruit to distribute amongst them, and they greatly appreciated his generosity; he would then take the opportunity to speak to them of religion and fervently recommend devotion to the Blessed Virgin.

At Chieri.

John had overcome the more difficult trials which Divine Providence had intended for him, before placing him in a position to pursue the path of his vocation. In changing his abode frequently at Murialdo at Castelnuovo, he had an opportunity of learning the inclinations, the defects and the ways of boys, both in retired places and hamlets, in small or larger villages; and finally he passed through the school at Chieri where numbers of youthful scholars and artisans afforded him an opportunity for accurate observation and gave him a better acquaintance with the field of his future labours.

It was the year 1831. Of this period we read in his memoirs.

"In the first four classes I had to learn at my

own cost the method of dealing with my companions. In my mind I had divided them into three categories: good, indifferent, and bad. These last I was firmly resolved to avoid always, as soon as detected; the indifferent I would treat with courtesy as occasion required; with the good I would make friends, but I would be on terms of intimacy only with the best, when I met any such. This was my firm resolution. However, as in the beginning I knew no one in this town I made a rule to be intimate with none, and carefully to avoid dangerous occasions however remote. Nevertheless I had not a few combats with those that I knew were not what they ought to be. Some wished to take me to a theatre; others to join their games of gambling, others to swim with them, or to steal fruit from gardens or in the country. One was so barefaced as to advise me to steal a valuable object from the mistress of the house where I stayed, so as to enjoy ourselves with the money. I freed myself from the influence of these rogues by carefully avoiding their company as soon as I found them out."

Meanwhile, his companions who tried to involve him in their scrapes, finding themselves defeated, did not fail to vent their wrath by rude and provoking conduct; but to this John paid no attention, continuing, on the contrary, to treat them with his usual kindness. His affability inspired confidence in those who were usually the most careless in their school work, and they often went to him for help in their lessons. The teacher however would not allow this to continue and strictly forbade it being done. Then John confined himself to giving general direction and help without dealing directly with the lessons set by the teacher. By this means he gave pleasure to all and gained their good will, esteem and affection.

Then they began to join him at recreation, later on to listen to his stories, or his directions about school exercises; finally they were drawn to him without any pretext, like his companions of Murialdo and of Castelnovo. In order to give a name to these meetings they were usually called the *Society of Mirth* (*Società dell'Allegria*) a very appropriate designation as each one was required to seek out those books or to introduce such conversations and pastimes as would contribute to the general amusement; on the other hand everything which might cause sadness and especially anything contrary to the law of God was strictly prohibited. Whichever had blasphemed or taken the name of God in vain, or carried on bad conversations, was immediately excluded from the Society, as one unworthy. John found himself at the head of this large

company. By common consent the two following articles were made the basis of their union.

1. Every member must avoid any conversation, any act unworthy of a good Christian.

2. All were to be diligent in the performance of their school tasks and of their religious duties.

John, always zealous for his own spiritual progress and that of his companions, encouraged them in the frequentation of the Church services and the reception of the Holy Sacraments on festival days, and by his affable manners he succeeded in attracting to the Church those even who were not yet members.

On Sundays, after fulfilling all his religious duties, in order to withdraw the boys from idleness and undesirable company, he prepared for them suitable diversions and amused them with conjuring tricks, of which they were never tired, and which he had taken great pains to learn for their benefit. Frequently also he would take them for a walk, usually outside the town; they would go to the woods of Superga to gather mushrooms and there they would spend the whole day.

To the boys of the town also he extended his solicitude. On feast days he would go through the squares and streets in search of them so as to bring them by one of his schemes to attend Catechism; and many a time he was the life and soul of their games.

Thus did John Bosco spend his school days at Chieri.

Again at Murialdo.

At the close of the scholastic year 1831-32 his friends at Murialdo who had never forgotten but always kept up their intercourse with him learning that John was returning home for the Autumn holidays went out some distance from the village to meet and accompany him to his mother's house. This scene was repeated every year and with quite a display of rejoicing. Amongst these boys also the *Society of Mirth* was established, these being admitted who during the year had distinguished themselves by their good conduct, whilst those who had behaved badly, especially if they had blasphemed or joined in bad conversations were erased from the list of members in the following Autumn.

So also at the end of the scholastic year 1832-1833, during the holidays he assembled the little boys of his village to teach them the Catechism, and also reading and writing, asking only in return that they should go to the Sacraments once a month. Such were, one may say, the beginnings of those Sunday and evening schools for the poor children of the working classes, which later on he opened in the Oratory of Turin.

As for the holidays of the scholastic year 1834-35, during which he received the clerical habit before entering the Archbishop's Seminary of Chieri we read concerning them in his *Memoirs*:

"Having gone home for the holidays I ceased to play the conjurer, and gave myself to the reading of good books which, I must acknowledge to my shame, I had hitherto neglected. But I continued my work for boys, entertaining them with stories, with amusements, with the singing of hymns; having observed besides that many

those who had failed to understand the class lessons, but which was also a league for the observance of the rules of the Seminary and for the exact fulfilment of their own religious exercises and their scholastic duties.

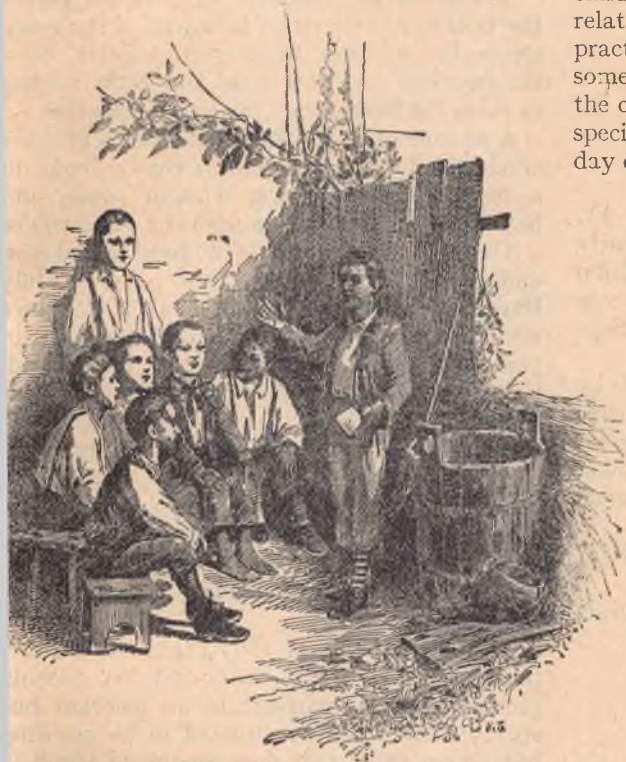
Every Thursday, numbers of the extern pupils, many of whom had been his school fellows hastened to visit him. One of his fellow seminarists says: "We became quite accustomed to hear the porter call out at the usual hour; — "Bosco of Castelnuovo!" — He went down conversed with the boys who surrounded him like children round their father, treated of matters relating to their classes, their studies, their practices of devotion, never omitted giving them some good advice and generally took them to the chapel to say a short prayer, showing to all a special affection; and with some, who called every day during the recreation after dinner he went over their lessons."

The same Fr. Giacomelli states: "During the recreations he either read or studied, or conversed with his companions whilst walking always relating something edifying; or else he went to the Church to visit the Blessed Sacrament. During the five years I was his companion at the seminary he never failed in the resolution he had made, each day to relate an example taken from ecclesiastical history, from the Lives of the Saints or from the Glories of Mary"

Thus was John Bosco prepared for his mission. Almighty God did not fail to assist him in many ways which were clear to everyone; but it is also certain that to John Bosco — as appears from the part of the *Memoirs* concerning his youth — was given a very special aptitude and attraction for work amongst boys.

It would also seem — from the facts narrated above — that the Founder of the Festive Oratories, in meeting Bartolomeo Garelli in the morning of December 8th 1841 in the Church of S. Francis of Assisi, received only a final call to adopt the course he had yearned after so long, and for which from his earliest years he had proved himself so thoroughly competent.

Don Bosco we may venture to say was born with his thoughts fixed on boys; and was ever occupied in seeking their welfare. "That apostolate," according to the decree for the introduction of his Cause — "which he began at Murialdo and at Castelnuovo, he continued also at Chieri... and after his ordination, he continued it at Turin, and from Turin he extended it to many parts of the world during the whole of his life!



Don Bosco an Apostle amongst his companions.

were growing up very ignorant of the truths of faith I took pains to teach them their daily prayers, the method of preparing for the reception of the Holy Sacraments and the other things most necessary for their state of life. This was a kind of *Oratory*, frequented by about fifty children who seemed to respect and obey me as if I were their father.

At the Seminary of Chieri.

As far as was compatible with the observance of the rule, John Bosco even as a seminarist kept up his interest in the boys. His first concern was for his own companions of the seminary, amongst whom he founded a scholastic society, attended not only to smooth the difficulties of



NEWS FROM

the MISSIONS

Northern Patagonia

An eight months' Mission.

We have heard that our confrère Fr. Pestarino returned to Viedma early in May, from an apostolic expedition lasting eight months. He started for the scene of his labours at the beginning of last September.

Very numerous were the places visited by him in the districts of *Viedma, S. Antonio, Sierra Grande, Valtcheta, El Cuy, Conesa, and various other districts*, and travelling some 2,460 miles.

By the help of God the fruits of this journey were very considerable, namely:

- 84 Baptisms of natives from seven to eight years of age;
- 238 Baptisms of natives less than seven years old;
- 10 Baptisms of white settlers;
- Total Baptisms 425.
- 450 Confirmations;
- 25 First Communions;
- 432 other Communions;
- 47 Marriages of natives and 12 of whites.

The necessary details concerning the Baptisms, and Confirmations administered, and of the Marriages celebrated were entered in the parochial registers of Viedma.

We have received no further details.

FRANCESCA ÑANCUHÚE.

We publish here one of those touching episodes which, thanks be to God, abound in the Records of our Missions in Patagonia. The good Francesca is still living, a happy wife and mother. How true it is that the Lord is good to those who seek Him and that his holy love is the source of all graces and blessing!

As the Argentine population advanced, spreading itself over the valleys of the *Rio Negro*,

of the *Neuquen* and of the *Chubut*, the Indians either perished fighting, or took to flight, concealing themselves in the dense woods of the *Cordilleras*, or retiring to the solitary deserts of the South.

Meanwhile the Salesian Missionaries visited the banks of these rivers in search of those unfortunate creatures, to instruct, baptize, bless the marriages and by little and little impart to them the benefits of Christian civilization.

A number of these families had taken up their abode on the slopes of the *Sierra Colorada*, in a spot almost unknown, without roads, and having no communication with the other tribes.

The father and mother of Francesca had seen and heard the Missionaries and received Holy Baptism, and they repeated to their daughter what they remembered of God, of the soul, of paradise for the good, and hell for the wicked.

Meanwhile the daughter grew up a pure and simple girl and loving her parents, but at the same time with an ever increasing desire to see the Missionaries, to hear them preach, to be instructed and receive Holy Baptism.

—“Once I am a Christian, she said, I shall no longer fear the *gualicho* (the devil) and when I die, I shall go to God and see the glory of heaven.”

At the beginning of 1899 Francesca had attained her eighteenth year, and her parent promised her in marriage to an ignorant but sturdy Chilian. She consented to be his wife but on condition that they should go together in search of the Missionaries, and that she should become a Christian, so that they might be able to be duly joined in marriage like her parents. So, towards the end of November 1900 she arrived at Viedma in search of the Missionaries together with several lean and starving horses. Francesca Mancuhúe was clad in the simple garments of the Indian women, and had as well a silver necklace. Lorenzo Colihuinca wore the *poncha* (long cloak), a large hat and the long boots of the *gauchos*, with the unfailing cow-hide in hand.

Having exchanged a few words with some persons they met in the vicinity of the capital the wife directed her steps towards the School of the Daughters of Mary Help of Christians, and her husband went in search of the parish priest Sister Teresa, whose office it was to extend

maternal welcome to the poor of the neighbourhood, and in particular to the Indians from the country districts, received the Indian girl with the greatest kindness, saying:

—What is your name?... What can I do for you?...

—My name is Francesca, she replied in a dialect half Indian and half Spanish; come to make myself a Christian and have my marriage blessed. My father and mother Christians, I pagan... no! no ... My mother always tell me... I be always unhappy, suffer much, if not make myself Christian and get marriage blessed...

—But where do you come from? rejoined the Sister.

—Ah! from far, from very far!... Have walked great way... Have walked fourteen days with the beasts; then stopped eight days because a worn out horse died, poor thing!... No food, no water, suffered much... and walk, walk... and only arrive now.

—And what is the name of the place you come from?"

—Not able to say in Spanish. I live there.... there.... far off in the *Sierra Colorado!* But, listen Sister, must do everything today. my husband starts tomorrow morning, here no food for horses or place to keep them.

—It will be very difficult to do everything in such a short time. To receive the Sacraments, it is necessary, my child, to be prepared, and this cannot be done in one day.

—Ah!... I not know what are the Sacraments; my only wish, to be Christian, to drive away the *gualicho*.... and dying go to God in glory.

—Oh, yes, do not fear: it will be all right. But after all the sacrifices you have made to come so far, I am sure you will do all you can to remain at least a week, so as to prepare yourself to do everything as well as you can. See, Francesca, this is what you must do: go to your husband and tell him he must speak to the Parish Priest and explain the difficulty he has about the horses. Listen to me, if you are really seeking God and wish that God should take you for his child, you must be humble and obedient and place yourself in the hands of the priest, who is God's Minister, for in His Name he dispenses to us the grace of the Sacraments.

—What did you say? the *priest!*.... Not understand...

—I mean the Missionary!...

—Ah! good, the Missionary!.... Yes, yes, goodbye!

And she was conducted to the Missionary.

The Missionary did not find it very easy to persuade the husband to remain, thus there was a risk of all the good dispositions ending in

nothing. It would seem that the devil, especially on this occasion, had assembled all his forces to prevent the happiness of two souls, who, in such a straightforward manner, especially the wife, were seeking God.

But towards evening Francesca at last returned to the Sisters' house, and had scarcely caught sight of Sister Teresa, when in great joy, she exclaimed:

—Sister, God wills to me much good; my husband stops a week, the horses gone to rest in the Missionaries' *fazenda* and I come here! Ah, Sister, you teach everything to me, then the Father make me a Christian, make me a child of God... Ah, good, good! and she began to weep for joy.

In these Mission stations where one feels so keenly the lack of faith and indifference towards religion, the attitude of the neophyte made a deep impression on the Sister, who scarcely able to conceal her emotion, replied affectionately to the Indian girl:

—But you are happy, you should not weep! Tell me, Francesca, is your husband a Christian?

—Yes... Christian, Chilian! He know everything... and teach me nothing!... My husband very bad... very had!....

—Why be troubled? If you are not happy, there is still time to change.... It depends on you.

—My father, my mother say always.... God will not have Christians change husbands.... My husband bad... because I not Christian.... But for many years I wanted to be Christian... and could not!....

—How was that?

—Because the Missionary not come!...

—Indeed?... does the Missionary never visit your neighbourhood?

—Not yet, Sister!... And many natives wishing to be Christians and not able.... Since I was quite little I always prayed (and she raised her hands to heaven): Good God, send the Missionary quickly!... But he not come.

—Still, God has heard your prayer, preserving you in health and arranging that you should come to the central house of the Mission, after a journey of more than a hundred leagues. You might have died!... An accident might have happened during the journey! But no! here you are... Thank God for this... But it is now late: I shall expect you tomorrow morning and you will then come twice a day. Are you satisfied?

—How should I not be?... Oh! thanks, thanks!

*
* *

Francesca Nancuhùè was faithful in coming regularly at the appointed times. Still, owing to

the great difficulty of the language and the limited time, the Sister had to be satisfied with teaching her, by dint of many repetitions, only the most necessary things: the Sign of the Cross, the principal mysteries of our Holy Religion, the *Pater Noster*, the *Ave Maria*, something of the Sacraments.

The Sister, wishing to show Francesca some pious images, took her to the Convent Chapel.

The Indian girl, at first, was lost in admiration, beholding the pillars and arches, the pictures, the marble altar, the Tabernacle, the candlesticks, the throne for the Exposition of the Blessed Sacrament, the Statue of Our Lady surrounded by Angels and Saints; then, filled with wonder, she exclaimed:

—Oh, the beautiful Lady!... how many people!... what all this?....

—That is the Holy Virgin, Help of Christians!....

—Ah!... and the baby in her arms?

—Jesus Christ, the infant God, when He was a little child.

—And that lady is his Mother.

—Yes, the mother of Jesus, as we say in the Creed.... that Jesus Christ, the Son of God, was born of the Virgin Mary.

—Ah! Son of God!... And I... when made a Christian, I also child of God... therefore my brother!

—Yes, Francesca, Jesus is our brother, therefore we must always be very good, so as to keep Him ever in our mind and heart,... and we must never drive Him from our soul by Sin.

—Then I wish always to have in my heart Jesus, my brother!

Seeing on a small altar the statue of Mary Immaculate, she asked the Sister:

—And who is that?

—It is the same Blessed Virgin you see there:

—But she has not the child.

—No here she is represented alone... as she was as a girl.

—Ah!... Mary as a girl...

Stopping again to look at the Statue of the Sacred Heart of Jesus she asked who this was, and was told that it represented Jesus full of love for men.

—She responded, Oh! yes, Jesus grown up!

—And this one with the baby, in his arms she asked the Sister.

—That is the foster father of Jesus and he is called St. Joseph.

—Father.... of Jesus?...

—No, God his Father!... but St. Joseph, he to whom God the Father entrusted the care of the Blessed Virgin Mary and the Child Jesus.

Francesca replied: How beautiful what you

tell me, Sister!... St Joseph, foster-father of the baby!....

At the end of the chapel was a Crucifix, almost life-size. At this sight the Indian girl was greatly touched. She had never seen, such a sorrowful picture.

She sighed and began to say to herself:

—Poor thing! poor thing!... Suffering so much! Suffering so much!...

—Listen to me said the Sister, I will explain. The child we see in Mary's arms, having come to the age of thirty years took leave of his mother to go and preach the doctrine of Heaven.. He was the first Missionary.

—Oh! how beautiful... Jesus a missionary!

—He taught all men what they must do, so as to follow him to the glory of heaven. He healed the sick, raised the dead, gave sight to the blind, hearing to the deaf; in fine, he did all things well, as only God can do. But bad men, instead of being converted and believing in Him, became more wicked; they took Jesus captive, and after causing him to suffer much, scourging him and crowning him with thorns, they nailed him to a cross and left him to die. But Jesus was true God, so after three days He rose again and ascended into Heaven, as we say in the Creed.... Recite the Creed, Francesca.

And the Indian girl began:

—I believe in God the Father Almighty, etc., etc.

—Very good, said the Sister, that will do for today. Tomorrow morning come early, you shall hear Mass and see how well the little girls, assembled in this house, can pray.

* * *

Early next morning, Francesca was in the Chapel. She assisted at all the Spiritual exercises, namely, Mass, the prayers, Holy Communion, watching carefully the school girls and the Sisters. Before the service concluded, she approached Sister Teresa, saying:

—“Come quickly, Sister, come quickly. I have many things to tell you.”

—“I thought so: I will come directly.”

—“No, no, I want to speak much here in the chapel; I see many things and not understand; of myself know nothing. See, Sister; the Father open that little gold door and take out a shining thing.”

—“Certainly there is kept the Holy Eucharist, Jesus in the Blessed Sacrament, our God.”

—“Then that is God's little house?”

—“Yes, do you not remember? I told you God is everywhere, and Jesus is in Heaven and in the Most Holy Sacrament of the altar.”

—“Oh! yes.”

—“Well, that is the altar, and there the priest keeps Jesus Christ full of love for us.”

—“And Jesus stays there always.... poor Jesus!... even in the night?”

—“Yes: wherever there is a priest with some good Christians, there Jesus remains. Day and night He is on the altar, in the Holy Tabernacle to receive our visits, to listen to our petitions, to console and help us, because He is our friend, and brother and the Saviour of our souls.

The following day Francesca did not return to the chapel, but in the presence of her husband of her Godfather and godmother, the happy girl received Holy Baptism.

By the Sacrament of Confirmation she was then made a perfect Christian, and the holy bonds of Matrimony united her to her Lorenzo till death.

The Chilian youth, in spite of his ignorance, manifested the goodness of his heart. When his beloved Francesca was baptized, seeing her so full of faith, and then afterwards receiving her, beaming with the lustre of purity, as his companion for life he could not restrain his tears.

Towards evening, Francesca went to take leave of the Sister; she had arranged with her husband to start at dawn on the following day.

The Sister took her to the children's work-room; there, our Francesca, not knowing how to contain the great joy and happiness which filled her soul, without any prompting, though surrounded by a hundred children, raising her eyes to heaven, she exclaimed;

—“What a great grace I have received! God wishes much good to me.... Oh! to be already a Christian.... The Sister tells me... The good angel watch over my soul in future.... Ah! from now I shall love God, always!”

And turning to the Sister, she said:

—“You say to the *Señor Obispo* (His Lordship Mgr. Cagliari, Vicar Apostolic) send Missionaries there; I, a Christian, receive the Missionary in my house; I wait on him; them I call the neighbours and the Missionary teach them all good things and God.... Not forget, Sister”.....

If her happiness, in having received the Sacraments of Baptism, of Confirmation and of Matrimony, was so great, what would she have said and felt if, remaining some days longer she had been able to receive into her heart Jesus, the Sacrament of life, of love and of eternal glory?

Oh! would that all Missionaries, for their comfort and solace amidst their apostolic labours, might always find hearts as well disposed to receive the grace of God, as that of Francesca!

*
* *

Some time after, surrounded by a good number of the poor children of the desert, the Mis-

sionary was explaining the Catechism and celebrated the Holy Sacrifice in a humble *choza* of the *Sierra Colorada*.

Lorenzo Colihuinca had changed his life: a faithful husband and good father he was loved by all for his generous hospitality and his Christian virtues.... And *Francesca Nancuhue*, a good wife and model mother, clasped to her breast and educated in the holy fear of God, two little children heavenly gifts bestowed on her in reward of her faith, of her simplicity and of her love of God.

JOHN BERALDI, Priest.

Central Patagonia

From the Territory of the Chubut.

Rawson, April 3rd, 1907.

The wants of the Mission.

Very Reverend Don Rua,



I take the opportunity of your approaching Feast day to offer you my best wishes and to give you a brief report of a long mission of four months in this Territory, from which I returned on the 19th of last month.

Thanks to the prayers of our Confrères and of the boys, Our Lord blessed my labours and in so short a time and amidst many difficulties I was able to administer 305 *Baptisms*, about 500 *Confirmations* and 50 *Communions* (chiefly First Communions), besides hearing sixty Confessions and blessing 40 Marriages.

The sight of the religious destitution prevailing in the Territory of Chubut is truly lamentable. It contains more than 20,000 inhabitants scattered over a country about the size of Italy, and there are scarcely four priests to attend to the religious wants of the whole Territory. Besides the difficulties encountered by the Missionary in the performance of his duties are almost insurmountable.

On account of the feeble condition of the beasts of burden during the months following the winter season (from the want of pasture and their sufferings from the cold) the Missionary is unable to ride except during the second half of spring and in summer. In the month of March he must leave the Cordilleras on account of the rain and floods. Many, during these months, have paid the penalty of their rashness

in attempting to ford the rivers, by being carried away and drowned.

Another no less serious obstacle is that the inhabitants are scattered among the mountains, and to reach these it is necessary to ascend by the most dangerous paths, which are also very rocky, so that after a short ride the hoofs, of the beasts are worn out and they cannot go a step further: besides the nearest houses are generally about nine miles from each other.

Considering these and so many other difficulties two missionaries are quite insufficient for the visitation of the whole of this extensive region; five or six at least are necessary, but it would be still better to open additional mission houses in the more populous centres.

In the *Colonia Sarmiento* they begged me to open a chapel with a resident priest. During my stay there, of twenty days, several persons, over twenty years of age, received Holy Communion for the first time! Nevertheless they are good and struggle against the diffusion of irreligious ideas.

I have remarked the same in the other Colonies, with this difference however, that in these latter, religious indifference has made greater strides, and if a few emigrant families still have their children baptized, they do so rather to keep up the custom of their forefathers, whilst in reality they would prefer to omit it, turning the ceremonies of Baptism into ridicule. There are very few who still remain good Christians, irreligion is working tremendous havoc amongst many poor families scattered over the plains.

And it can scarcely be otherwise, if it be true that ignorance is the source of all errors, and here ignorance is predominant. The civilized population, in these parts, has been attracted by the hope of making money in a short time, and for this end everything else is forgotten and given up. Exposed to all the inclemencies of the weather these people labour day and night; for instance, a Chilian, who already owns 2000 cattle, lives, nevertheless in a wretched cabin, just to save himself building a house. And thus, left to themselves, in a short time these poor creatures forget even the fundamental truths of our holy Religion and never think of giving their children a Christian education. It suffices that they should have a bone to gnaw and a rag to cover them, and as they grow up all that is required from both boys and girls is to help their parents in looking after the sheep, cattle and horses. They think of nothing else. This is often the only solicitude of fathers of families in the distant parts of Patagonia!

At this sight the Missionary is filled with sorrow, he redoubles his efforts, but to his in-

tense grief, he often finds them unavailing for the end he has in view, owing to the deficiency of means, personal and material.

Patagonia is now open and is the goal of continual emigration. The savage, converted to Christianity, is no longer an object of terror; what gives us more anxiety is the civilized settler who, without religious help and instruction, runs the risk of becoming worse than the former savages.

Asking your blessing on this Mission and its staff

Your most affectionate son in C. J.
LODOVICO DABROWSKI,
 Salesian Missionary.

Southern Patagonia

From the Mission of Dawson Island.

Dawson Island, February 22nd, 1907.

Very Reverend Don Rua,

The object of this letter is to send you some account of two Indians of this Mission and some details relating to our new Christians in these farthest regions of the New World.

Fighting and superstitions. Reminiscences.

Eliseus and Michael were amongst the first arrivals of Indians at Dawson; they are about sixty-four years of age and in 1891 they were already living at the Mission. They have assisted at many hundreds of funerals, but death has not yet ventured to approach them. They not only enjoy the best of health, but they are still so strong, that only two or three months ago, from a large tree trunk they made with their hatchets a new canoe about fourteen feet in length.

Eliseus belongs to the Tribe of the *Onas* and Michael to that of the *Alacalufes*. They are of very different characters, the first is always happy, jovial and witty; the second, on the contrary, is usually serious and silent, and one seldom sees a smile on his face. Nevertheless they agree very well, and are almost always together.

They were also amongst those who received the Sacrament of Confirmation from Mgr. Angelo Jara, Bishop of San Carlo di Ancud, who, in the month of February 1903, honoured us with a visit.

Michael has frequented the Sacraments for several years; but Eliseus, together with two other old boys of about fifty-four years of age, made his First Communion on the 24th October, 1906. To prepare them involved an exercise of much patience on the part of our catechist who at last achieved the preparation with the happiest results.

Both of them accompanied me in the excursion I made in 1905 to the large Island of

It is true that their *brujos* (a sort of priest-doctor) visited them, but they brought no comfort to the poor patient; rather, finding him in a bad way, they contented themselves with practising some strange exorcism and prophesying his imminent death. When a certain time had elapsed, if the patient did not die, in order that their prophecy might not be made void, they examined his throat a little and suffocated him! It seems incredible!



Don Bosco Street in Castelnovo.

Tierra del Fuego. They gave me much information; for instance, they pointed out the sites where in former times the Indians fought with bows and arrows. Many times, they said, the soil remained reddened for days after with the blood shed there. Eliseus and Michael even as boys were skilful in archery. From what they told me it would seem that about forty years ago there were many thousands of Indians in Tierra del Fuego and not a month passed without a battle. The various tribes had a mortal hatred for one another. Many poor wretches, after being wounded by ten or even fifteen arrows, fell to the ground, but continued to breathe for two or three days; their sufferings were terrible.

The first Catholic priest, who visited these hitherto unexplored regions to carry thither the light of the Gospel and of civilization, was our Mgr. Joseph Fagnano. In little more than twenty years, with the help of God, and the generous charity of our esteemed Co-operators, how much good has been done!

Trials and consolations.

But the devil does not own himself vanquished and even quite lately has given us a proof of this.... Still, trusting in God, we take courage and persevere..

Protestantism, also, has tried to get a foot-

hold in this Island, to make proselytes amongst our new Christians, but it has not succeeded.

It is already two years and a half since a Protestant dignitary came to visit this Mission of Dawson. After harassing with strange and inopportune questions the Indians *Christopher, Andrew, Eliseus, Adam* and several others, he approached young *Raymond Diaz*, with whom ensued the following dialogue.

—“Have you been a long time at the Mission?”

—“More than eight years; when I came I was quite a little boy; I was only nine years old.”

—“Tell me, do they feed you well?”

—“Here we have everything we want.”

—“Do they make you work much?”

—“Each one does what he can, according to his capacity; and we are glad, between us all, to earn, in part at least, the bread we eat.”

—“Are you happy?... answer me; are you happy?”

—“I am happy, as far as one can be happy in this world. Besides we know that this life is not given us for enjoyment, but to gain Heaven.”

—“But, tell me the truth, do they really feed you well?”

—“I have already told you!... they give us whatever is necessary.... But... perhaps your religion consists in eating well?”

The Presbyterian did not expect such an answer from a poor Fuegian. He was quite crushed; he grew red in the face and thus the dialogue ended. Twenty minutes later he was on board the steamer and has never been seen since.

The health of the colony remains satisfactory. Amongst those who have lately passed to a better life were two youths of the *Onas tribe*; one of these, about seventeen years of age, was indeed, at all times, a good example, and thus merited special favours from heaven, of which I hope to send you an account later on.

PETER M. ROSSI,
Missionary Catechist.



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 November.

1. Nov. 1st The Feast of All Saints.

2. Nov. 21st The Presentation of Our Lady

3. Nov. 22nd St. Cecilia, Virgin and Martyr

It would be well to call to mind that the indulgences granted to the Salesian Co-operators

1st Are all applicable to the holy souls in Purgatory;

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

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





LONDON NOTES. The early months of the first term are slipping away. After the re-assembly in September the formal opening was given to the scholastic year by the customary triduum — that is a three days' preparation, on each of which an instruction is given dealing with various points which bear upon the year's work, the importance of making a good use of opportunities, some notion of each one's responsibility and the advantages to be obtained. After the triduum serious work became the order of the day.

It is not every year that we are so soon called upon to chronicle visits from important personages. On September 25th His Lordship the Bishop of Southwark spent the early part of the evening with the Community and boys. He arrived about five o'clock and half an hour later he met the assembled school in the large hall where he was welcomed by the strains of the band. When he had taken his seat on a throne arranged, the choir-boys gave a part-song with a special setting of words suited to the occasion, and on its conclusion two of the students stepped forward to read addresses of welcome in English and Latin. The choir then gave Rossini's "Charity" and when the applause had died away His Lordship the Bishop rose to speak to the boys. Combining fatherly counsels with humorous sallies, the Bishop entertained the boys for some minutes and finally gave his blessing to the whole assembly. The band brought the first part of the proceedings to a close.

Later on in the evening the Bishop passed from the School to the Church, where he was to make his Episcopal visitation and administer the Sacrament of Confirmation. With this, of course, the school was not immediately concerned, except for the fact that about thirty of the boys, having been previously prepared, were presented for confirmation with the rest of the candidates.

Passing for a moment from these serious matters, we may be pardoned a word on what

comes under the heading of "pure sport," as the poet hath it. The school's first eleven opened the football season in October. The first venture was not quite satisfactory, for after the school team had scored the first goal, soon after the opening, rain prevented a continuation of the game, so that the teams prowess has yet to be established, though little doubt exists as to its capability of doing so.

*

The Church of the Sacred Heart. No doubt the most important recent event in connection with this part of Salesian activity was the Episcopal Visitation on Sept. 25th, of which we have spoken above, but equally interesting are the details given by the *Parish Magazine* for October under the title of *A new Priest*. It says: On Saturday, September 21st, the Rev Aloysius Sutherland, S. C., was ordained Priest at St. George's Cathedral, by His Lordship the Bishop of Southwark. Fr. Sutherland sang his first Mass on the following day, the feast of the Seven Dolours of Our Blessed Lady. He was assisted by the Very Rev. Father Inspector, whilst the special preacher for the occasion was the Very Rev. Fr. Sutherland, O. P., late Vicar General of Trinidad, and eldest brother of the newly ordained, who gave an eloquent discourse upon the dignity and power of the priesthood. The deacon and sub-deacon at the Mass were also exercising their newly acquired powers for the first time.

On Sunday, October 20th, the Sacred Heart Church keeps the fourteenth anniversary of its consecration and inauguration, which, at the time of writing is a forth-coming event. There may be some Co-operators receiving this periodical, who, at the opening of the Church fourteen years ago, had the privilege of meeting our Rector Major and other Superiors of the Congregation. It will be interesting to them to know that the work which received its great impulse on that occasion, is still vigorous if not quite so young, and their Co-operation should

still continue. It was just this constancy, which our Rector Major praised so highly in certain members of the association, whose generosity he had experienced in consecutive years, and whose example he earnestly recommended.

*

St. Mary Magdalene's.
East Hill.

While discussing anniversaries we are reminded that the Salesian Church at East Hill will celebrate the first of those solemnities on the 25th of October. In regard to the church we are supplied with the following: "It is very refreshing to relate that after an existence of some four months, the scheme inaugurated on Trinity Sunday for providing funds to pay the yearly interest, and also to reduce the debt on the new building, is progressing satisfactorily. There have, even in so short a time, been some fluctuations in the number of subscribers, but on the whole the members of the congregation of every degree have loyally rallied to the aid of Rector and Clergy, and when the financial statement is published later on, the committee and subscribers will probably have cause for congratulation. At the same time some indications of apathy and indifference towards the scheme are discernible, and it may be as well to reiterate that the smallest weekly subscriptions are appreciated equally with the larger and the annual donations."

The first anniversary of the opening is to be celebrated by special services and sermons, details of which must be left for a future issue.

The day-school which is attached to the Community House commenced its new term in September last, and we learn that there are many new faces among the pupils. The successes at the college of Preceptors' examination were given in our issue of September with other Salesian Schools.

*

The
disturbances.

Following on our notice in last month's issue, concerning that phase of the anti-clerical riots which was directed towards the Salesians, a contemporary states: "that there have been demonstrations of popular sympathy with the Salesians at Varazze, in Italy, on the liberation from custody of one of the staff of the college, against whom an accusation had been made. The accusation was withdrawn."


In a later edition it adds: "The two Salesian Colleges at Varazze, which were closed by order of the Italian Government in consequence of false reports, have now been reopened."

Sunday Schools. At the Preston Conference the Very Rev. Canon Cosgrave read a paper on Sunday Schools and Christian Doctrine Confraternities. No subject could have been more appropriate at the present time, and the development of a well-organised body of Sunday School teachers would undoubtedly go far to meet the longstanding misfortune—the leakage of catholic boys and girls after school-life.

Viewed in the light of the Salesian Congress of the Festive Oratories held at Faenza some months ago, whose reports we have given in back numbers, the lecturer's words are a confirmation of the decisions there arrived at, particularly concerning "how to manage our youths between the ages of 16 and 18," although, of course, the question had been treated in detail by former Salesian Congresses.

Some of the remarks put forward by the Very Rev. Canon read very much like what we should expect from a paper at the Congress, and in fact he is dealing with the same work as the Festive Oratories, for although these are mainly concerned with Sunday schools, they supplement by evening classes, by clubs and things similar. He says in one place, speaking of the confraternity. "It promotes Catholic interests by popularising moral and religious instruction, by encouraging the reading of spiritual books, for instance the Holy Scriptures, the History of the Church, Lives of the Saints, and other works of Catholic life and devotion.... and by cultivating a taste for sacred music and singing, in the practice of hymns and pieces for Mass and Benediction. It raises funds to provide prizes and treats, as well as honest and healthy recreation in the way of concerts, football and cricket for the children." The Canon would only need to add suggestions for the formation of dramatic sections, and instrumental music classes, to give a fairly complete idea of the Festive Oratory, which the Ven. Don Bosco established as the foundation of his work, and, supplemented by the advanced classes of religion, should go a long way towards remedying the evils which flow from incomplete or scanty religious instruction.

To this we have but to add our Rector Major's words to the Co-operators in his letter of last year. "Let us treasure the counsels of Our Holy Founder, especially now that they have become the commands of the Supreme Pontiff. For my own part I assure you, that I have nothing more at heart than to see your zeal increase for the work of the Festive Oratories and schools of religion, which complete the training of early catechism classes."



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.

FEW will deny that the Ven. Don Bosco was a great factor in the revival of the devotion to the holy Mother of God; while in the devotion to her under the title *Help of Christians*, he is now recognised as the founder and promoter, for although the title was well known before his time, it had not come into favour or prominence. In one form or another a considerable part of his writings was in connection with this devotion, and he has left a valuable work dealing with the power of the Mother of God, and of her title *Help of Christians*.

In one place he gives the words of St. John Chrysostom concerning Our Lady's action at the marriage feast of Cana: "Why," he asks, "did Mary wait until this marriage to ask Jesus to work a miracle? How was it she had not asked him before? And he replies that Our Lady acted thus in a spirit of submission to the Divine ruling. For thirty years Jesus had lived retired, and Mary, who carefully noted and remembered the acts of Jesus, observed the humility of the Son God in respectful silence. But when He had finally embarked on his public life, then, following the outpouring of grace, in the same spirit of union with Jesus by which she had before maintained respectful silence, she now interposed and asked him to work a miracle and to manifest himself to man.

St. Bernard in those few and simple words: 'They have no wine,' discovers the most perfect refinement of feeling on the part of Our Lady. It was not a long prayer to Jesus as her Lord, nor even as her son, but the merest representation of the embarrassment of the host. To a heart which is itself moved by generous impulses, there is no need of persistent urging, the representation of the case is enough.

In this briefest of prayers the Angelic Doctor also admires the tender pity of the Mother of God; for it is characteristic of mercy to make the needs of others one's own, according to

St. Paul's words: *Who is weak, and I am not weak?* As therefore Our Lady was full of mercy she thought immediately of supplying the necessities of others, and turning to her divine Son made her request. Hence he concludes what confidence should we not have in her compassionate heart, for she came to the rescue of these poor people even before they had mentioned their necessity, And he points out moreover the solicitude of Mary in not allowing the wine to be entirely used up, so that the hosts would be dishonoured before their guests, but her aid was timely, according to the Psalmist's words: *A helper in due time in tribulation.*

Don Bosco then remarks, Our Lady's goodness towards us is even more manifest by her conduct after her divine son's reply. Mary was not in the least disturbed where another would have been diffident, but bade the serving-men be ready to follow out the orders of Jesus, as though she would say, as St. Bede remarks: 'Although he seems to refuse, he will do it all the same.'

It was in this way that the Ven. Don Bosco put before his hearers the power and mercy of the Mother of God, and that he succeeded in reviving or creating a spirit of confidence in her that was rewarded by countless favours, no less remarkable than the one she obtained at Cana. He was never tired of recommending the devotion to his Co operators as their special mark and as the means of securing both their spiritual and temporal advantage.

GRACES and FAVOURS

Manchester.—A priest wishes to publicly thank Our Lady Help of Christians for a much desired favour obtained after a Novena and promise of publication.

Sept., 1907.

Dundalk.—I return most grateful thanks for many favours received through the intercession of Our Lady Help of Christians and now ask prayers for another favour.

Sept., 1907.

I wish to fulfil a promise of publication for a favour received after a novena to Our Lady Help of Christians.

Anon. (England).

Tanjore (India).—The aid of Our Lady Help of Christians extends even to her far away children of the Indies. A near relation had fallen very ill and the case was soon considered hopeless. Recourse was then had to the aid of the Mother of God, and prayers were offered at her Altar in the chapel of the Salesian House. To the wonder of the doctors and our own intense joy, there was an almost immediate turn for the better, followed by a rapid recovery to perfect health. I now send an offering for a Mass in her Sanctuary and desire to have the favour published in the *Bulletin*.

Salesian Co-operator.

May, 1907.

The Protection of the innocent,

Sicily.—Having been unjustly deprived of employment, and persecuted in many ways by local authorities, I put my only hope of vindication in the hands of Our Lady Help of Christians, and not without success; for I am now able to state that after various prosecutions before different tribunals, by a final judgement of the Court of Appeal in Rome, I have been re-instated in my position, and have regained friendly relations with all, many of whom knew of the recourse I had had to the protection of Our Lady Help of Christians.

Secretary to the Commune.

June, 1907.

Alessandria.—An honest tradesman had been taken by the police on a false charge, and though I knew of facts which would prove his innocence, I had, to my great sorrow, just reasons for not disclosing them. Humanly speaking there was no probability whatever of his innocence being established, and an unfavourable sentence meant ruin to himself and family. In these trying circumstances, his relations and other pious persons besought Our Lady Help of Christians to find some way out of the difficulty, and she obtained the favour for us before it was too late.

Grateful for such a signal favour the family wish to make a public thanksgiving, so as to

lead others to confidence in the intercession of Our Lady.

July, 1907.

Tricinopoly (India).—I am glad to inform you that I received a special favour from Our Lady Help of Christians. As a token of gratitude I send a small offering, and request that you will be kind enough to offer one holy Mass at the Altar dedicated to Our Lady.

T. V. R.

September 3rd, 1907.

Cuddalore (India).—I am sending you a small sum as a thank offering for favours received from Our Lady Help of Christians. I wish to give public thanks through the *Bulletin*.

A. M. G.

September 6th, 1907.

Southport (England).—I enclose an offering for a spiritual favour partly received after novenas to Our Lady Help of Christians, and I fervently hope that the same favours may be speedily completed.

ANON.

September 27th, 1907.

Limerick Junction (Ireland).—As there was something the matter with my throat I feared it might be cancer. I commenced a novena to Mary Help of Christians to effect a cure, and promised if my request were granted to acknowledge it through your paper. When the novena was over I felt all right again and I now enclose an offering with the request to have the favour published.

ANON.

September 20th, 1907.

Port of Spain (Trinidad).—Please accept the enclosed in thanksgiving to Mary Help of Christians for a favour received through her intercession.

A CHILD OF MARY.

September 5th, 1907.

County Sligo (Ireland).—I enclose an offering which I promised to send in honour of Mary Help of Christians for a favour granted through her intercession.

ANONYMOUS.

October 5th, 1907.

New Orleans (U. S. of America).—My brother having been in a nervous condition for a considerable time, I prayed to Our Lady Help of Christians for his recovery and now he is quite well again. Please publish this grace in the *Salesian Bulletin*.

D. D.

October 7th, 1907.

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

CHAPTER LVII.

But while Don Bosco was mainly occupied with the interests of the boys of the Oratory, who readily corresponded with his endeavours, he found time now and then to visit the schools at Mirabello and Lanzo, verifying in his own case, what was said of our Divine Saviour, that he went about doing good; nor did he neglect any means which might promote the object he had so much at heart, the completion of the Church of Mary Help of Christians. The difficulties which had to be contended with were not light, and one after another seemed to retard its progress. When the usual trenches and excavations were finished, and the foundations were on the point of being laid, it was discovered that the soil was very damp and even muddy, quite unsafe for a building of such a nature. It was necessary to continue the excavations to a greater depth and to extend the fencing which enclosed the works, and all this, implying more labour and material, seriously increased the cost. But by patience and perseverance, the works were ready for the ceremony of the laying of the foundation stone by April 27th 1865. The son of King Victor Emmanuel II, Prince Amadeus, Duke of Aosta, graciously accepted the invitation to take part in the function. The great preparations which had been made to worthily commemorate the occasion were very successful. All the floor space was covered with planks and these were covered with matting and cloth to hide the spaces between the boards. A small wooden altar was placed on the spot where, on the following day, according to the rubric, a large cross was to be erected, and where the high altar would subsequently be placed.

Fixed in this wooden altar was the cross surrounded by lights and flowers, and in front of it a fine carpet had been laid. A kind of large tent was raised above and around all this, forming three sides of a rectangle, open in the front. On the side behind the altar was spread the national flag with the Savoy Coat of Arms in the centre. On the right was the covering of the foundation stone, the trowel, the silver hammer, and the small case for the acts of the notary. The centre of the space was occupied by a large awning supported by four long decorated poles. A raised platform *in cornu Evangelii* provided accommodation for the singers, in front of whom stood the band of the Oratory.

In *cornu Epistolae* was a special stand with a reserved, covered seat for Prince Amadeus, while at the entrance a grand triumphal arch bearing a suitable inscription was raised over the wooden flight of steps, which led up to the flooring of the Church. About one o'clock a violent wind raged, threatening to carry away the whole improvised saloon, but after about half an hour it ceased. It seemed to us like an angry attempt of Satan to impede the progress of the function, but it was unsuccessful. The officiating prelate was the Bishop of Susa, Mgr. Odone.

An immense multitude of citizens and of visitors thronged to the place of the ceremony. Overcoming many difficulties, it had been finally arranged that all the boys from the school at Mirabello should come to Turin to join their companions at the Oratory, so that the boys themselves made quite a small army. The customary statement was read, and having been signed by those presiding over the ceremony, it was enclosed with some other documents in a glass prepared for it. This was hermetically sealed and placed in the centre of the foundation stone. The blessing being then given by the Bishop according to the rubric, another stone was placed on the top and Prince Amadeus smoothed down the first trowel of mortar. The bricklayers then continued their work to the height of about three feet.

When the religious function was over, the visitors invited went over the whole building, and afterwards assisted at an entertainment given by the boys. Some musical and literary pieces were first performed and included a dialogue explaining briefly the circumstances which had led up to and brought about the day's celebration. Solemn Benediction concluded the whole proceedings after which the Prince and his escort left, declaring that his experience that afternoon had given him great satisfaction and pleasure. Among other proofs of his interest in the work was a gift to Don Bosco of five hundred francs, and knowing that the boys were greatly interested in gymnastic games he provided a whole set of apparatus for it, and the presence of these instruments in the playgrounds was a constant reminder of the generosity of the Prince.

As a finishing touch to the account of these celebrations, I must not forget to mention that near the enclosure of the building, in a corner of the yard, there grew a small apple-tree which was al-

ready in bud. Don Bosco was surprised to see it so flourishing and told the boys not to touch it, but to let its fruit ripen as he intended to send it as a present to Prince Amadeus.

The boys in all their boisterous games never touched the little fruit-tree, so that the apples not only ripened but grew to an extraordinary size. The thought of the tree and its fruit had quite passed out of Don Bosco's mind, when one of the apples being quite ripe fell to the ground. Placing it on a leaf one of the boys bore it to the refectory, accompanied by several boys, and placed it before Don Bosco. The latter then had the five others gathered and sent them to the prince, relating the circumstances to him. The young Duke thanked Don Bosco and sent him a handsome sum of money telling him to get some fruit for his boys in return for the splendid apples they had sent him.

The good results of the Oratory now began to be more apparent. For the last four years some of our clerics had been presented at the successive ordinations, and the number of priests allowed Don Bosco to think of putting some of his plans into execution for the extension of his work. Priests and clerics from the Oratory now supplied the Festive Oratories both at Turin, in those of St. Aloysius and the Guardian Angel and also in several of the parishes further away.

In this same year our numbers were joined by a priest from Lanzo, Fr. Ignatius Arrò-Carroccio, and at the Oratory under the able direction of Don Bosco he would have gained many souls by his ardent zeal. Nor was his success less remarkable among the people, as was especially clear during a certain mission that he gave, together with the Very Rev. Canon Gastaldi of Turin, in the Cathedral of Asti. Within our memory there have been few such sights as was then witnessed under the magic of the eloquence of this priest. He would no doubt have accomplished great things, but he did not stay at the Oratory for which he seemed to be so plainly destined. He worked in various places, and mostly among the young, but his efforts were not blessed as they might have been; others with less capabilities, but following their vocation, have had their labours rewarded with much greater fruit in the vineyard of the Lord. Nor was his loss the only trial that the Oratory experienced at that time. For the last twelve years Fr. Alasonatti had laboured indefatigably by the side of Don Bosco. A firm friend to our holy Founder, he chose our Oratory as the field of his labours and carried out Don Bosco's wishes in the minutest detail. But in this year he found it impossible to bear his burden any longer, and after trying the change to his native place he returned to the Oratory, going then to try the more bracing air of the hills around Lanzo. But he soon afterwards died a most holy and happy death.

His loss had already been preceded by that of Fr. Dominic Ruffino, Director of that same college of Lanzo. Only twenty-five years of age, he was a young man of splendid promise who had already accomplished much in his important position; but half way through the year he had to

come back to the Oratory where he died on the feast of Our Lady of Mt. Carmel. But one more priest yet had to be sacrificed; another, quite young of good promise, but illness carried him off too. Although these were sore trials to Don Bosco, it was apparent to all that in other ways the Orator was visibly blessed by God. Having been invited to go to Florence, which town had recently been constituted the capital, he readily accepted the invitation hoping to obtain means for the extension of his work. It was the first time that he had visited Florence, and although he relied with confidence on Divine Providence, he was not quite at ease as to the result. Before going, he recommended himself to the prayers of the boys at the Oratory, and told them that he placed his proposed journey and its happy issue in their hands.

It is now quite a well-known fact, and so there can be no fear of my exaggerating, that Don Bosco's visit to Florence was a real triumph. Gathered from notes made at the time and from the daily papers, that he stayed at the Archiepiscopal palace, where every mark of honour was paid to him. The Metropolitan Chapter, wishing to show their esteem, invited him to visit their magnificent cathedral. The Archbishop conveyed the message to Don Bosco and accompanied him to the Church about ten o'clock. All the canons in their robes were awaiting him in the sacristy with the Bishop of Fiesole and the Vicar-General of Prato. At his entrance each advanced and welcomed him, and when all were seated some addresses and verses were read. Don Bosco was asked to reply, and although such a reception and invitation came as a complete surprise, he got up to speak.

Obituary.

Recently there passed to Eternity the soul of Francis Giltinan of Cork. At one time a student in our school at Battersea, and later on a novice, his desire was to enrol himself among the Sons of Don Bosco. Ill health however caused his superiors to send him to his native land to recuperate, but after a long illness, patiently borne, in he died on Good Friday last. We earnestly recommend his soul to the prayers of the Co-operators.

Our Co-operators and Readers are also kindly requested to pray for the following lately deceased:

O'Connell Brennan, St. John's College, Waterford, Ireland.

Mr. Michael McGrath, Tuam Ireland.

Colonel Colthurst, Bournemouth, England.

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1907

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

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

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

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

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

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

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

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

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

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

APPROBATION.

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

L. M. PAROCCHI, Card. Vic.

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

THE PAPAL BLESSING.

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

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

ANGELO RINALDI, Chaplain, Sec.

SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

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

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



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

*The Rev. E. Muldoon
Salesian Institute
Queen's Road, Farnborough, Hants.*

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

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