

Salesian Bulletin

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♣ Vol. V. ♣

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

Sanctus Dominus

✠ DA MIHI

ANIMAS CÆTERA TOLLE

To All Co-operators and Readers.

Sacred Heart Schools, Battersea, London, S. W.



The above are the parish schools attached to the mission directed by the Salesians at Battersea, London—quite distinct from the Salesian Schools with which readers are familiar. In common with other Non-Provided Schools, they have been found to be seriously defective in the survey ordered by the London County Council, on its taking over the Schools. This authority has accordingly given formal notice, that within a certain time, specified alterations and improvements must be carried out, if the schools are to be considered suitable for the purpose of elementary education.

At the cost of great outlay, the managers had, only during the present year, been compelled to enlarge the boys' and infants' departments; but a much larger outlay will be entailed in the carrying out of the alterations and repairs required by the Education Authority, an outlay estimated roughly at £1200. These requirements are officially stated as follows:—

Boys' department.

- I. To increase the size of the skylights in the small classroom, to fix the electric fittings in a more permanent manner, or to provide gas pendants fitted with incandescent burners.
- II. To renovate the old lobby, to form a new window in same and to fit up three tiers of rails and pegs on the walls.
- III. To provide a range of two basins for the lavatory accommodation.
- IV. To fence off the playground and to form separate entrances for boys and girls and infants.
- V. To provide in the playground a drinking tap with slate back, zinc cups and basin, and to lay on water from the main service-pipe.
- VI. To put a vent space at the back of the offices.
- VII. To carry the vent from the drain up the gable walls sufficiently high to prevent any possibility of drain air entering the windows.
- VIII. To put an automatic-flush to the urinal.

Girls' department.

- IX. To provide additional two arm gas pendants, and to fit all with incandescent burners.
- X. To remove the lavatory and cupboard to mezzanine floor (at present occupied by the water-closets), and to provide a range of three lavatory basins.
- XI. To take down and to clean the two lavatory basins in the cloakroom, to provide new fittings and waste for same and to re-use for boys.

The Salesian Bulletin

Organ of the Association of Salesian Co-operators

"Oratorio Salesiano" Turin, Italy.


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TO THE READER.

The attention of Readers is again called to the special notice concerning the sending out of new diplomas and the book of Constitutions. The first article also deals further with co-operation and the different methods of aiding the province to which Co-operators belong. It is important that this point should receive particular notice and be clearly understood by all.

A few days will bring us into the month of May, which should be for us a month of abundant spiritual and temporal blessings. Our Lady Help of Christians has constantly obtained signal favours on behalf of the members of the association which is placed especially under her protection and patronage, and received its definite shape and great impetus during the erection of her Sanctuary at Turin. The Novena above all should be carefully observed. Don Bosco recommended for it the daily recital of three **Paters, Aves and Glorias** in honour of the Blessed Sacrament and the **Salve Regina** and invocation to Our Lady Help of Christians.

Important Notice to Readers.

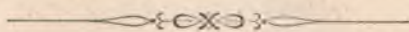
s announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

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

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

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

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



The New Regime.

FOLLOWING up the outline of the somewhat different policy put before the Co-operators last month, it is hoped that no misunderstanding was caused by the new light in which the manner of co-operation was placed. Of the wisdom of the policy which endeavours to develop the different provinces through the efforts of their own Co-operators, instead of through support from the central House, proofs are continual and convincing. The journeys of Our Superior General and the announcements he makes to the Readers, particularly in his annual letter, would provide abundant testimony. To what does the rapid development of the provinces in Italy, Spain, Portugal, Austria, Belgium and America point, except to the successful efforts of the Associates in those provinces? Many of these countries have started new foundations at the rate of more than one a year since the date of their inauguration of the work, while America has produced over two hundred in thirty years. A good proportion of these Houses too, are large institutes, whose influence, by means of schools, associations, clubs, etc. penetrates into every part of the town. All this could never have been effected if the local Co-operators had not shown a practical interest in the various undertakings, and if they had not put their hand to work to overcome many difficulties.

It is with all these successful labours before us that endeavours are being made to put our Co-operators on a like footing. It is true that many are at a long distance from London and even

from England and Ireland, and those who are closer home are much scattered considered as a body; but that is only another and a stronger reason why the central London House should receive the support of all our Readers, in order that, extending its influence by degrees, it may be able to establish centres of its many-sided work further and further out, to be afterwards combined into new provinces themselves. But this cannot of course be done without means; the present institute is greatly in need of increased accommodation in school-rooms and workshops; the Houses dependent on it are awaiting development and the whole work is still much hampered by lack of means. What former Co-operators have done, it remains for the present and future members to consolidate, so that being first on a sure footing at home, it may afterwards safely embark on new enterprises for the good of souls,

Turning then to our regular readers both old and new, some of whom may not be familiar with the manner of co-operation, it will be well for them to read some of the words of His Eminence Cardinal Richelmy who gave the Salesian Conference on the 1st of February last.

“What meaning is attached to this word *co-operate*? It means to work along with another who directs and leads, and the one who directs in this case is Don Bosco himself. Now it was a saying of the ancients that before one could work, it was necessary to strengthen oneself. And before attempting to work in this direction and to co-operate in the great efforts to be

made, it is a necessary preliminary to be a Christian and a good and fervent christian. Hence Don Bosco sought in the first place and above all things to make good christians, and according to his idea it is impossible for anyone to be a good Co-operator who does not avoid sin and endeavour by means of prayer and the Holy Sacraments to live constantly as a good Christian. D. Bosco aimed solely at the greater glory of God and the salvation of souls—the Salesian Co-operators must have the same scope.

The Cardinal then spoke of two kinds of co-operation, direct and indirect. "Direct co-operation is that which entails the sacrifice of one's time, person and possessions to promote the end in view. Some think they can effect as much by their own efforts as they could by the medium of the association; but individual efforts cannot be compared to the good effected by a widespread organisation. Hence the advantage of submitting one's will and the need of sacrifice of person and money, for the works of Don Bosco by their continual growth need continual help. God is the master of all things, and he desires that the great things of religion and charity, which are the boast of the Catholic Church, should be contributed to by all the faithful; the rich by generous alms, the poor by their little offerings.

Indirect co-operation consists in conforming one's life to the spirit of Don Bosco's teaching, and to work according to that spirit. Don Bosco chose as his patron the great bishop of Geneva, St. Francis de Sales, and even had his sons called after the saint's name and not after his own. Now to St. Francis de Sales is applied that eulogium of the Holy Scripture upon Moses, the leader of the people of God: *He sanctified him in his faith and meekness* (1). This spirit was that of St.

Francis de Sales; it was that of Don Bosco, and must distinguish every true Salesian Co-operator."

These words of the Cardinal are quite in conformity with what the manual lays down, and all having received a copy of that, full instructions can be obtained from it. It touches on such subjects as the promotion of religious practices, the cultivation of ecclesiastical vocations, providing for the education of youth and above all, prayer, especially the little daily prayer which is of obligation, if one is to participate in the spiritual advantages of the association.

Of the marvellous success of co-operation there have ever been abundant examples, and it has always been so,—ever since the great achievements of the early Christians who overcame so many obstacles,—by their being all of one heart and one soul. The success attending Don Bosco's work in other lands should give us good hope for its future in our own. Undoubtedly much has been done, and the interest shown by Co-operators from all directions, and even in remote parts of the Empire, confirms our hope of what will be effected when the groups of associates are larger and more in touch with one another. But to accomplish this, continued and generous assistance is needed, and more direct support to the central province than has hitherto been shown, or has been directed into other channels. One is astonished, on reading the accounts in the *Bulletin* at the demand for more foundations; the demand for them within our own borders is not less, and the reward of accomplishing them will go to those who come forward and make them realities. Our Superior General looks to the Co-operators for this support: "Tell the Co-operators receiving your *Bulletin*," he said, "that I look to them to develop the work ever more and more."

(1) Eccles. xlv. 4.

The Sacred Congregation of the Council

ON FREQUENT COMMUNION.

How many times in the few years that have elapsed since Don Bosco's death, have after events strikingly proved the wisdom of his teaching and exhortations. Our Superior General gave this a prominent place in his annual letter for the current year, when he emphasised two points on which Don Bosco laid great stress—the teaching of the catechism and the proper place of Gregorian Chant in the church services.

Another of his most characteristic recommendations has now been placed before the universal church by the Supreme Pontiff and it is most consoling, as our Superior General says, to note this emphatic sanction of the great precept of our holy Founder, for by order of Pope Pius X. the Sacred Congregation of the Council has issued a decree on *Frequent and daily Communion*.

Even a cursory glance at Don Bosco's life and methods will reveal him as a fervent promoter of frequent and daily Communion. This practice was the foundation of his method of training youth, he made it characteristic of his institutes, and to it he could ascribe signal favours.

* * *

The decree of the Sacred Congregation is as follows:

The Council of Trent, having under consideration the incalculable spiritual treasures which the faithful may derive by receiving the most Holy Eucharist, expressed the desire *that at every Mass the faithful who assist at it should communicate not only spiritually but sacramentally*. These words, clearly reveal the mind of the church in the matter, namely, that the faithful should be nourished daily by

this heavenly banquet, so that they may draw therefrom abundant fruits of sanctification.

And these expressions agree with the desire which filled our Divine Lord when He instituted this divine Sacrament. In fact more than once and in unmistakable terms He spoke of the necessity of partaking often of this heavenly food, especially when He said: *This is the bread that came down from heaven. Not as your fathers did eat manna and died. He that eateth this bread shall live for ever.* (St. John. VI, 59).

By this comparison of the heavenly food with bread and with the manna, the disciples were given to understand, that as the body is daily sustained by food, and the Hebrews in the desert were fed daily with the manna, so the christian soul is to be daily nourished with this heavenly food. Moreover, as in the Lord's prayer we are taught to ask for *our daily bread*, the Fathers of the Church almost unanimously teach that we do not ask so much for the sustenance of the body, material food, as for the eucharistic bread for our daily support.

The desire, therefore, of Our Lord and of the Church, that the faithful should approach daily to the holy table, is especially directed towards this end, that faithful christians, united to God through the holy sacrament may obtain thereby the strength to curb their passions, may be cleansed from the venial faults which they daily commit and avoid those graver sins to which human frailty is subject; and not as the principal end the safeguarding of the honour and glory of God or as reward, it would seem, of virtue. (St. Augustine, Serm. 57, in Math., *De Orat. Dom.*, v., 7).

For this reason the Council of Trent calls the Holy Eucharist *the means by which we are*

cleansed from daily faults and preserved from mortal sin. (Sess. 13, cap. 2).

Knowing this desire of Our Divine Saviour so well, the early Christians daily approached the holy table; *they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread.* (Act. II. 42). The Fathers and ecclesiastical writers also affirm that the same was practised in succeeding centuries to the great advancement of the faithful in virtue and holiness. This fervour afterwards growing cold, and the pest of Jansenism spreading into many parts, discussions arose about the dispositions requisite in those who approach the Holy Table frequently or daily, and the most difficult dispositions to attain were laid down as being necessary. These discussions naturally had the one effect, that very few indeed were thought worthy to receive Holy Communion daily, and to draw therefrom the fulness of its benefits; all others were to content themselves with approaching the Holy Table once a year, or once a month, or at the most once a week. This rigour even went so far as to exclude whole sections of society such as tradesmen or married people from frequent Communion.

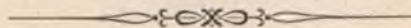
On the other hand some were disposed to take an opposite view. Considering daily Communion to be a precept of the divine law, no day, they said, should be passed without receiving it; they also used other customs not received by the Church such as receiving Holy Communion on Good Friday, and this some of them actually carried out.

In these circumstances some step on the part of the Holy See was called for. In fact by a decree commencing *Cum ad aures*, of Feb. 12th 1679, approved by Pope Innocent XI., it condemned these errors and corrected the abuses, declaring that all classes not excluding merchants and married people, could approach the Holy Sacrament frequently according to their individual sanctity and the advice of their Confessor.

On the 7th of December 1690 by a further decree *Sanctissimo Domino nostro* of Pope Alexander VIII. the proposition of Baius was

condemned, which demanded the purest love of God and freedom from the slightest defect in those who approached the Holy Table. But still the Jansenist poison, which had infected even the minds of the pious, through the pretext of preserving due regard and veneration towards the Holy Eucharist did not entirely disappear. The discussion on the dispositions necessary to frequent Communion properly and lawfully, outlived the declarations of the Holy See; and there were found Theologians of good standing who taught that only rarely and after many conditions could any of the faithful be permitted to receive Holy Communion daily. On the other hand learned and holy men were found who opened an easier path to a practice so holy and so dear to God; they taught that there was no prescription of the Church concerning the higher dispositions for daily, than for weekly and monthly Communion; and that immensely more copious fruits were obtained from daily Communion than from weekly or monthly. Disputes in this direction reached even our own day, and were carried on at times not without acrimony, on this account the minds of Confessors and the consciences of the faithful were troubled, with no small detriment to christian piety and fervour. Many influential men, themselves pastors of souls, repeatedly besought Our Holy Father Pope Pius X. to decide by his authority the question on the dispositions requisite to receive Holy Communion daily; so that this most salutary and pious usage might not only not diminish among the faithful, but may rather increase and extend itself especially in our times when religion and the catholic faith are assailed on every side, and a real love of God and solid piety are so much to be desired. His Holiness therefore in his solicitude and zeal, having greatly at heart that the christian people should be invited as frequently as possible and even daily to the Holy Table and enjoy its most abundant fruits, ordered this Council to examine fully and define the question.

(To be continued).



Don Rua's Representative in America

(Extracts from his Secretary's Correspondence)

(Continued)

Final stages.—In the United States.

When, on leaving Turin, I promised to send a report of Fr. Albera's Visit to America I did not realize the task I undertook. It is not so easy to give an account of thirty-three months of continual journeyings through thirteen new and extensive Republics, some of which are thirty times the size of our own country. Frequently we had to travel for weeks together to reach a Salesian Centre and then after a brief rest to resume our journey; thus only could we visit in a comparatively short time more than 200 Houses. How vast is the work of the Salesians in America! The Sons of Don Bosco and the Daughters of Mary Help of Christians have gathered together in Schools, workshops and Festive Oratories more than a hundred thousand boys and girls!

The work of Don Bosco, so widely spread and in so short a time, is indeed wonderful and surpasses human capabilities, as the Pope observed one day in speaking to several Cardinals and prelates; one cannot comprehend how one man alone, destitute of material resources, a poor and lowly priest could, in such a brief period, achieve those wonders which have astonished Europe and America. Not long ago, Mgr. Jara, Bishop of Ancud, addressing a number of Co-operators asserted that the day would come when history would bear witness to the heroic labours of the Salesian Missionaries who pursued their apostolic journeys undaunted by pathless forests, rushing torrents, lofty mountains covered with snow, ferocious savages; and yet these were not the most serious obstacles but rather the injustice and ingratitude of men. And if the name of Magellan has been immortalised by his discovery of the Strait uniting two oceans, not less imperishable will be the venerated names of Mgr. Cagliero, of Fagnano, Savio, Milanesio and so many other Salesian Missionaries who, Cross in hand, opened in the uttermost parts of the earth a new channel by which the

Souls redeemed by the Precious Blood of Christ may be absorbed in the ocean of God's Infinite Mercy.

To San Francisco.

The railway journey of over 3,000 miles from Mexico to San Francisco took us less than five days, with some few breaks, as at the city of Passo where the the Jesuit Fathers showed a generous hospitality to the poor Sons of Don Bosco and at *Los Angeles*, where Fr. Borghino Superior of the Salesians in the United States was awaiting us, with Fr. Redahan who had come to give a Mission which, however, had to be postponed. A few stations earlier we had parted from an Irish lawyer called Ryan, who, guessing we were Catholic priests, had shown us much kindness, paying for our refreshments in the train more than once; he willingly consented to be enrolled amongst the Salesian Co-operators.

For many hours the train had been passing through a fragrant garden of orange and lemon trees, of which the sight and perfume refreshed us after the desert region we had traversed on the preceding days. One must acknowledge that to North Americans nothing seems an obstacle; clever and industrious, they turn everything to the amelioration of human life.

Los Angeles.

The city of Los Angeles is above all a commercial centre; with a mild climate it resembles a garden, containing numerous pretty villas, built chiefly of wood, in which are housed its 120,000 inhabitants. A prosperous future seems to be in store for this city. God has been prodigal in His gifts, but the inhabitants are wanting in gratitude. We were met by a band of Co-operators and were by them conducted to the most interesting places of the city.

Towards evening we took the express which landed us next morning at nine o'clock in San

Francisco, the Capital of California, where the Salesians made their first foundation in the United States.

At San Francisco.

San Francisco numbers 356,000 inhabitants : it was founded the very year of American Independence, by some Franciscan Friars ; I was



Oakland. Church of St. Joseph.

pleased to see that a bronze monument, representing the Superior, Padre Serra, in his woollen habit, will preserve for posterity his memory with that of other great men of California. Then, however, the city contained but few dwellings, its extraordinary development being due to the discovery of numerous gold-mines and also to its situation.

He who has once seen the city of San Francisco, says Bartoli, cannot easily forget it. It has not the population of New York or Chicago, probably it is not as rich as either of these, but on the other hand in natural beauties and charm of climate it far surpasses every other city of the

New World. Even in the Old World there are few to compare with it for beauty of site and salubrious temperature. To find a parallel one must visit the Bay of Naples or the Golden Horn of Constantinople.

This beautiful city stands on the side of a hill at the northern point of a long peninsula ; on one side it is reflected in the blue waters of its own bay, ten miles wide and fifty in length, whilst on the other its verdant slopes look towards the immense expanse of the Pacific Ocean. Between the buildings which cover the further point of the peninsula to the North and the promontory of another peninsula which faces it on the south is the entrance to the bay, a little less than a mile in width, deep and safe called the *Golden Gate*, through which the ships of all nations pass from the foaming billows of the Ocean to the tranquil waters of the harbour. In a southerly direction, the view extends to an immense distance, along valleys rich in corn and fruit to the frontiers of Mexico. The *Cliff House*, with its rocks, the peaceful retreat of hairy seals and of seabirds, is the term of one of the most delightful walks obtainable.

The "Palace Hotel."

Though it is common for American buildings to rise to a height of fifteen, twenty or more floors, they are not remarkable in an artistic sense : they are only monsters projected into space. The *Palace Hotel*, however, at San Francisco is worthy of remark, being prodigious enough to astonish even the Americans, accustomed as they are to the wonders of modern civilization. It can accommodate 1200 guests, who are waited upon with scrupulous care by an army of servants. Steam and electricity hold supreme sway in this hotel. Nothing is done without their powerful help, and whilst elsewhere man wears himself out in hard work, here on the contrary, for many things one has only to press a button or turn a key. Natural forces, controlled by man's intellect cook his food, ice the water, cleanse the house and furniture, wash the linen, light the house, purify the air, transport him from one place to another and render him many other services.

Round one of those enormous quadrangles I saw one evening an immense crowd of about fifty thousand persons watching with the greatest interest and in almost perfect silence a boxing match on the 10th or 15th floor, the phases of which were at once projected by a magic lantern on a large sheet. I was told that in similar cases large sums are wagered by the partisans of either side.

The Church of Saint Peter and Paul, fine and sufficiently large, especially since the recent improvements, is served by our Confrères, who devote themselves, almost exclusively, to the care of the Italian immigrants and their families, of which the numbers exceed fifteen thousand. They labour with great ardour and self sacrifice, but a single church in so large a city as San Francisco was quite insufficient, and however great the zeal of the Salesians it was impossible to provide for the more urgent needs of the poor immigrants, who require to be reminded of their duties as Christians. About an hour by tram from the first residence, on the opposite side of the city called *the Gardens*, there was a small settlement of Italians, and our confrères, though unequal to their actual work, undertook the construction of a new wooden Church and parochial residence, and divided themselves between the two parishes to be of more service to many good souls. The Archbishop blessed and encouraged the work, and in a short time the Church of *Corpus Christi* was completed. For two Sundays I watched the work done at the Church of SS. Peter and Paul; I saw the three priests frequently obliged to duplicate, to give three instructions to the people, to catechize 1400 boys and girls who frequent the Oratory on Sundays and Festivals and to give short conferences to the members of the different Associations of the altar boys, of St Alsiusius, of the Angels, of the Aspirants and Children of Mary. All this is in addition to the attendance in the Confessionals, Baptisms to be administered, marriages to be blessed or arranged. Seeing so much to be done Fr. Albera would also take his share, not only by hearing Confessions in the early morning, but by preaching to the people, fervently exhorting them to keep steadfast to the faith of their forefathers; he impressed upon them the duty of frequenting the service of the Church, of instructing their children and sending them to catechism.

Sunday, 22nd February was the tenth anniversary of the establishment of the Children of Mary; this was also the date fixed for the opening of a large assembly room to accommodate a thousand persons, destined during Lent and

on Festivals for a work-room, and in the evening for dramatic societies and for general meetings. The first of these was held to welcome the representative of Don Rua. The entertainment was most successful and convinced Fr. Albera that much had been done in these few years. To each one was given a souvenir and we shall ever remember the Mass of General Communion celebrated that morning by our Superior, during which seventy boys received their First Communion from his hands.

The following Thursday the same celebrations took place in the *Corpus Christi* parish

At Oakland—Agricultural Colony and Exhibition.‡

On the opposite side of the magnificent Bay of San Francisco, twenty minutes by steamer, is situated the city of *Oakland*, where the Salesians have charge of a Portuguese Colony. The Parochial residence seems better and more convenient than the others.

We were on the point of starting for the Northern States, but Fr. Albera, before leaving California, wished to visit the large agricultural Colony at Asti, three hours by rail from San Francisco. The agents of Messrs. Rossi and De Vecchi, the principal land owners gave us a cordial reception. The following morning we visited the wine-cellars, perhaps the largest in the world. There one sees casks each containing 22,000 gallons and these not being sufficient, enormous cisterns have been excavated in the ground and lined with concrete; these are filled with wine during the years of plenty. The cisterns are only used as a last resource, for there is no question that wine keeps better in wood. We saw many good peasants busily employed and found them well contented, the lowest wages being more than a pound a week, besides board and lodging, and certainly these were not the best paid.

In a neighbouring village there was an agricultural exhibition; the horses were harnessed and we were taken there in a carriage, somewhat unwillingly as our time was so limited. It was an immense hall with several galleries in which all kinds of wine, oil, fruit and vegetables were artistically displayed to the admiration of those most accustomed to these agricultural shows. Fr. Albera told me he had visited many both in France and Italy, of which some were larger, but none had a better arranged or richer collection.



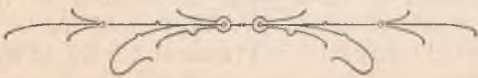

Travelling in the United States.

Having previously booked for our five days ride to Chicago, we started on March 1st. In our compartment which we had to ourselves we could easily and safely have said Mass, so slight was the motion of this swift train; but I do not know if the Congregation of Rites would allow it.

It is, however, certain that Bartoli was right in saying, that the trains in the United States, in general, far surpass in beauty and in comfort the European trains. In the long distance trains or *trains de luxe* of the United States, the traveller can chat with his friends in the saloon, sit down to a sumptuous repast in the dining car, retire after dinner to the smoking carriage for a cigar and then spend some time quietly reading in the library. In summer the trains are ventilated by compressed air, heated by steam in winter, and lighted, all the year round, by electricity. Card-tables, the best daily papers, a number of novels and other light literature, which the railway companies supply gratis render the journey less monotonous and more pleasant for the traveller. Those who wish it during the journey can take a bath, get shaved, dictate to stenographer or type-writer, or spend the time in some other useful occupation. The great weight of the trains lessens the oscillation to such an extent, that travellers can occupy themselves in many ways which in Europe would be difficult if not impossible.

We also were obliged to travel in a Pullman car, as it would have been impossible to spend five nights without lying down. A negro was on the watch to render us any help we needed and even to anticipate our desires. Every morning we found our shoes well polished and then he proceeded to brush our clothes. Even artistically the Pullman excited our admiration with its fine inlaid work and stained glass; I was told that each car costs the trifle of six thousand pounds; and yet the inventor Pullman lends them *gratis* to the various railway companies, taking only the additional sum paid separately on each railway ticket for the Pullman car.

(To be continued).





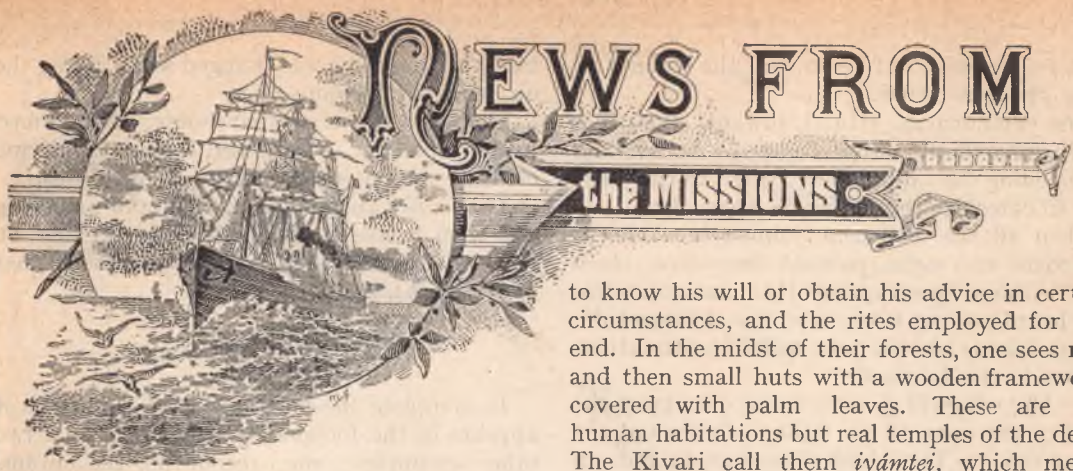
Indulgences for the Month of May.

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.

1. May 3rd. The Finding of the Holy Cross.
2. May 8th. The apparition of St. Michael the Archangel.
3. May 24th. Feast of Our Lady Help of Christians, Patroness of all the Salesian Works.
4. On any one particular day chosen by the individual.
5. On the day the monthly exercise for a good death is made.
6. 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.

The complete list of indulgences and privileges may be found in the issue of January 1905 or in the Co-operators manual. It must be remembered that the present Holy Father in granting these spiritual favours laid it down as an obligation that Co-operators should never omit their daily Our Father, Hail Mary and invocation to St. Francis of Sales.





NEWS FROM

the MISSIONS

Ecuador

In the forests of the Jivaros.

Religious sentiments of the Kivari.

Reverence for the dead and belief in a future life are the characteristics most commonly found amongst the savage tribes of America. This alone would suffice as a proof of their religious sentiments, putting aside many other customs described by our missionary: therefore he says "one cannot understand how certain travellers, and amongst them two missionaries of Ecuador and one of Tierra del Fuego, perhaps copying each other, have stated without any qualification that these tribes are atheists, in spite of the contradiction of philosophy, of history and of anthropology. It is true that these savages, in general, have not a philosophical idea of God, nor any regular form of worship. But I do not think that the absence of these shows that they have no religion."

The Kivari believe in the existence of a good spirit whom they call *Yúsa* (God) and of an evil spirit the *Iguanci*, or the devil. For the first they have no form of worship, of the second they are much afraid. If their religion is not demonstrated by the use of the word God nevertheless our Missionary says "that if any importance is to be attached to words, they have amongst others one that shows these savages are not really materialists as some pretend. This word is *wakáne* (Soul) which has a meaning entirely spiritual, differing from other nations who for *soul* use metaphors taken from material things as heart etc."

But their religious sentiments are made clearer by many of their customs. Amongst these must be mentioned their recourse to the *Iguanci*

to know his will or obtain his advice in certain circumstances, and the rites employed for this end. In the midst of their forests, one sees now and then small huts with a wooden framework, covered with palm leaves. These are not human habitations but real temples of the devil. The Kivari call them *iyámtei*, which means temples of dreams. The wretched Indian, when he wishes to dream drinks the *natéma*, a powerful narcotic which prolongs his sleep for several days, lies down in the *iyámtei* and dreams! To guard against the fatal approach of tigers during this time, he takes the precaution of lighting a pile of hard wood which continues burning for several days near the place of dreams. The *natéma* is a root which is dried, pounded and cooked; after drinking it the man is out of his senses for two or three days, wrapped in profound slumber. Some make use of another root, which produces a sleep lasting five or six days. And this for the unhappy Kivari is a real idolatrous worship.

Their religious sentiments are also shown in the way they treat the dead.

Treatment of the dead.

The following scene was witnessed at the death of a baptized Indian, the old Captain Fuledu.

"From all sides of the house arose cries and sobs which were quite pitiful. The children fled in horror, and their screams resounded through the wood. The eldest son *Cayuca*, cast himself on the ground and began to howl and roar like a wounded lion. Of the other sons one threw himself at the feet of his dead father, another broke the spears, and another tore his flesh and his hair.

The women and other relatives ran hither and thither in despair, uttering doleful lamentations and tearing their arms and breasts with thorns, making them bleed copiously.

The old wife *Tatzéma* had thrown herself across the corpse of her husband, calling upon some one to run her through with a spear, so that she might die with him. Then, worn out with weeping and screaming, she remained as if dead until she was taken away.

"Let us go forth," said the Bishop, full of

pity, let us leave nature to heal the wounds of these stricken hearts."

The Missionaries retired towards the river Cucipamba, a few steps from the house, and unfastening the canoe, they crossed to the other side to catechize the family of *Anguasha*.

Then all the mourners, joining in a chorus of groans and sighs, painted themselves black and without interrupting their lamentations, one heard issuing from their lips the most dolorous accents and the most ardent protestations of love to the deceased.

— Ah! who will give me to see once more the light of thy eyes, O my father — cries out the eldest son. — Thou hast disappeared: the sun has lost for ever its brilliant radiance. I wander blind and homeless on the earth (1).

— I will follow thee — exclaims another son, into the darkness of the tomb, wherever thou goest. I will avenge thy death.

Elsewhere is heard:

— Who was stronger, more brave than thou? Who made his enemies tremble, who gained so many victories or brought back as many *hanshe*? Who will defend us from our enemies? Thou wert the pride of the Kivari, their strong arm.

Another continued:

— Thou wert the life of my life; thou wert dearer to me than my own blood; thou wert to me air, light and heat. I will die with thee.

— Ah! why was I born? — said his wife — to see thee die? And how can I live except by dying with thee? Who will receive me into his house? Who will give me *yuca*? To whom shall I give *ciccia*? To whom shall I carry bananas from the field? For whom shall I live? No; I shall be as though dead until I can die.

And thus, with sobs and weeping these poor souls filled the house and the forest.

After several hours of unceasing lamentations they all retired. Towards sunset the women returned, carrying *yuca*, bananas, *ciccia* and pork and placed them round the dead so that he might eat during his journey beyond the grave.... The men had sent a quantity of banana and palm leaves. They came and made a bed of them, arranging the corpse upon it; then they covered it with more leaves, making a tomb...

The grief of the family having somewhat abated, the men took their weapons; the women, the household goods, and with renewed weeping, abandoned the house. But the poor widow would not move from the side of her dade

husband, until she was dragged away, filling the air with her piercing cries.

Then the doors of that house, transformed into a sepulchre, were closed so that no living creature should profane the peace of the dead,

The family abandoned the house of mourning and went to live in the eldest son's dwelling, on the right bank of the *Cucipamba*, opposite that of *Anguasha*....

Two final gleanings.

To complete the portrait of the Kivari, as it appears in the foregoing pages let us give two other examples; one, recounting the curious comments of several savages; the other describing the baptism of an Indian.

Strange comments.

Our Fathers were on a missionary tour. The Father Kivaro had been trying to make an assembly of savages understand his sermon, but they ended by making it the theme of interminable comments and discussions. Here are a few of their remarks.

— The Father Bishop has dressed himself in a long white gown.

— Yes and over it he has put others of all the colours of the butterfly, red and golden and yellow.

— I wish he would give that gown to me as a present for my wife.

— It would be very useful in paying visits.

— Did you see the Father Kivaro bowing down to the ground and striking his breast? It was a sign that he did not feel well. Some *guayusa* would do him good.

— Another time he bowed down and breathed over a piece of *yuca*, round and perfectly white, and then he did the same over a cup, round and shining very brilliantly in which there was red *ciccia*.

— Yes and afterwards he ate the *yuca* and drank the *ciccia*.

— No! No! it could not have been *ciccia*, for as soon as he had taken off his white robe, he knelt down and seemed to go to sleep. It must have been *natema*!

The Baptism of an Indian.

The 15th of August 1902 was a day that had been eagerly looked forward to by the missionaries, Christians and savages. It was the feast of the Assumption, called by the Indians *yusukukua*.

The natives who had taken part in the pre-

(1) This scene is by no means exaggerated. The American tribes have kept much of oriental sentiment. (Author's note).

paratory mission were in a state of great expectation. The faithful soon filled the little Church to overflowing; within the priest's apartments all had vested for the Holy Sacrifice, and everywhere the wondering kivari stood in expectant crowds. Amid general admiration the Bishop had vested in full pontificals, and every one of his dark neophytes was fully persuaded that these precious garments were destined as presents for their wives.

Before beginning the Mass the Indian Cinguni was baptized by the Father Kivaro. With lofty head, haughty mien and determined voice he replied to all the questions of the ceremony, which the priest said first in Latin and afterwards in the Indian tongue.

— What is your name ?

— Do you mean to say you do not know me? I am Cinguni, the son of Sandu.

— Well after this your names will be Joseph, Mary, Joachim.

— What is it you want my son ?

— I have already told you that I wish to be a Christian.

Afterwards when the Missionary breathed on his face, the Indian exclaimed :

— What are you doing ?

— I am driving out the *Iguanci* with all his evil deeds.

— I am very glad, replied the native, may he never come near me again.

On being asked whether he hated the devil the Indian hesitated, as he had been instructed that we should love our enemies. But when explanations were given by the priest he raised his arm and stamping on the ground said : Most certainly I do detest him, for he is very bad.

— Do you promise never to drink natema again, nor go to sleep again with the *iguanci* ?

— I will not drink, I will not sleep, was the reply. The priest then according to the ritual asked again : What is your name ? To which the savage replied : How many times must I tell you? I am called *Cinguni*, Joseph, Mary—bear it in mind.

He was then conducted to the font, and the ceremony was performed. At the end, he asked.

— Now I am a Christian, am I not ?

— Yes now you are made a brother of Jesus Christ.

— And I have now no evil in in my soul ?

— No. You have been cleansed by the saving waters : your soul is as white as this garment which you will now put on; and so saying the priest but on him a long white tunic.

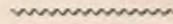
— Ah ! Now I am happy. And this tunic is for me to keep I suppose.

— Yes, but do not soil it. Your soul must be always white as that is.

Thus the new christian went among his friends amidst the smiles and admiration of all. The Kivaro character is well brought out in these incidents. Our Co-operators will see at once how much good might be done amongst them if the means were supplied. Establishments should be almost multiplied in their midst especially towards Mendez and Fongo where the population is thickest. At present there is one solitary missionary settlement.



Life of the Missionaries at Gualaquiza.



Fr. Antonio Fusarini, Provincial of the Salesian Houses of Ecuador went last June to visit the Mission-House of Gualaquiza, where several Salesians having charge of a small school of Arts and Trades and of Agriculture for the sons of the white settlers, also devote themselves, as far as they can, to the Kivari of the neighbourhood, whose ferocious character is, little by little, undergoing modification.

We extract the following from an account sent to Don Rua. "Not a few of the Kivari have submitted to the bonds of religious marriage, have their children baptized, choosing for godparents the white inhabitants of the mission station, they frequent the Holy Sacraments and show themselves affectionate and obedient to the Missionaries. On Feast days they assist at Holy Mass and the Catechism which is given in Kivaro not only on Sundays, but also on week days whenever whole families visit the Mission-house. The Provincial Fr. Fusarini on his feast-day (June 13) had the happiness of baptizing two little girls, one an infant a few months old, and the other about six years of age. Whilst the first struggled and screamed as if possessed by the devil, the second, brought by her Kivaro father, with her little hands joined and with great recollection, received the holy unctions and bent her little head at the baptismal font with such devotion as to touch all those who were present.

The Kivari boys could be well educated, but it is difficult to induce their families to entrust them to the Missionaries, who could complete their education in the various establishments of the Republic...

Doubtless, much better results could be obtained were it possible to penetrate further into

the forests, catechize the Kivari regularly in their huts, and build chapels in the more remote and populous centres. But for this roads must be constructed, especially to *Indanza* and *Mendez*, where the savages are more numerous and where another residence for the Missionaries would be necessary.

But how is this to be done? Actually the poor Missionaries hardly know how to obtain the bare necessities of life.... they have no funds and even the alms of the co-operators have diminished considerably. Hence it is necessary for one of the missionaries to live a great part

mense field of evangelical labour gives us, thanks be to God, a well founded hope of saving a larger number of these poor savages.

So far we have toiled in Gualaquiza to lay a good foundation, making ourselves known and perhaps respected by the savages, and at the same time getting to understand their customs and characters and finding out the most populous centres.

Now, it is necessary to establish new residences and at the same time to make roads, so as to visit them more frequently and more easily in their houses, since there is no better way of



Starting to inaugurate the new Indian Settlement of the Immaculate Conception.

of the year at a distance from the mission, collecting alms. How often are the Missionaries obliged to assuage the pangs of hunger with a few bananas and a little yuca, when they are not constrained to deprive themselves even of this food to satisfy whole families of Kivari who come to the Mission asking for food and for presents. To disappoint them would be equivalent to giving up the hope of seeing them again at the Mission.

In short, one must see for oneself in order to form any idea of the life of sacrifice led by the small band of Missionaries of Gualaquiza..."

Nevertheless, our generous confrères are filled with an ever increasing zeal for the conversion of the poor savages. The Superior of the Mission Fr. Francesco Mattana, on the 20th. September wrote to Don Rua.

"At present, more than ever we feel the need of the powerful assistance of a good staff of workers and pecuniary support, since an im-

making friends with them than by visiting them in their woods, inducing them to lay aside their ferocious habits and to come to the Mission house from time to time.

For this end we are now engaged in making a road from Gualaquiza to Indanza, that is towards *Mendez* and the *Pongo*, where in a short time we shall have a good christian Colony of the Catholic population of Gualaceo.

We have already founded another centre amidst neighbouring Kivari tribes where we have begun the building of a house with a little Chapel. Another centre has been established on the right bank of the river *Bomboiza*, amidst the *Naranza* tribe, where also we have chosen the site for a chapel and a small house. So also we are establishing a centre and we shall build another little chapel amongst the Jivaro tribes of *Tuledu*... Many other centres we hope to form with the Divine assistance, for instance at the junction of the great river *zamora* with the

Bomboiza etc. Of the centres hitherto established, those of Indanza and Pachicosa absolutely require resident Missionaries and consequently require resident Missionaries and the foundation of two Mission houses, both on account of their distant situation and of the numerous tribes dwelling there.

These two foundations ought to be made in 1906.... Meanwhile we shall continue making the roads, construct huts in these two centres and at the same time make some plantations to secure necessary food for the future Missionaries. It seems as if the time had come to enlarge our sphere of activity in favour of these tribes hitherto blind to the light of the Gospel, surrounding their forests as with a net of Mission centres, to which they will learn to repair periodically, with the certainty of finding the Missionaries awaiting them. But, for this, the single residence of Gualaquiza is insufficient."

Don Rua is much grieved that the ardent appeal of this zealous Missionary should have reached him in the critical circumstances of which he speaks in his annual letter; he, therefore, consigns this apostolic request to the care of Divine Providence and to the special charity of some notable benefactor.


Matto Grosso

The two Colonies amongst the Coroados.

(Continuation of the Provincial's Fr. A. Malan's report)

II.

The Colony of the Immaculate Conception.

ontinuing my report, it is with the greatest joy I proceed to describe a memorable event, the realization of one of our brightest dreams—deserving a foremost place in the Annals of the Salesian Mission of Matto Grosso—I refer to the providential foundation of the new Native Colony under the august title of the Immaculate Conception!

For two years and a half one thought had pre-occupied us in the vision of a brilliant future. We had long recognized the absolute necessity of founding a new residence amongst the Boróros already known to us, living at a distance of about sixty kilometres from the flourishing Colony of the S. Heart of Jesus. But as all

great undertakings involve sacrifices, so with this; many difficulties, either from the dearth of subjects, or want of means, assailed us, like so many furious waves surrounding our frail bark. With great efforts we overcame some of these obstacles and disregarding the others we fixed our hopes on Divine Providence which, whether smiling or frowning, is ever kind as the poet sings.

As to subjects we had a welcome reinforcement during my last visit to Italy. Thanks to the interest taken in our Mission, I returned to the scene of our labours with a band of Missionaries calculated to do good work. Thus we were able to begin this new undertaking, of which the results will depend in the first place on the Almighty's blessing, and secondly on the abnegation of the apostolic labourers and the charity of the Co-operators, whose alms maintain the Works of Don Bosco in these remote districts of Brazil! My last visit to Europe was undoubtedly providential in the alms I was able to collect and which, at present, sustain us, but.... in view of the misery around us, even these are but little and have already melted away like snow in the sunshine.

On a voyage of exploration—A providential coincidence.

I will now, Revd. Father, give you an account of our journey; on the 8th June I left the Colony of the S. Heart with Fr. Balzola, Fr. Salvetto, the coadjutor Gabet, Signor Pio Bueno and an Indian, as also with Messrs. J. de Carvalhoes and Heitor Ferreira, the son of our great friend Signor Ferreira, for the purpose of examining the site destined by Divine Providence for the aforementioned undertaking. After several hours' journey, we arrived at an estancia where we were hospitably received by Signor Ferreira, in charge of the telegraph station, and here a singular coincidence seemed altogether providential.

Several influential people attached to the various stations in the neighbourhood, and friends of ours, arrived at the estancia just at the same time as we did. They came from opposite directions and without any preconcerted arrangement.

This providential meeting recalled to my mind that of the Wise Men at Bethlehem, who travelled from the East in search of the Messiah, and the reunion of the Apostles who, according to tradition, were miraculously gathered round the Virgin Mother of God, before her death and Assumption into Heaven! To me it appeared

a loving intervention of Divine Providence on behalf of the foundation of the Colony of the Immaculate Conception, and of the heavenly Patroness of the countries irradiated by the *Cruzeiro*, I mean the provinces of Brazil.

These gentlemen, being intimately acquainted with the fertile regions, gave us a description of the surrounding country, as well as of the Indians living there; information indispensable to us who, in the midst of these unknown forests, were seeking a suitable position for the new mission by which many souls will be brought to Christ.

Crossing the Barreiro—Along the banks of the Aracy—A splendid waterfall.

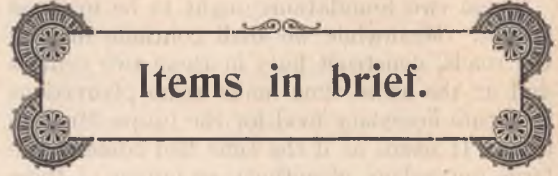
On the following day, the Feast of Our Lady of Grace, our whole party to the number of fifteen, with a slender store of food, set out for the river *Barreiro* about a quarter of a mile from our halting place; we crossed the river in a *batalem*—a bark formed of a tree-trunk, twelve yards in length by one in breadth, which holds more than twenty persons—kindly provided by the telegraph superintendent Signor Alfred Ferreira, who himself undertook the management of our expedition. The crossing took fifteen minutes.

So here we are on the opposite bank, some armed with guns to protect us from the wild beasts quietly roaming through the shady woods in search of a good repast; others with large hunting knives to defend us from treacherous serpents gliding through the thickets and also to cut a path through these labyrinths, barricaded with plants and brushwood. But none of us had provided any protection against the noxious insects which cover the ground and darken the air, whose victims are more numerous than those of the terrible hyenas and tigers.

We reached at last the stream called *Aracy*, whose peaceful, limpid waters would later on form the water supply of the new colony. We examined the appearance and the direction of this current, walking on its banks for the space of an hour. It was then we had the pleasure of discovering a splendid waterfall 180 feet in height and of considerable volume. In this pleasant spot at the foot of the cascade, lighted up by the burning rays of the sun, on the mossy bank of the stream, we fortified ourselves with a frugal lunch; this was followed by an interval of rest to the soothing sound of the water falling on the stones below; then with new courage we continued our explorations until providence showed us the site of the new Colony.

And thanks be to God we found a most convenient and beautiful site of which we took possession by each cutting down a tree or shrub.

(To be continued).



The Right Rev. Mgr. Marozio, Bishop of Susa, pontificated at the solemn Requiem on the anniversary of our Holy Founder's death. The Very Rev. Don Rua and all the members of the Superior Chapter assisted at it. The Sanctuary of Our Lady Help of Christians, draped in black, presented its characteristic scene of devout mourners including representatives of the religious bodies of the city. On a smaller scale thousands of Don Bosco's children assisted at a like ceremony in the Houses of the Congregation.

* * *

The schools attached to the mission directed by the Salesians at Farnboro', Hants, presented a lively scene one evening in February last. The fathers had arranged for the children's benefit an evening's programme well stocked with provisions for juvenile relish. It is described to us as something including: "a substantial and excellent tea.... an amusing piece by the boys from the Salesian Institute, entitled a thumping legacy, and the distribution of gifts to every child." It was afterwards discovered that a surplus of funds will provide another pleasant evening at a future date.

* * *

The telegrams quoted last month from the new missions in India and China have been followed by interesting accounts of the voyage and first impressions. They will probably appear in the following number. These new missions will be especially interesting to us as being founded the one in British India, the other close to the British quarters of Canton and Hong Kong.



LONDON. The Salesian Schools.

The second school term has followed the onward course of its predecessors. Its second half, the six weeks of Lent, was inaugurated by a visit from His Grace the Archbishop of Westminster who had promised to spend the evening of Shrove Thesday at the School. The students gave a musical play in his honour and one of the actors read a Latin address. The expression of our gratitude and filial homage is only a slight return for the interest which His Grace the Archbishop continually shows in the Salesian works, and the support he has extended to it, since its foundation in England. No doubt our heavenly Patroness by her protection and intercession will reward him for his solicitude as she has times without number rewarded others who have extended a like sympathy. On the feast of St. Joseph a holiday was concluded by an evening's entertainment provided by the artisans and band.

The Easter examination reports despatched to the parents give an idea of where the pupils stand in regard to their work. Final examinations are almost within view when the third term commences, and no efforts will be spared to make the results compare favourably with previous years. *Prospectuses for the new term may be had on application.*

* * *

No doubt many of our readers are deeply interested in the cause of the Catholic schools, for which such efforts are being made throughout the land. Large sums will have to be expended on the parish schools attached to the Salesian Church at West Battersea, to bring them up to the requirements of the local authorities in structural fitness, and parishioners are making great sacrifices in this good cause, readily responding to the invitation of the clergy to help them to raise the sums required. The cause of catholic

education and the work of Don Bosco's Sons would both be advanced by assistance from readers and Co-operators in this direction.

Expectations.

Since the great display of the Bazaar in aid of the new Salesian Church at East Hill Wandsworth, things have been going on apace with the new building. The interior fitting and decoration is now the main work, and its progress will settle the date of the opening. The Rector expects to have it ready by July or August of this year. He also expects a great many offerings from far and near, especially towards the church adornments described in the appeal accompanying a previous issue. Expectations of course are sometimes doomed to disappointment, but knowing how bitter is disappointment we do not doubt that our readers will seize this opportunity of doing a good work, so necessary and advantageous to themselves, and their neighbour. The Rev. Fr. Hawarden begs to offer his thanks to all who helped him in the late bazaar, and hopes that many others will find it in their power to follow the good example.

Jan. 29th and the Conferences.

It is somewhat of a coincidence that our holy Founders death should have occurred almost on the feast of the Patron to whom he dedicated his work. The celebrations of the feast of St. Francis de Sales had hardly died away when Don Bosco also passed from his life of labour to eternal peace. The proximity of the two days to one another, however, has made the celebration of the feast-day an opportunity of dwelling on Don Bosco's work, and as he himself fixed the conference for that day, no annual conference takes place which does not shed new lustre on his memory.

At the Mother House in Turin the grandeur of the functions was up to the best traditions, and though many of our Institutes are now of

large proportions and increasing rapidly in influence, they can but hold a second place when these annual functions of the Sanctuary of Mary Help of Christians are under consideration.

His Lordship the Bishop of Susa pontificated at the Mass, at which the panegyric was given, and also at the evening vespers. The Conference to the Co-operators was held in the church of St. John the Evangelist and was given by His Eminence the Cardinal Archbishop. Summing up his unique experience and his intimate knowledge of the mind of Don Bosco,



The Cardinal Archbishop of Rio Janeiro.

the Cardinal drew in rapid outline the true Co-operator, dealing mainly with the chief things Don Bosco looked to in the members of the Association. His Eminence afterwards gave Benediction of the Blessed Sacrament.

At the Salesian Institute in Rome, the chief figure in the day's proceedings was the lately promoted Cardinal Archbishop of Rio Janeiro, who after his experience of the work in the South American Republics was now an eye witness of its effects in the very centre of catholic life. His Grace Archbishop Cagliero, S. C., gave Benediction after the conference.

Town after town, in sending in its account

of the day's proceedings has some new movement in hand, and some incitement to increased efforts as the outcome of the recurrence of the Patron's feast day. The account of the celebration in London has already been given. If the resolutions of the day are carried into effect great strides are evidently to be expected in all directions.

The Congress.

Even the most enthusiastic promoters of the Congress movement failed in their estimate of the success which in reality attended the first Salesian Congress at Bologna in 1895. When, however, the initiative had once been taken and the outcome of the movement had proved that the preparatory trouble was amply repaid, many there were who advocated periodical gatherings of Co-operators on a large scale, congresses of an international character. Two have been held since the Bologna conference; the fourth was held last month at Lima in Peru on the Pacific side of South America, whereas the first held in that continent met on the Atlantic side at Buenos Ayres.

The announcement of the coming congress was made by our Superior General to the different centres of Co-operators and to many members of the Hierarchy. Over a hundred bishops and Archbishops wrote to him in reply, expressing their hearty concurrence in the movement and hoping that great results would accrue from it. Among these letters were replies from Their Eminences Cardinals Richelmy and Svampa, and from the Cardinal Vicar whose words we quote:

Very Rev. Don Rua,

Would that everyone was as fully persuaded as I am of the inestimable advantages which derive from the works of the venerated and lamented Don Bosco, a man raised up by God to stay the headlong course of irreligion which has caused such spiritual ruin in our times.

It was with great joy, therefore, that I received the announcement of the fourth Congress of the Pious Association of Salesian Co-operators. As personal attendance will be impossible I shall take part in spirit, begging Almighty God to bless and fructify the labours of the members, and looking forward to great benefit, especially to the youth of that continent as its outcome.

To you the inheritor of Don Bosco's spirit and the indefatigable director of his work I am glad of the opportunity of expressing these sentiments and remain

*Your devoted servant
Cardinal Respighi,
Card. Vicar.*

The Sons of Don Bosco in the East End of London.

It had long been the desire of the Archbishops of Westminster, to provide the numerous body of Polish immigrants settled in the East End of London with a church and priests, who could minister to their spiritual wants in their own familiar tongue. The difficulties attending this step were many, and a long time had to elapse before any realisation of the idea came within sight. Some time back the earnest and repeated invitations of the present Archbishop prevailed upon the Salesians to undertake this work. In some small temporarily fitted rooms the Church services were conducted in the Polish tongue, while larger and more convenient premises were being sought. Providence soon found some and on Sunday, March 25th, the feast of the Annunciation, the large chapel in the newly opened institute, was blessed for divine worship. Much time and labour had been expended upon the transformation of the hall which is now the church, but these efforts have succeeded in furnishing a commodious and becoming chapel admirably adapted to its needs.

The services of the opening day were in every sense such as the occasion demanded. All that could be desired in the form of suitable sacred music was provided by a part of the Salesian Choir from

West Battersea, while the first sermon was delivered in Polish by a priest from our house in Oswiecim (Austria), come over specially for the opening of the new mission.

In the evening His Grace the Archbishop of Westminster assisted at the Vespers and afterwards spoke to the large and devout congregation. He expressed his pleasure at being amongst them on that happy occasion, and testified to the great efforts which both he and his revered predecessors, Cardinal Manning in particular, had ever made to provide for the spiritual needs of those who from other lands had taken up their abode in this vast and busy metropolis of London, which presents to us scenes of luxury side by side with squalid misery, and where the faith of immigrants from Catholic countries is exposed to so many dangers, in these vast regions of Protestantism and even heathenism.

“It has always been found most convenient,, His Grace then went on to say, “to entrust missions of this kind to religious bodies, and the reason is evident. A secular priest, living alone in this great city, practically isolated from his brethren, not indeed in the priesthood, but in the priesthood of his own country, experiences many trials which we can scarcely realize; but in the case of a religious body it is altogether different, as they have always near at hand members of the same Society in whom they can always find sincere friends and counsellors in all their trials and anxieties. The appeal to religious bodies was quite successful in the case of the Italian, French and German Missions in this diocese and I resolved to do the same in regard to this Polish Mission. There is a religious community in South London which I

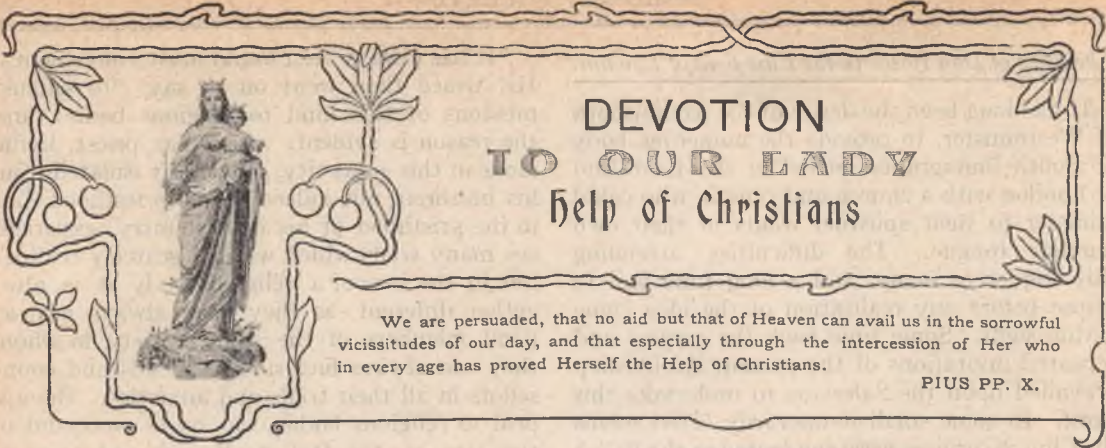


**The Cardinal Archbishop of Rio Janeiro
at the Salesian House in Rome.**

have always esteemed and with whose holy Founder I was privileged to be personally acquainted; to this Community I appealed; the work was accepted and it is owing to the zeal of those entrusted with this work that you are now in possession of this present building.”

Concluding, His Grace exhorted his hearers to be mindful of those who had laboured so hard on their behalf in East London, and also of their country-men whose faith was endangered by their surroundings. He hoped that the Polish Colony, which if gathered in one centre would probably exceed many of their native towns in point of numbers, might never be found wavering in that faith, which Poland, notwithstanding its chequered history and its numberless trials and sufferings had ever been most assiduous to maintain.

His Grace the Archbishop then gave Benediction of the most Holy Sacrament.



DEVOTION TO OUR LADY Help of Christians

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

PIUS PP. X.

THE custom of having special religious services on the 24th of each month, as a day consecrated to Our Lady Help of Christians has already found such favour, that at the request of Our Superior General, His Holiness Pius X. has granted a plenary indulgence for that day to those who shall approach the Holy Sacraments and say the prescribed prayers. The indulgence is applicable to the Holy Souls.

From the Annals of the Sanctuary.

1869. By a brief of March 16th the Supreme Pontiff Pius IX. commending the indefatigable efforts of Don Bosco, who, in order to excite and increase the devotion of the faithful towards the Blessed Sacrament and the Holy Mother of God, has instituted with the authority of the bishop the Association of Our Lady Help of Christians, enriched the same with many indulgences both plenary and partial.

1870. By another brief dated 11th March the same Holy Father granted to all who should join this association of Our Lady Help of Christians a plenary indulgence on the day of their admission.

1898. The Sovereign Pontiff Leo XIII. by a Brief of March 22nd, granted to all those who should visit the Sanctuary and pray for the intentions of the Pope on the days fixed by the Missal for the Stations in Rome, the special favour of gaining the same indulgences, as are gained by visiting the Churches in the city of Rome itself.

1903. The same Pontiff Leo XIII. by a brief of March 2nd 1903 granted that all the masses for the deceased associates of the Archconfraternity celebrated on any altar in any church or public chapel, should give the same indulgences as though the Mass were said at a privileged altar.

* * *

The above notes from the annals of the Sanctuary continued from month to month will form a short history of the authoritative establishment and development of the devotion to Our Lady Help of Christians. These privileges were granted by the Sovereign Pontiffs as the result of signal favours obtained, or of a marked increase in religious fervour and catholic life in the centres where the association was established.

GRACES and FAVOURS

Belfast (Ireland).—I enclose a small offering in thanksgiving for a temporal favour received through Mary Help of Christians.

W. A.

Feb. 28th, 1906.

Leominster (U. S. of America).—Kindly accept the enclosed offering in thanksgiving to Our Lady Help of Christians and the Sacred Heart for a much needed favour obtained after promise of an offering and publication.

M. L.

January, 1906.

King's County (Ireland).—I enclose a small offering in thanksgiving to Our Lady Help of Christians for a temporal favour obtained through her powerful intercession, and request publication of same in the *Salesian Bulletin*.

K. M.

March 8th, 1906.

London (England).—I enclose a postal order for a Mass to be said at the Sanctuary of Our Lady Help of Christians in thanksgiving for favours received. Kindly publish in the monthly paper.

J. B.

Saint Patrick's Day, 1906.

Chertsey (England).—I wish to return public thanks to Our Lady Help of Christians for a special favour received through her powerful intercession. I enclose an offering in thanksgiving.

C. M. M. C.

March 10th, 1906.

New Orleans (U. S. of America).—I beg your acceptance of a small offering in honour of Our Lady Help of Christians for the cure of my little child from a dangerous illness through her intercession. Kindly have a Mass said in thanksgiving.

M. B.

March 5th, 1906.

Isle of Wight (England).—Kindly accept the enclosed donation as a thank-offering to Our Lady Help of Christians for a favour received.

A. W.

March 19th, 1906.

PETITION.

Scotland.—I would ask the associates to unite their prayers to mine, in order to obtain a special and much needed temporal favour, on which my brother's happiness depends. I shall afterwards publish the favour in the *Salesian Bulletin* and send a thank-offering.

A. SISTER.



LIFE OF MONSIGNOR LASAGNA

Salesian Missionary, Titular Bishop of Tripoli



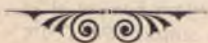
CHAPTER XXIX

His second journey to Europe — Loss of his Mother — His sorrow — Consoled by his work — Always a Missionary — Friendly conversations — At his mother's grave — A notable example — A great assembly.

Whilst Fr. Lasagna was courageously pursuing his arduous labours in [Uruguay and Brazil, receiving many consolations from heaven amidst the thorns of this miserable life, Don Bosco issued from Turin, a circular letter of May 31, 1886, summoning the fourth General Chapter of the Salesian Society for the beginning of September, at the College of Valsalice near Turin. This meeting of all the Salesian Superiors is always of great importance, but that year it was invested with special solemnity, having to elect the members of the Superior Chapter. Our American houses, notwithstanding the distance, were required to send a representative to vote and make known more clearly the state and the wants of each School and Mission. Mgr. Cagliari, Vicar Apostolic of Patagonia, being detained by many and grave anxieties, felt obliged to decline the invitation, to his great regret, sending as his representative Fr. Lasagna. The latter willingly submitted to the discomforts of the long journey, for the happiness of seeing once more Don Bosco and the other Superiors and friends. It would seem as if an internal voice warned him not to lose this opportunity, for otherwise he would have seen Don Bosco no more. This sad presentiment was realized, for having returned to Europe in 1892, he was no longer gladdened by the smile of our Holy Founder, whose mortal remains had been resting for four years under the sombre shade of the willows in their marble tomb.

The idea of spending a few hours by his mother's sick-bed, for she had been for some time in ill health, was another inducement to undertake the fatigues of the long sea voyage; but the Almighty had decreed that he should never again receive the maternal welcome. Fortified with the Holy Sacraments and the Papal Benediction, this pious lady, gave up her soul to God on the 3rd July, on the very day in which her son, set out from America.

How often during the long and tedious days, in which the eye sees only sky and sea, had not his thoughts flown to Valdocco, where a more than paternal heart awaited him, and to Montemagno where beat another heart from which he had received his own so full of tenderness! Who can describe his intense grief, when, landing at Genoa, he received the sad news of the death of her to whom he owed his life? He would naturally have wished to go at once to Montemagno and pray for



the eternal repose of his mother; but like a good religious he conquered his inclinations and sacrificed his legitimate desires to that obedience which called him to Turin, where anxiously expected by his beloved Don Bosco and the other Superiors he was sure to find great comfort in his sorrow. In one of his letters, written at this time, to Fr. C. Perretto, who had succeeded him as Provincial of Brazil, whilst we perceive the greatness of his sorrow in the loss of his mother, we find on the other hand, what comfort and consolation he experienced at Valdocco.

He arrived at the Oratory whilst the pupils were assembled round Don Bosco, in the court-yard all decorated for the Distribution of Prizes. Don Bosco filled with joy and embracing him tenderly, presented him to the numerous assembly and invited him to speak to the boys and their benefactors in concluding this joyful scholastic feast. The impression produced by his fervent address was indelibly fixed in the pupils' memories.

He received the most consoling manifestations of affection and heartfelt sympathy from the Superiors, his brethren and friends. All those who had seen him set off five years before when scarcely recovered from a serious operation, were delighted to see him return in robust health, notwithstanding the fatigues of his ministry, the toilsome journeys and the numerous good works happily established. Strengthened by this cordial reception, instead of seeking a rest so necessary after his sea voyage, he at once got ready to preach the Spiritual Exercises to his brethren at St. Benigno, where his missionary zeal and natural eloquence produced wonderful results. They were already aware, by the accounts received from America, how attractive and efficacious was his preaching; nevertheless, on hearing him they were convinced that the reality far surpassed what they had been told. His ascetical knowledge was most surprising when one takes into consideration his life of active work, rendering impossible any prolonged study.

It was not only in the Chapel that he showed himself a true apostle, his conversations in all places and with all persons produced abundant fruit. He was ever the true Missionary. In the time of recreation he was always seen surrounded by a number of persons, priests, clerics and laity, to whom, with great enthusiasm, he depicted in lively colours the manners and customs of the various countries of America, the labours and consolations of the Missionary. He thus aroused in his younger brethren such an ardent zeal for the missions, that many declared themselves ready to accompany him on his return. As a diligent observer of natural phenomena, he showed how in these was made manifest the infinite Wisdom of God and His Goodness to us His creatures, moving thus all hearts to piety and virtue.

But above all was he anxious to converse with Don Bosco about the Missions and his projects in Brazil. Our Holy Founder was filled with joy in hearing how, in the short space of four years, those Missions had made such progress; he thanked God in beholding this his dear son inflamed with such

zeal for the salvation of souls and he gave him prudent advice, so that his youthful ardour might not destroy in a moment the fruits of so many and such great sacrifices.

Having finished this first fruitful Mission at St. Benigno he could now fulfil his desire in going to Montemagno to pay his tribute of love at his mother's tomb. He felt keenly the blank which this last loss had made in his surroundings. But, death having now broken all family ties, he felt an ever increasing love for his spiritual connections and he was convinced that Providence had so ordained, that with greater liberty he might direct all his thought and care to the Missions. From that day he regarded his Superiors, his brethren, the savages, notwithstanding their repulsive manners and ignorance, as members of his own family; they became from that day the principal object of his charity.

And this charity was not confined to words. During his short stay at Montemagno, he devoted himself to the settlement of his temporal affairs; he sold what he could, intending to apply the proceeds for the benefit of the various works he had undertaken in the Republic of Uruguay and in Brazil. This is a noteworthy instance of apostolic zeal and sincere disinterestedness. But it is not astonishing that one who, for ten years, had been spending all his talent and energy and, later on, was to sacrifice his very life in extending the kingdom of Christ and working for the salvation of souls, should now deplete himself of his worldly possessions for the same end.

Meanwhile, according to the previous arrangement on the 2nd September 1886, the Superiors and Rectors of the Salesian Institutes assembled in the College of Valsalice to begin the General Chapter. The election of Superiors was followed by prolonged sittings in which were discussed many important points relating to the government of the Salesian Houses. Each one with calmness and simplicity made known his views, and after the discussion, listened to Don Bosco solving difficulties, deciding questions and giving clear and precise directions as to the method to be pursued. This assembly was like a school in which our venerated Master, feeling that the day was near in which he would have to leave his beloved scholars, seemed to wish to compress into a few words all his previous teaching and his long experience. Fr. Lagna, who had never yet been able to attend a General Chapter, treasured up all that fell from the lips of Don Bosco, and declared that he had learnt more in these meetings, than by consulting ponderous tomes. At the same time it was also a great pleasure for him to see again so many companions and friends who, from being scattered over Italy, Spain and elsewhere, he had not seen for a long time; finding himself in the midst of so many brethren gathered round their father, he tasted once more how good and pleasant it is for brethren to dwell together, forming one heart and one soul. *Ecce quam bonum et quam jucundum habitare fratres in unum* (Ps. CXXXII, 1.).

(To be continued).

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

CHAPTER LV.

(Continued.)

When they were once more alone the minister thus continued his conversation with Don Bosco :

"I little thought of being the victim of such underhand dealing, but it will at any rate serve to warn me to be cautious in the choice of my subordinates. But now, Don Bosco, putting those matters aside, tell me how it is that so many unfavourable reports have got about concerning you and your institute. If you have any secret or any circumstances which may be somewhat compromising, you may confide them to me as to a friend, and I assure you they will not bring any discredit upon you, but perchance I may be able to advise you in their regard."

"I am extremely grateful for the courtesy and sympathy you have extended to me. Confidence begets confidence. Well now, from what you have learnt by the conduct of these two officials you may judge of all the other imputations. Malice and ignorance have heaped up falsehood upon falsehood; some of them were taken from malicious inventions concerning the clergy and religious institutes in general, and certain officers of the government had them collected and disseminated as accounts of the actual state of affairs. They thus succeeded in creating and maintaining prejudicial opinions against me, or rather against the boys at the Oratory, whom they seek to disperse and ensnare away from me like hunters. Therein lies the only foundation for these damaging reports; from the very outset the only weapon used against me has been calumny and I affirm without the least hesitation that the reports have been utterly false.

I have been in Turin now over twenty years, and the greater part of that time I have spent in the public streets and squares with the children, or in the prisons visiting the unfortunate men confined there, or by the sick-beds in the hospitals. My work has brought me into contact with every class of persons, I have preached, catechised, written and published books. Now I defy anyone to detect one word, one line or one act which our rulers could condemn as blameworthy, or as contrary to the laws, and if anything could be so proved I would willingly undergo the severest penalties. I must on the contrary add, and that with regret, that I have been very badly treated for all this by those from whom I should have expected grati-

tude, or at least to have been respected and left undisturbed by them. I do not refer to the ministers of state or to Your Excellency, but to certain of their subordinates who on account of their assumed importance or to appear zealous and deserving of promotion, for no excuse whatever, or for some sordid gain, make use of their position as a menace to honest citizens, and compromise the actual and responsible ministers of state affairs.

"This frankness of yours is what I like to see in a man and I repeat my former assurance that what help may be in my power shall not be withheld; but have you not published a certain *History of Italy* which by all reports contains principles and maxims incompatible with our times?"

The *History of Italy* to which Your Excellency refers was written with the loyalty of a good citizen. As soon as it was printed I sent a copy of it to the Minister of Public Instruction, who had it examined and found it preferable to any school text-book then in use, praised it highly, sent a gift of a thousand francs to its humble compiler and shortly afterwards placed it on the list of public school prize-books. It was also examined by other eminent authorities, among others by Nicholas Tommaséo whose principles are well known to you. In speaking of the book he said among other things: Here is a modest publication which the erudite and grave historians would hardly deign to notice, but which would be more suitable as a text in the schools than many celebrated works? Now I fail to see how a book held in such esteem by ministers and eminent writers could be dangerous to the state."

"I have read some pages of it, and I must confess that I found nothing whatever to take exception to. But, since the first edition was published a radical change has been effected; ideas have assumed new forms, and it has struck me, that as the meat is brought to table cooked in various ways and taken with different vegetables and condiments, so it might be with your book. What do you think?"

"I quite agree with you about the meat, but I hardly think we could apply the process to historical facts. History remains as it happened, the truth cannot be made false, just as white cannot be made black. Historical events having once taken place cannot change with the change of times; they must accordingly be presented to the public as they happened and not touched up to suit times

and circumstances, which would make them appear in a false light; if history were to change with the tastes and fancies of writers, instead of being a truthful and reliable teacher of nations it would be nothing but a masquerade and a conspiracy against the truth."

"That is true of course; the ideas of men vary, while bygone events handed down by history must remain fixed. But still on second thoughts you may think of re-editing your book, and you would then have an opportunity of reconstructing reflexions or expressions which may irritate the temper of our days. Do you see what I mean?"

"I understand you entirely, and if Your Excellency will be good enough to note the parts you consider objectionable I will give them every consideration in the first reprint of my little book."

"We are then in entire agreement, and we will part with all your fears dispersed and assured of no further molestation. If any difficulty should present itself concerning your school come direct to me. As long as I am minister of Public Instruction you shall have my support and protection."

"I am deeply indebted to you" replied Don Bosco, "and having no other return to make, I assure you of the prayers of my boys that God may grant you a long a happy life and the favour of a holy death."

This conversation allayed the storm which threatened our Oratory and assured us of the peaceful control of our schools and the whole Institute. The Minister seeing that Don Bosco had no other intent than to benefit poor boys, was persuaded that the Government had nothing whatever to fear from him, and so silenced our calumniators. Signor Gatti commenced to experience the truth of the proverb which says: "the cat goes to the trap till it loses its paw;" and seemed to have convinced himself that if only a slight misfortune happened to him that day, another attempt might suffice to bring about his downfall: he therefore ceased his vile and unjust war against our school. The Government Inspector, finding that no further comment was forthcoming concerning his legalising our teachers, was glad that his favour to Don Bosco had caused no trouble and continued his support.

Besides these good results others also followed worthy of insertion here. Don Bosco speaking afterwards on these events was heard to say: God is good and great and omnipotent. He purposely allows tribulations, but to draw greater good from them and to show His goodness and power. These visitations caused us great inconvenience, but they turned out to our advantage and from the bitter afterwards came the sweet. And this was really the case. The Government was finally convinced that our supposed compromising relations with the Jesuits, with Archbishop Fransoni, and with the Pope were all fictitious, as it was also fictitious that these persons were guilty of anything unbecoming their sacred characters; and those guilty of the inventions were branded with falsehood. Besides the Government the local officials also learnt, that notwithstanding the changes of times and political views, Don Bosco and those about him knew how

to combine the duties of good Catholics with those of upright citizens, and so they dropped all suspicion and if they did not actually favour us, they left us free to accomplish our work in our own way. These troublesome investigations made us thoroughly conversant with the revised regulations of the newly constituted boards of public instruction. Previously religious houses or those under the administration of religious bodies had been allowed to regulate their own educational affairs but now the law is to be rigorously applied in every case.

Don Bosco was thus enabled to arm himself against many dangers which afterwards befell many similar institutes. From those times it was not only the safest plan, but absolutely indispensable that those teaching in primary or secondary schools should be qualified by university examinations, if they were not to be prohibited from teaching, to the great loss of religion and society. Don Bosco was thus the first to send in his clerics and priests for the public examinations an example followed by the bishops, and afterwards enforced by the Supreme Pontiff in Rome itself. It also proved the wisdom of the maxim adopted by us, not to take any part whatever in the politics of the day, both because it could be no possible advantage to us, and also because it was very easy for some unguarded word to bring the odium of public authority upon the whole institute, while the office of superior, teacher or master of trades would suffer by any party-spirit and would not be nearly so efficacious in its training of the young. Hence it is that amongst us anyone is permitted to hold whatever private opinions he may have concerning politics, as long as they are not contrary to the Church, but no one is allowed to bring them into public disputes or display them before the boys committed to our care. Times and places and prudence will decide when ever modifications are called for.

(To be continued).

Obituary.

The following lately deceased persons are earnestly recommended to the prayers of our Co-operators and Readers:

Mrs. Eugenie Huthwaite, Ventnor, Isle of Wight, England.

Sister M. Anthony, Ursuline Convent, Blackrock, Cork, Ireland.

Sister M. Agnes Gibbons, Monastery of Our Lady of Charity, Bartestree, England.

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1906

XII. To restrict the use of the small room off the landing (at present used as a cloakroom and lavatory) to cloak accommodation only.

XIII. To remove the door from the mezzanine room (opening on to the half landing) and leave opening only.

XIV. To provide an emergency staircase at the north-east end of the schoolroom and to form a passage-way where the infants' offices are to be removed.

XV. To fence off the playground so as to separate the boys from the girls and infants; to provide in the playground a drinking tap with slate back, zinc cups and basin, and to lay on water from the main service pipe.

XVI. To remove the bookstall from the corner of the playground.

XVII. To build new offices in the playground.

Infants' department.

XVIII. To increase the size of the windows, to fix electric light fittings in a more permanent manner or to provide gas pendants fitted with incandescent burners.

XIX. To utilise space under the girls' stair for cloak accommodation.

XX. To fit a range of three basins at the side of the girls' stairs for the lavatory accommodation.

XXI. To renovate the teachers' room, and to put same into proper order.

XXII. To build new offices in the playground.

All departments.

XXIII. To provide 12 in. by 12 in. tobin fresh air inlets.

XXIV. To form stone or concrete hearths, to build separate brick flues, and to provide approved pattern open fire stoves.

XXV. To make all external doors and classroom doors to open outwards.

XXVI. To divide each long room—boys', into two classrooms for 48 and 40 respectively; girls', into three classrooms for 40 each; infants', into three classrooms for 45, 35 and 45 respectively.

XXVII. To make good the walls and stonework.

XXVIII. To relay the defective flooring with new.

XXIX. To paint and to distemper and to execute the minor repairs.

XXX. To put the drains into a sound condition.

It will be evident to any reader that a great deal has to be done, and that the expense will be great in proportion. The Co-operators, who take upon themselves to give what aid they can in support of the works of the Salesian Society, cannot do better at present than help the Salesians at Battersea out of this difficulty.

In order to raise part of the sum required a bazaar will be arranged in the course of some months. Those who cannot send offerings of money, may be able to give articles of clothing or fancy work, or other things suitable for purchase. Any subscriptions or offering will be most welcome.

All communications concerning the above to be addressed to the

Very Rev. C. B. Macey,

Surrey House, Surrey Lane,

Battersea, London, S. W.

The Association of Salesian Co-operators

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

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

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

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

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

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

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

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

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

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

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

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