



Salesian Bulletin

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

Leo S. O. X. III.

✠ DA MIHI

ANIMAS CÆTERA TOLLE



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

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

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

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

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

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THE MONTH'S DEVOTION.

The devotions of the Church are her doctrines in practice. The Ven. Don Bosco was eminently practical, and hence his constant zeal in spreading the devotion to Our Lady Help of Christians. But it must not be forgotten that this was a means to an end, that his object was to lead souls to God, as his motto says: *da mihi animas*; and this he accomplished through Our Blessed Lady. Through her he taught devotion to Our Lord in the Holy Eucharist and to the Sacred Heart of Jesus.

There are three motives, he tells us, to urge us to this latter devotion: 1st Because Our Blessed Lord presents His Sacred Heart to us as the seat of His incomparable love; 2nd because it is a symbol of that infinite charity, which made him suffer His Sacred Side to be pierced with a lance; 3rd because by it we are moved to the consideration of the passion of Christ and to sentiments of contrition and gratitude. It was a devotion particularly recommended by him to all.

THY KINGDOM COME.



THE petition in the Our Father, *Thy Kingdom come*, has been like a call to arms in every age of the Church. It is peculiarly the motto of those who strive in any way to bring souls to God, whether by urging on the lax and indifferent, or by spreading the knowledge of God and His Church, by converting the heathen, by causing the grace of God to reign in the hearts of men. Knowledge must precede devotion and practice, and hence the uncompromising spirit of the Church in regard to ignorance of the Christian doctrines, and her eagerness to have the knowledge of the truths of the Faith taught to her little ones, and to the poor. This was the great need that met Don Bosco in his earliest contact with the problems which he afterwards set himself to solve; — he found that the practice of religion had apparently no place in the lives of that class which he met in his daily visits as a chaplain to prisons, whether for adults or juniors, and after questioning and inquiring he became convinced that the indifference was in most cases due to ignorance and neglect. But his zeal for the *kingdom of God* would not allow him to be content with discovering the cause; the appeal of the Sacred Heart which *had loved men so much* sounded too clearly; his work must begin at once, a work that would never end.

To draw souls to God, he devoted all his energy and talents, and every moment of his hard-worked life. One of his last great undertakings was the building of the monumental church in Rome, as an act of homage to the Sacred Heart of Jesus. At the cost of much fatigue and suffering he set out on the journey to Rome, to witness the completion of what had been the object of so many labours and anxieties. The Church of the Sacred Heart was consecrated on May 14th 1887, and the close of that year brought with it the close of the apostolate which had been so faithfully fulfilled. But the raising of a lasting monument in the Holy City, was only another starting point for his sons to realise his motto in an extraordinary degree. Not only have temples been raised through their means in honour of the Sacred Heart in hundreds of places, but a whole village has been dedicated to it, and that, no ordinary centre of population, but an organised settlement of Indians, who within very recent years roamed the forest of Matto Grosso, and swam the mazy channels of the Amazon's tributaries. The knowledge of the Catholic faith with all its sacred influences has won these souls to Jesus Christ, satisfying in some degree His delight to be with the children of men, continuing the work begun by the Ven. Servant of God, and realising his passionate longing expressed in his own words: *Da mihi*

animas, cætera tolle; Souls and nothing more. "Christ reigns not only by natural right as the Son of God, but also by a right that He has acquired. For it was He who snatched us 'from the powers of darkness,' (Col. I. 13), and gave Himself for the redemption of all, (Tim. II. 6). Accordingly, not only Catholics, and those who have duly received Christian baptism, but also all men individually and collectively have become to him a purchased people, as St. Peter says, (I II. 9). St. Augustine's words are therefore quite to the point when he says: 'You ask what price He paid? See what He gave and you will understand how much He paid. The price was the blood of Christ. What could cost so much but the whole world, and all its people? The great price He paid was paid for all.'

That infidels themselves are subject to the power and dominion of Jesus Christ is clearly shown by St. Thomas, who gives us the reason and its explanation. For after putting the question, whether His judicial power extends to all men, and showing that judicial power flows naturally from royal authority, he says: 'All things are subject to Christ as far as His power is concerned, although they are not all subject to Him in the exercise of that power.' And its principal exercise over all men is by charity."

These words of the encyclical of the late Sovereign Pontiff are adequately proved from the well-known promises revealed to devout souls by Our Lord Himself, when inviting them to spread this devotion on earth. And St. Gertrude, renowned for her revelations, gives us besides some insight into the mystery of the growth of this devotion.

She relates in one of them how Our Saviour appeared to her together with St. John the Evangelist and how she became acquainted with the desires of the Sacred Heart. Then she asked St. John why he had not unveiled more of the secrets of the Sacred Heart; and the beloved disciple answered that a more profound knowledge of its treasures would be granted to the world, when men, being seized with a spiritual torpor, would be more thoroughly roused by it, and their cold hearts, bent on earthly things would be re-kindled with the love of Jesus Christ.

Hence our devotion to the Sacred Heart should be not only personal but practical; it should urge us to take part in the efforts to extend Christ's kingdom over the hearts of men, and to aid those works and institutions which are devoted to that end. Let us however first briefly consider the devotion in itself. Rightly understood it is clearly a remedy for the many and great evils which surround us on all sides, by putting before us the Sacred Heart of Jesus, the most eloquent symbol of sublime charity, which is the essence of the Christian Religion.

The whole of Christ's Sacred Humanity, as well as every part of it is an object of adoration, because each part is hallowed by the Divinity. His body was immolated for the redemption of mankind, but Our Lord was urged on to this consummation by his great love for men. His Sacred Heart, the source of the precious blood shed for our ransom, the most noble part of the victim in Christ's sacrifice, the material seat of inward suffering, is also the most perfect symbol of His love towards men. Therefore, by making His loving Heart a special object of our ador-

ation and devotion we are expressing our appreciation and gratitude, and making that return of love which He asks of us; and by it we are sensibly and irresistibly transformed into generous and practical followers of him.

But if the revelations to Blessed Margaret Mary teach us anything, it is that Our Lord desired to have this devotion spread on earth and enkindled in the hearts of all. She was told to teach this devotion to others, and, having regard to what was revealed to St. Gertrude, mentioned above, it would seem that the time had indeed arrived to apply a remedy to that spiritual torpor, that period of laxity and indifference which needed its own special remedy. Far more than in other ages of human history, error has latterly darkened the minds of men and the chill of unbelief has hardened their hearts, only the radiance which proceeds from the Sacred Heart of Jesus will succeed in dispelling the darkness and breathing into them a new life. This period of chilling indifference is referred to by Leo XIII, in his apostolic letter on this devotion. In these latter times, he says, a policy has been followed which has resulted in a sort of wall being raised up between the Church and civil society. In the constitution and administration of states, the authority of sacred and divine law is utterly disregarded, with a view to the exclusion of religion from any constant place in public life. This policy almost tends to the removal of the Christian faith from our midst, and, were it possible, to the banishment of God himself from the earth. When men's minds are raised to such a height

of insolent pride, what wonder that the greater part of the human race should have fallen into such disquiet of mind, and should be buffeted by waves so rough, that no one can be free from anxiety and peril? When religion is once disregarded, it follows of necessity that the surest foundations of the public welfare must give way, whilst God, to inflict on His enemies the punishment they deserve, has made them the prey of their own evil desires, and of their false notions of liberty. Hence that abundance of evils which have now for a long time settled upon the world, and which urge us to call upon Him, by whose strength alone they can be removed, for of Jesus Christ it is written: 'There is no other name under heaven given to man by which we must be saved.' (Acts IV. 12). We must have recourse to Him who is the Way, the Truth and the Life.' These words of the late Holy Father are an echoing of the command to Blessed Margaret Mary, and it is the same call that ever inspires devout souls to co-operate in the work of extending religion and Christ's spiritual kingdom. It is this same work in which the members of the Association of Co-operators are engaged and hence Our Lord's command should mean something more to them than to others, and should urge them to join more heartily in the good works which have been established to further this end. It is an apostolate in which all should join thus realising that unity which our Ven. Founder desired to see established among all the members, and which united them with the one aim of doing good to souls.

THE VEN. DON BOSCO'S APOSTOLATE

III. A continuation of a series of articles dealing with the main events in Our Founder's life.

(See preceding issues).

THE faithful Grigio was not only always at hand when Don Bosco needed his services, but he had such a keen sense of responsibility for his master's safety, that he liked, late in the evening, to pay a visit to the Oratory, to assure himself that all went well. If he found the Father in the midst of the boys, he trotted away contentedly, or, perhaps condescended to remain for a romp; for this huge animal, so savage to all who would injure his beloved master, was the most good-humoured of play-fellows, and would permit the urchins who loved Don Bosco as faithfully as he himself did, to bestride his back, to drag him hither and thither, and hang on his ears and tail, without once showing his white teeth or emitting a growl. If, on this official tour of inspection, Grigio missed Don Bosco he lingered for no play but set out at once to find him and bring him safely home, his unerring instinct leading him to whatever quarter of the town Don Bosco's ministrations to the sick or search for forlorn children might have led him. The unusual size and beauty of the dog, and his knack of appearing at the precise moment he was wanted, led the people of Turin to regard him as a being of the supernatural order, and ruffians who would have found a hundred means to rid themselves of an ordinary dog which interfered with their plans, did not care to meddle with Don Bosco's marvellous Grigio.

From the Easter Sunday in 1846, when Don Bosco, with so much joy, had entered into the possession of the shed and other buildings rented from Pinardi, his dream had been to purchase the property on which they stood, and there to erect a splendid church and the schools and workshops he needed to carry out in its entirety the project he had formed of instructing his boys in various professions and trades. And, idle as the dream appeared to those who looked on the young priest as a well meaning, if foolish enthusiast, he had not an undue time to wait for; on the 19th of February 1851, he was promoted from the position of tenant to that of proprietor. By this time the institution, having gone through many vicissitudes, was on a sound foundation,

though the state of its finances continued to be of an essentially hand to mouth character and the daily bread, for which Don Bosco and his children asked in their morning prayer, was sometimes the direct answer to their petition. Reliance on Divine Providence is the key-note of the Salesian spirit, and, whether it was the recovery of some one recommended to their prayers, the conversion of a hardened sinner, their daily bread or money to build a new school these children desired, they were taught to ask the gift from their Heavenly Father with as much confidence as other children are encouraged to make their wants known to their earthly parents. The day Don Bosco concluded the bargain for Pinardi's property, he had not a fraction of the thirty thousand francs which he had rendered himself liable for; but he had no uneasiness. He had faithfully done his part in teaching, loving, striving for the children he had reclaimed or preserved from the misery of want and sin; it was now time for Our Lady Help of Christians and the Divine Master, whose agent Don Bosco felt himself to be, to take the matter in hand. Such a method of conducting business scarcely commends itself to the doubting spirit of the twentieth century, when even those whose faith is strongest and who believe they believe, hardly count on help from above in their buyings and sellings and the ordinary affairs of life. But in Don Bosco's case it succeeded admirably and, before a month had passed away the entire sum was paid, unsolicited help having come from most unexpected quarters.

Soon after he became the owner of the Oratory of Valdocco, Don Bosco had the great joy of seeing four of his pupils ordained priest. Filled with the spirit of the saintly man who had been their earthly Providence, and whose fatherly love and care had so completely transformed their lives, these young Levites gathered round him to aid him in the work of rescuing other children as they themselves had been rescued. And God's blessing rested on the work, which had been begun in his name, and carried out with such fervour and fidelity. Never did boys answer to a teacher's care as did these poor waifs and strays, gathered from the slums of Turin; numbers among them developing virtues and talents, which would have been remarkable in a college, where the students were culled from the most gifted and noble of the land. In August 1854, a terrible outbreak of cholera devastated Turin. The neighbourhood round the Oratory of Valdocco, being poor and overcrowded, was particularly infected. Cholera hospitals were opened, but so great was the scare, that it was difficult to find any one who would consent

to look after the sick and dying. That Don Bosco and his priests volunteered for this work of charity is not surprising; but he did what to him was infinitely harder than giving his own services. He made an appeal to his children for help, saying that if any of them were willing to risk their lives among the cholera patients, he would gratefully accept their help. Fourteen boys, with heroic courage, for the danger was possible and imminent, immediately responded to the appeal, and, a few days later, thirty more of these lads joined themselves to the devoted band. Day and night these boys worked among scenes from which brave men and tender hearted women fled in terror, performing all the offices of infirmarians, and others besides, for the homes of the cholera-stricken were usually bare of everything in the way of linen, and Mama Margaret's scanty stores of such household gear were levied by the eager young nurses as long as she could supply them. In spite of the tainted air they breathed, the hardships they endured, and their ministration among the dying and dead, not one of Don Bosco's boys was missing when, the scourge removed, they settled down to their daily duties again. He, in whose hands are life and death, carried them scatheless through the peril entered into so ungrudgingly for his sake.

Much as Don Bosco loved the boys, whom he had been able to save from evil ways, and form into well educated industrious members of society, they had been powerless to oust from his great heart the unhappy children, whose misery had touched him so keenly when, as a young priest, he had visited the Turin gaols, and seen boys hardened and corrupted instead of reformed, by long terms of imprisonment. In his busiest years he still found time to toil among these hapless boys, often winning them back to good or, rather, winning them to good for the first time, for most of them had only seen the seamy side of life, and Don Bosco's teaching was the first revelation of better things.

In the summer of 1855 he had given a Retreat to these young prisoners which was followed by the happiest results. Touched by the good dispositions they evinced, he longed to obtain some reward for them, and, after much thinking, decided that nothing would give them so much pleasure as a long day in the country. Only a dreamer of dreams could have cherished such an extravagant notion as that of taking prisoners for a picnic, but as we have seen, Don Bosco's wildest dreams had a tendency to become realities.

He addressed himself with utmost frankness and simplicity to the governor of the gaol, as if country excursions were an ordinary part of prison discipline, telling him of his desire to give

the boys a treat, and asking his permission for the indulgence.

"We will start early in the morning, and be back again by night fall, and I will take the utmost care of them!"

The governor looked aghast at such an unheard of proposal. "Why, chaplain!" he exclaimed, "do you think His Majesty's soldiers have nothing better to do than to mount guard over these young rascals? And are you not aware that I am responsible for their safety?"

"I have not asked for any soldiers as guards," mildly replied Don Bosco, "and, if you will delegate your responsibility to me for the day, I promise you that all shall go well."

But, of course, the governor, as he was bound to do, refused his sanction to such an amazing innovation of prison rules. An appeal to Rattazzi, the Minister, was more successful, and permission for the excursion was obtained.

Never was there a more successful party than the one that set out from the prison for the royal castle Stupinigi, under Don Bosco's leadership. Imagine the joy of three hundred and fifty boys, so long deprived of the liberty and movement so delightful at their age, when they found themselves free to run and jump and shout without let or hindrance. The mere relaxation of prison discipline and opportunity of talking together was a delight, but, when to these were added the genial presence of their indulgent Father, his kindly tones and pleasant stories, and the enjoyment of the repast he had provided for them so delicious after the flavourless monotony of prison fare, their measure of content was filled to the brim. And, yet, so sacred did these young prisoners hold their promise to Don Bosco that no single one among them, who found this unlooked for taste of liberty so sweet, sought to continue it by making his escape. Their fidelity to their word gave a new and beautiful meaning to the old adage, which declares that, "There is no honour among thieves." Night saw these boys safe under lock and key again, but filled with new aspirations and desires, and strong in the determination of ever proving themselves, as they had on that occasion, worthy of the confidence Don Bosco had placed in them. Surely the miracles which this holy priest undoubtedly wrought in restoring health to the sick, and winning sinners back to God, were scarcely more out of the common order of nature than the double marvel, which he wrought here in inducing the authorities to sanction such an excursion, and in leading the boys entrusted to his care back from the sunshine of the outer world to the gloom and bonds of a prison.

(To be continued).



Matto Grosso (Brazil)

From Cuyabá to the banks of the Rio Vermelho.—A successful expedition.

(Continuation of Fr. John Balzola's account).

On the slopes of Naboreri.—A hurricane in the forest.—The thought of Divine Providence.

Our journey was a continual ascent until the evening, when we found ourselves at *Naboreri*, from which we enjoyed a finer view than that of the preceding day; immense forests lay all around and distant mountains, all lands of the Coroados Indians. We spent the night on the slopes of the mountain which, on a nearer view, had the appearance of a fortress, for on its summit rises a hill resembling a medieval castle. Beside *Naboreri* rises another mountain identical in form, but of lesser height.

During the night, the wind began to blow so hard from the north, that it seemed as if it would carry the tents right away. The guide told me at once that though this was not the rainy season and that therefore one should not usually expect rain for another four months, nevertheless the wind and the great heat prognosticated an impending storm. We were somewhat at a loss. When we started we had expected to remain out about four days, and meanwhile two had already passed without any assurance of our being near the goal, because none of us, not even the guide above alluded to, had previously traversed this part and the three Indians, being quite young, were unacquainted with this region. The safest plan, therefore, was to follow the tracks of the Indians who had lately passed this way, and following these we resumed our journey, turning towards the south.

Our hopes of soon reaching an *aldeia* were the greater as on the preceding day we had descried a fire very near the forest. However we travelled about twelve miles without seeing either an *aldeia* or an Indian.

I was already anxious, because the provisions were only sufficient for four days and it seemed as if the third also would pass without definite result. I took courage thinking the meat of the stag would be our mainstay, when in a few moments the sky was covered with dense clouds and a terrible storm of thunder and lightning burst over us. A down pour of rain in such a place without any kind of shelter was not a pleasant prospect, and yet it seemed inevitable and humanly speaking we could not avoid a thorough drenching.

Whilst with acts of resignation I was disposing myself for this unpleasant experience, a dear and persistent thought came into my mind: "Do you not believe that God watches over the steps of his servants? Is it impossible for Him to provide a shelter from the impending storm?" Plunged in these reflections, I emerged from the forest and behold, just before us were the evident tracks to a neighbouring *aldeia*; following these in ten minutes we found a village but lately abandoned! We had barely time to enter the large hut, and get our horses under shelter, when instantly the rain descended in torrents, and instead of lasting a few minutes or at most half an hour, it continued persistently until after midnight. Such instances, which some would attribute to chance, cannot do otherwise than deepen in the heart of the Missionary a more lively faith and a more unbounded confidence in Divine Providence. "*Deo Grätias!*" I repeated with my whole heart. If this rain-storm had overtaken us in the midst of the forest; what a day and night we should have spent!

In the deserted aldeia.—The Captain.—Manifestations of gratitude.—Deep-rooted superstition.—Sunshine returns.—At Arojari.

The *bakys* or meeting-tent was one of the largest I have seen; it was about eighteen yards long and seven wide, an unmistakable indication of the large number of savages who had lived in that *aldeia*. There were twenty-one huts, all new.

Providence arranged that we should also find

there two men and a boy, who had returned to fetch some remaining provisions.

Noticing that one of them seemed intelligent and ready to talk, I asked him his name and he replied :

—“*Imi Capitan Generoso Ponce*”... (I am captain Generoso Ponce!).

“Well! to be sure,” I said to myself, “no less than the actual President of the State!...

And pointing to the boy: —“What is his name?” I asked.

—“This is my son, the only one I have and he has no name.”

—“Well,” I replied, “we will call him *John Bosco*!” well pleased that even out here a child should be privileged to bear the name of our Venerable Founder.

—“And the other?” I enquired, pointing to his companion.

—“He also has no name!”

—“Then,” I continued, “he shall be called *Michael Rua*!”—so that here again the two names are linked together.

Then I made known to them my disappointment at not finding the Indians, because *Captain Generoso Ponce ‘the Great’* had given me many things for them and I had reckoned upon seeing them and speaking to them. I added that the object of my journey was to find a convenient site where the hunting and fishing was good, desiring to remain amongst them to assist them and protect them from many dangers, because with me there would be the *Papai Grande* (Our Lord Jesus Christ); and the *Muga Grande* (the Blessed Virgin) would take them under her protection, and the *Bope* (the devil) would go away. And I gave them several presents.

Poor creatures! when they saw the presents, they thanked me very earnestly and said sorrowfully:

—“Hitherto no one has ever come to these parts to bring us presents, nor even to visit us! And therefore the Bororos never had anything!... We had no clothing! no knife! no fish-hooks! no thread, etc.”

And mentioning with gratitude all the gifts received, they concluded sorrowfully:

—“And now that the Father has come, they are no longer here. Poor Bororos”!

Then they began to tell me the history of this *aldeia* :

—“Our largest *aldeia*”, they said, “was on the other side of the *Rio Pogubbo* (the *Rio Vermelho*) on the banks of the *Coguean*; but last year many fell sick and many died. Then I, the captain, came to look for another site and I chose this one, where I brought all the people, and the huts you now see were built. But lately a captain

from the *S. Lorenzo* came; he spoke much to the Bororos and invited them to go with him down there. Many went with him, and others went elsewhere. Not wishing to go with him, I am going to *Jorigui-fiarie* and thus the *aldeia* will be deserted.

I asked him where was the *Arojari* and found that it was very near. I invited him to accompany me there the next day, but he replied :

—“I cannot do so, for I must return where we left our wives, for the women, being alone, are frightened; and besides, the tiger sometimes makes his appearance at night.

I urged him to remain, but it seemed as if he would not yield to my entreaties; however the rain falling in torrents prevented his leaving and he remained though unwillingly. He would have liked me to send away the rain, because “he did not like it and besides he felt cold,” and he begged me to make signs with my hands and my mouth to the rain that it might go away, in the same way as their *baires* try to do; and I, having made the sign of the cross, assured him that the rain would soon cease and that certainly it would not rain the next day. Meanwhile I gave a blanket to each, so that they might sleep more comfortably and at last they were satisfied.

Whilst I was speaking to them, our guide was preparing a little supper. Having cooked some of the venison, as it would have been impossible to get them to eat it (because not having been exorcised by their *baires* they are forbidden to touch such food) I had some rice put into the same cooking pot so that they might have something to satisfy their hunger. When I offered it to them they exchanged a significant glance and together affirmed that they could not eat even the rice because it had been cooked in the same vessel as the meat! Poor Indians! it took me a long time to persuade them to eat it. Finally I gave them something else in addition and showed how sorry I was not to give them more, having nothing else.

During the night, which was the last of the month of May and the first of the month of the Sacred Heart, the Captain did not close his eyes. For hours together he continued his harangue, giving orders and advice, standing in the middle of the *aldeia*, which frequently re-echoed with the most enthusiastic praises of the Missionary who had shown them so much kindness. The six Indians present gave the usual signs of approval—*Hu!... hu!... hu!...* at the end of each discourse.

Meanwhile the rain continued pouring in torrents and I begged Our Lady, whose month was coming to an end, to give us fine weather, because not only was it necessary that I should set out, but I did not wish to fail the Captain. I had

told him that the rain would cease and so it must; my words were a prophecy: "The Father has spoken, and his words are infallible!".... Thanks be to God, after midnight the rain ceased and the stars shone out. Fine weather cheered us on the 1st of June.

Having saddled two animals, very early I set out with the worthy *Capitan Ponce* to visit the place called *Arojari*. It was really quite near, so we reached it quickly and brief was my examination, for I saw at once that it was not very suitable for a new Colony; I was glad however to have seen it, because we shall think no more

On reaching the establishment of Joseph Rodrigues, we found that he also had returned from his journey, we stayed in his house, where I administered several confirmations.

Starting again, by the 6th we reached the establishment of *Brildante*, where I observed that the Indians had not yet been to collect the bones of those who had been killed; and on the same evening we arrived at the establishment of Signor Peter Maciel, a Government official and our very good friend, who was there on leave, and who was very glad to be the first to hear of the success of our expedition.



St. Joseph's Artizans' Football Club, Salesian School — Battersea, London.

of *Arojari*. Thus the object of my expedition was attained.

Having made another abundant distribution of various objects amongst the three Indians, we set off.

The return.—He urges the foundation of another Colony!—The Missionary's appeal.

Our return was also made successfully. On the 2nd we reached *Tribuian* safe and sound, after traversing nearly fifty miles in an unknown part of the country. A family of settlers, already known to us received us with great kindness and, on setting out the following day, I was shown the place where the owner thinks of building his permanent home, and we agreed together on the site for a chapel of Mary Help of Christians.

The following day, June 5th, Feast of Pentecost, I regretted more than ever the impossibility of saying Mass, but I had the consolation of administering Holy Baptism. Continuing my journey, I passed *Buona Speranza*, the farm of our young friend Antony Comillus Fernandes, where I found M. Osorio, the settler, with his family. I gave him well-founded hopes of a speedy return to his derelict estate, where I said he might even go at once, but cautiously, to see after the cattle left there. I said, with prudence, because, though an attack on *Brilhante*, by the Indians, just now, seems unlikely, still it is not impossible, on account of the deep seated desire of revenge nourished by the relations of the killed. Signor Osorio was much consoled by my words and above all by the result of my mission; and I also was well pleased to be able to baptize on this occasion four of his children.

The same day we reached *Burity*, where the Sub-delegate, Signor Joseph Pereira Borges, was so pleased with the happy result of our expedition that he wrote at once a letter of thanks to the President of the State. Here I parted with gratitude from my guide, Signor *Louis Esteves*, and bidding farewell to the Borges families, on the 9th I was in the midst of our confrères of *Palmeiras*, where I rested a short time, and leaving early on the 11th, travelled some sixty miles without drawing rein and arrived the same day at our house of *Coxipó*, five minutes before midnight, thanking God, and Our Lady and our Venerable Founder for the consoling result of my excursion.

The President of the State to whom I gave an account of my journey *viva voce*, together with expressions of gratitude and encouragement said to me :

—“Now it is absolutely necessary to think about the foundation of a new Colony in those parts!

I am also of opinion that the foundation of a new Colony, in the central zone of the tribe, is an absolute necessity. And we have every reason to hope that it will be entirely successful, because everything seems to indicate that the hour of the redemption of these unfortunate savages has struck. May new apostles arise who can enlarge our field of labour, spending themselves in the midst of this tribe to reap abundant and consoling fruit. May Our Lord make use of this my poor narrative to raise up new vocations for our Missions of *Matto Grosso* and to enkindle a charitable enthusiasm amongst our Co-operators!

Do you recommend us earnestly to them, and say to all that if they are not able to assist us materially, no one must deny us the help of fervent prayers, for of these spiritual alms we are also in need: the Sacred Heart of Jesus will give them an abundant reward.

I recommend all my fellow-labourers to your prayers, and especially,


Your obedient son in Corde Jesu

JOHN BALZOLA.

Salesian Missionary.



Thanks from the President of the State.

 The Rector of the Salesian College of Cuyabá, Fr. Emanuel Gomes d'Oliveira, representing the Provincial, Fr. Malan, having sent the brief account of Fr. Balzola which we publish, translated from

the *Official Gazette* of the State of last October, His Excellency Signor Generoso Ponce graciously sent the following acknowledgement.

STATE OF MATTO GROSSO

PALACE OF THE PRESIDENT
CUYABÁ

N. 55.

Cuyabá, July 6th 1908.

Very Reverend Fr. Emanuel Gomes d'Oliveira,

In acknowledging the receipt of Your letter of the 4th inst. with which you enclosed Fr. John Balzola's history of his expedition to the village of the Bororos' Indians of *Rio Vermelho* I feel it my duty to thank you once more for this valuable service rendered to my administration, and to the inhabitants residing near those lands; and especially the Very Rev. Fr. Balzola for the solicitude and Christian charity he displayed in that expedition, which, thanks to his zeal, had such consoling results.

I take this occasion for renewing the expression of my highest esteem and consideration for Your Reverence

Remaining Yours devotedly

GENEROSO P. L. De PONCE.




Ecuador.

The Mission of Gualaquiza.

The new Church and the Baptism of three young Indians.

Very Rev. Don Rua,

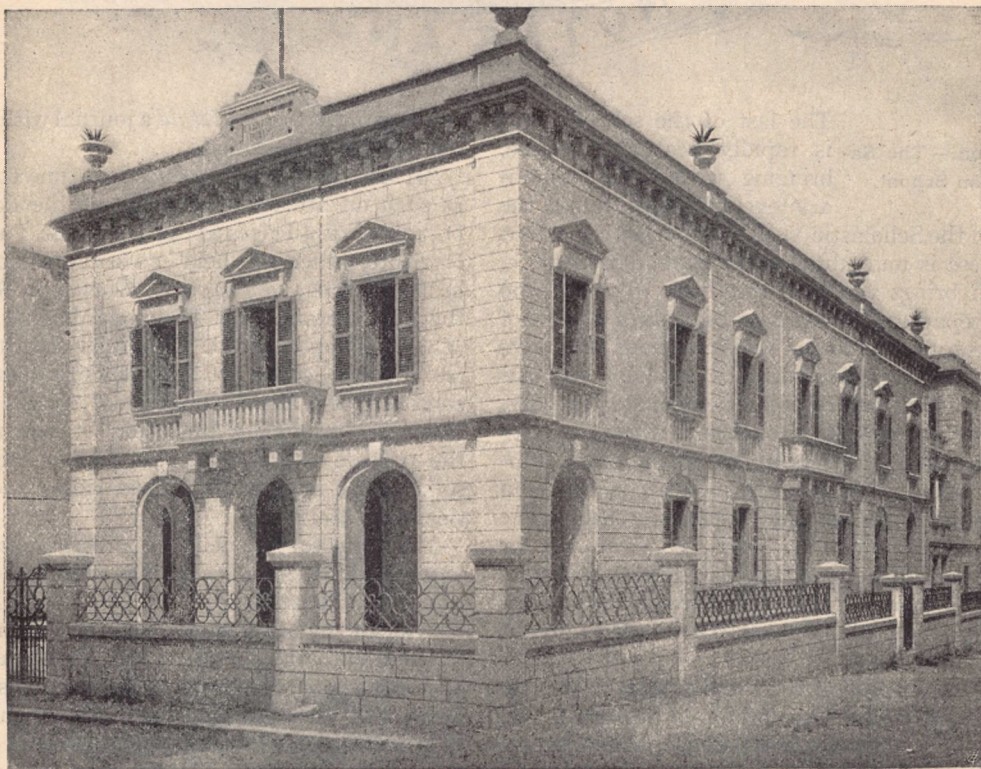
 here are two items of news which I hasten to send to you. The first is, that we have almost brought our new Church to completion; its walls are up and the roof is being put on. It has been in progress for fifty days, and as it is to have a roof of zinc, you can imagine that it does not make pretensions to much architectural beauty. However it is the best that Gualaquiza can furnish, and is the result of combined effort on the part of whites and natives alike, the Jivaros being particularly energetic. The principal reason for the general alacrity was the dilapidated state of the former

construction which was little better than a ruin and had to be pulled down.

A few weeks ago some Jivaros came over from Mendez bringing with them three boys about fourteen years of age. We regarded them as three souls to be rescued, and after some persuasion we prevailed on their parents to leave the boys with us for some days, so that we set to work at once. In a short time we taught them

to make a profound impression on their hearts. All three began to implore of me not to put off the happiness of receiving Holy Baptism.

Seeing them so well disposed, last Sunday, the 25th October, at nine o'clock in the morning Fr. Giaccardi performed the touching ceremony. One received the name of Ciriacus, another that of John, and the third that of Michael. They appeared to be quite altered after receiving



MALTA — The "Juventutis Domus" — Salesian Institute.

the little Catechism which we have in Jivaro and through the help of the baptized Indians *Bosco* and *Visuma* who, had fortunately arrived just then at Gualaquiza, we were better able to complete their instruction. *Visuma*, like a zealous missionary, told the boys that they must never more take part in acts of revenge, that they must kill no one, but most behave like "good Jivaros of Jesus Christ." *Bosco* recommended them to make frequently the sign of the Cross and to recite devoutly the prayers they had learned; thus *Yisa* (God) would preserve them from all dangers in this life and, after death, would admit them to the glory of Paradise.

The explanation of Christian doctrine seemed

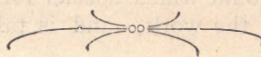
Baptism. May God keep them faithful to their solemn promises and may Our Lady Help of Christians guard them till death under her mantle!

Meanwhile, pray that the seed of the Gospel may fructify in these forests, so that the poor Jivaros, abandoning their projects of revenge and laying aside their other evil customs, may bend their necks to the sweet yoke of Christ.

Your obedient son in J. C.

JOHN M. GINER,

Salesian Missionary,





The last of the school terms is rapidly nearing its close, bringing with it the customary events which mark the end of the Scholastic Year. The most important of these is undoubtedly the examination week, which brings the final test both to those who are preparing for the Oxford Locals or College of Preceptors, and to the junior sections who have the terminal examination at school. For this reason the month of June is one of steady work, putting the finishing touches to the syllabuses and bringing subjects up to examination standard. At the end of last month the Diocesan Religious Examiner paid his annual visit for the religious examination. It is too early yet for his report to be received, but previous results leave no room for doubt that it will be as satisfactory as its predecessors. We hope to give it in our next issue.

At the opening of the present term, just after the Easter holidays, the prizes for the sports and football season were distributed. A new feature was the awarding of a limited number of prize caps to the senior divisions, a cap in coloured silk quarters with the school badge, which is only to be given to those who gain distinction in the sports or in athletics generally; the attainment of this distinction will serve as a stimulus to the younger boys, and also be more lasting than the ordinary prizes, as it can be kept for after school years. The sodality of St. Aloysius also saw an increase in its membership by a new enrolment in the early part of the term, so that by the end of the year very few of those that are eligible, will be deprived of the privilege of membership.

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Malta. We were forced to hold over an interesting notice of the doings of the School and its Co-operators in Malta. It is an account which speaks for itself of the progress of the work, and is taken from the

columns of the *Malta Herald* a journal with a high reputation in the island.

"It has rarely been our good fortune to assist at such an attractive function as the deferred Distribution of Prizes to the boys of St. Patrick's Institute, which was held in a semi-private form in the Hall of the *Juventutis Domus* on Sunday the 21st instant. Sir Richard Micallef K. C. M. G., Comptroller of Charitable Institutions and Lady Micallef presided, and the company consisted of a limited number of friends of the Institute, principally residents of Sliema and the parents of the boys; the former including some of the most distinguished ladies and gentlemen in Malta.

The Director opened the proceedings by a very practical speech dealing with the labour problem. He said :

"One of the burning questions of the day that has caused so much anxiety and apprehension to all those that have at heart the interests of religion and humanity, is the Labour Question. It is one that commands the attention of almost every actual form of Government and of religious Bodies of every denomination; and to its solution, not only the efforts of the Church and State, but of distinguished Scientists and Social Reformers are directed.

It is now recognised on all sides that the only real, satisfactory solution of this important and puzzling question lies in prompt attention to the amelioration of the religious, civil, professional, economic and hygienic conditions of the labouring class; that without the humanizing and civilizing influence of religion as a prime factor in the education of the working man to fit him for his post in life, no efforts to apply a remedy to the terrible evil that afflicts modern Society can be successful: that unless the labourer be taught his religious as well as his civil and social obligations, and be made to feel a moral sense of his duty to observe them, all efforts at legislation to compel him to it are unavailing. A clear proof

of this we have in the spirit of insubordination and revolt, amongst the masses of the working class, and in the popular disturbances so common, alas! at the present day throughout the world.

But to what purpose these observations, you may ask?—The evils that afflict modern Society elsewhere are practically unknown in Malta. Strikes and popular disturbances, so frequent and so disastrous in other countries, have so far not affected our privileged Island. Our artisans and tradesmen are sensible of their religious and social duties. They might perhaps in this respect be held up as patterns to other peoples. But is this likely to continue so? Is it not evident that things are not as they were some few years ago, even here: that we are in fact on the eve of a great change; that the moral poison which has been working its baneful effects in other countries has been filtering in here too: that our acute financial condition and other circumstances are about to make their influence felt amongst us: that consequently it behoves us to be up and doing, and earnestly strive to forestall events and remedy them, alive to the fact that Prevention is better than Cure? But how are we to do this? To me it seems that much could be done by the Establishment of the Industrial Schools. Every Parish, so to say, should have its School, fully equipped for the purpose intended. But I should here remark that these Schools, in order to flourish require certain conditions which are found to lack in St. Patrick's, and which consequently prevent it from achieving the results that might otherwise be expected from it. As long for instance, as Parents or Guardians may remove their children before the latter have completed their apprenticeship to some trade, and have had sufficient time at School to get well grounded in the principles of religion and morality, it is vain to hope for satisfactory results.

This Institute, established in May 1904, has already seen 18 of its already very limited number of inmates go forth, most of them with a mere smattering of knowledge of trade, and, as may be easily imagined, with an insufficient stock of those religious principles and that moral strength and courage, necessary to guide and enable them to hold their own in the arduous battle of life.

To my mind this matter calls for legislation, and I feel strongly tempted to appeal to our Patres Conscripti here present, that they may kindly use their influence in the case, and so assist us in securing better results than are possible under existing conditions."

He then briefly referred to the school work

for which the prizes had been offered by various benefactors. Among the latter were the Marquis Mattei, Sir Richard Micallef, Mr. and Mrs. Galea, Miss Asphar, Mr. Henry Casolani, Major Briffa and Miss Inez Vella.

The programme was a most interesting one. The musical and vocal parts and recitations were exceedingly good, and reflected the highest credit on the Boys and on their patient Instructors. We were particularly struck with the fine rendering of the Dialogue "*The Quarrel of Brutus and Cassius*" by two former Boys, Masters Ciantar and Ellul, who, we learn, have now joined the School attached to the *Juventutis Domus*, lately started for the education of aspirants to the Salesian Order.

Father Harrod next read out the names of the prize winners, stating in detail the subject for which the prizes were awarded. From the number of marks obtained, compared with the possible maximums, we could fairly judge of the sustained efficiency of the Institute, both as regards Conduct, the Arts and Crafts, as well as Scholastic and Musical Subjects. Sir Richard and Lady Micallef in handing the prizes to the successful boys, had a good word for each.

At the conclusion Sir Richard Micallef, the president, made an eloquent speech, in the course of which he said:

"My experience however extends further than what I have seen and heard to-day. I have had occasion to take part in your examinations, both as regards your work in the school rooms, as well as in your workshops; and I must say that on the whole the results have given me great satisfaction. Of course in all branches of instruction and training, there is always room for improvement; and I have no doubt that, on the one hand, with the ability of your teachers and the great interest they take in all that concerns your welfare, and on the other hand with your devotedness to study and your cheerful willingness to learn your respective trades, we shall all have the consolation of seeing you one day well settled in life and good, honest, and laborious citizens.

Our worthy Director has favoured us with an elaborate speech which we have all listened to with the greatest interest. I sympathize with his regret, and admit the difficulties he has to contend with in his arduous work, and I will do my utmost, so far as it lies in my power to remove those difficulties.

Sir Richard then urged the boys to renewed effort, and pointed out that that was one of the ways in which they could show their gratitude both to their Superiors and to benefactors.

The programme was hardly completed when

Fr. Allegra took possession of the stall for a similar ceremony in connection with the Festive Oratory, which is attended in hundreds. The Very Rev. Fr. Lovisolo, the late Provincial, and one of the few survivors of the Messina disaster was an interested spectator of the proceedings.

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Farnboro-England. Our latest accounts point to a busy period in more departments than one. During the Lenten season special services were given in the Church of Mary Help of Christians, at which a Salesian priest from the London House delivered a course of sermons on Lenten subjects, and large numbers approached the altar for the general Communion at Easter.

The scholastic work is going on with the customary assiduity, for a large proportion of the boys will be presented for the Oxford Locals, and previous years' records are to be maintained. A month or so back the school achieved quite a distinction in local circles by carrying off the shield and medals presented by the Junoir League. This shows that the school team is the champion junior eleven of the neighbourhood, a position much coveted by the juvenile football clubs, and will doubtless be a stimulus to effort in scholastic work in general.

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Florence. In touching on athletic matters it may be noted that the picked members of the sports club of the school at Florence gave a highly appreciated display to the Festive Oratory boys and their friends, on the occasion of their patronal feast, that of the Holy Family. This athletic club, whose motto is *Fortitudo*, was awarded a gold medal at the international meeting held in the Vatican Gardens last Autumn, when about a thousand representatives gave displays before His Holiness the Pope. On the occasion referred to the president was His Grace Archbishop Velluti Zati, who said the Mass for the boys and gave the General Communion. Many of the Co-operators were present in the afternoon when the entertainment was given and had thus an opportunity of witnessing the progress of the Institute and of the work being accomplished among the juvenile sections of the population.

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Vianna do Castello Portugal. In his recent visit to this city His Majesty King Manuel II spent some time at the Salesian Institute. Two regiments, one of artillery and one of Infantry, proceeded to the school, and took up their positions in its vicinity forming a guard of honour to His Ma-

jesty. The whole district was gaily decorated with national colours and flags and many of the nobility assembled in the school courtyard and corridors to welcome their young sovereign. His Majesty was accompanied by his Chamberlain and several ministers and was welcomed at the main entrance by the Superior who made a brief address on behalf of the school and its benefactors. The young king responded, declaring himself "highly pleased with his visit to this scene of busy labour, which was providing



FLORENCE — Athletic Club of the Festive Oratory.

trained workmen and honourable citizens for his country," and expressed his earnest desire for its continued prosperity. He then wrote his signature in the Visitors book and departed amidst frantic cheering. The school band had the privilege of welcoming the King at the Station on his arrival and of giving him a musical send off in the evening on his departure.

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Cape Town. The Salesian Institute of Arts and Trades at Cape Town continues on the path of progress. It still has innumerable difficulties to contend with, the principal being the inconvenience of the present accommodation, which prevents the acceptance of any more boys, though applications are many,

and is a serious drawback to the successful working of the school.

To take a brief glance at the term just past we must go back to the commencement of the year. Few of the boys have a home of their own or any place to look to beyond that which the sons of Don Bosco share with them, and hence a very large proportion spend their holidays at the school. Remembering however that Christmas occurs when it is Summer in South Africa our Readers will not be surprised to hear that advantage was taken of the holidays for a period of camping out, thus exchanging the routine and confinement of the workshops for the freedom and freshness of the open country.

But before the setting out it must be remarked that Christmas was passed most enjoyably, many of our benefactors assisting at the Midnight Mass in the school chapel which was filled to its utmost capacity. It was not unlike the coming in of the shepherds from the surrounding country. A surprise was in store for us in the morning; for we were called up to meet four missionaries who were on their way to Mozambique, and had just landed at the Cape. The four missionaries were the Vicar General, and a Salesian lay-brother, a French Jesuit Father with one of his lay-brothers. When the priests had said Mass the whole party joined us at breakfast. It being Christmas morning it was particularly striking how appropriate are the words that the people of the East and the West shall gather together in the name of the Lord, for even in that small company were spoken the various tongues of English, French, Italian and Portuguese—*loquebantur variis linguis*.

We had already been granted the favour of encamping at Potsdam about fourteen miles outside Cape Town. Preparations were enthusiastically and noisily made, while plans for excursions and amusements were freely discussed, among the former being an expedition to the tin-mines in the Blueberg Mts. Tents and provisions were sent on by an advanced party, who had to select the site and pitch the tents, while the main body with the band left in the afternoon. After a short journey the party de-trained for a walk across country, for the camp was purposely chosen at a good distance from town or village. It was pitched in the grounds of Mr. Broder who was generosity itself throughout the whole of our stay and provided for our wants with extreme kindness and liberality. Every evening the band gave an entertainment outside his house where the neighbouring farmers came to enjoy the novel pleasure. The large marquee tent was used in the morning as a chapel and as a refectory and meeting place during the day;

a varied time-table had been arranged and there was no opportunity for any dull moments even had one felt inclined to be lazy or fatigued. The open air improved appetites and brought healthy peaceful nights to all.

Before the opening of regular work the Community had their annual retreat at the conclusion of which was held the consoling ceremony of the profession when two novices, the first fruits of our House at the Cape, made vows.

A favour of a different sort has been received from the Government, and we hope it will be of our great advantage in future years. It is an exemption from the local succession tax, in consideration of the charitable work of our Institute. We only hope now that some one will be moved by charity to make a large donation or bequest, so that the scheme for enlargement may be proceeded with and the good work extended to hundreds of other boys who are applying from all parts of South Africa.

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Some of our Readers are acquainted with the indefatigable labours of the late Mgr. Lasagna, who went out as a Salesian Missionary to the Argentine Republic, and was afterwards promoted to the Episcopate so that he might extend his operations on behalf of religion and civilisation. A serial sketch of his life and work is proceeding in this periodical and from that we learn that much of his attention was devoted to the educational needs of the State of Uruguay. It is not surprising therefore that the past students of the College of the Sacred Heart should have adopted his name for their association, which already numbers a hundred and fifty members, many of them are now university students, and some even professors of the same. Through the initiative of the committee a commemorative gathering has lately been held in Montevideo, one feature of which was a literary and musical entertainment, in which young men from all the Catholic clubs of the Republic took part. Under the same auspices some six hundred young men joined in a pilgrimage to the Sanctuary of Our Lady Help of Christians at Villa Colon, where some religious services were held. The committee also have in view the promotion of conferences on social topics, as well as the organisation of evening classes for both primary and advanced subjects. In this way it is hoped to continue and to propagate that beneficent influence which characterised the labours of Mgr. Lasagna, and which were of incalculable benefit in the formation of educational ideals and promoting efficiency in the schools of the growing state.

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Technical
Education.

We have of late given frequent notice to the athletic clubs of our schools abroad, and in doing so we have had to remark on some display of excellence or skill which had brought them into prominence. If we do not often mention our own clubs and teams in this respect it is rather because sports and games are a matter of course than that any enthusiasm on that head was lacking. The boys in the technical departments have a proud record in this direction, and they have maintained it in the past season. It provided them with no less than twenty-seven matches with visiting teams, some of whom were of high standing in their own leagues. However almost all of them found their superiors on the School ground at Battersea, for out of the twenty-seven matches only two were lost, and the home team scored a hundred and sixty-seven goals to thirty against them. These results need no comment. Healthy prowess in games is regarded as a promising sign, and will no doubt have a good effect on the work and general conduct of the boys during the years of their training.

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Guernsey.

Since the exile of the Religious Orders from France a number of Salesians have been carrying on the work of the Ven. Don Bosco in the island of Guernsey. With the encouragement and blessing of His Lordship Mgr. Cahill, several parishes have been organised and schools established and the religious interest of the people promoted in various ways. The following letter to Our Superior General gives some idea of the early struggles and development of the work.

St. Mary's Oratory Guernsey.

Very Rev. Don Rua,

After the example of our venerable Don Bosco, you have constantly shown a deep interest and predilection for the works undertaken in the cause of religion by your sons in France. Their development and progress were closely watched by your solicitude when persecution came upon them, as upon the work of other religious, and destroyed in a moment what had only been achieved by twenty-five years of patient labour; no one was more distressed than you were at this enforced abandonment of so many good works on behalf of the young, and at the subsequent expatriation of your sons.

It will therefore be welcome news to you to learn of the progress of those works which were saved from shipwreck by the disposition of Providence and reconstructed in some manner at a few leagues from their former site and though on English soil still retain their former character and purpose. Most of the pupils are Bretons and our modest "Chaumière" is like a little cor-



His Majesty King Manuel II.

ner of Brittany transferred to Guernsey, and there is little difference from our former work except that we are breathing the air of liberty.

During your journey and your brief stay in our midst you gave your encouragement and blessing to our work which was then only striking its first roots, but which has since developed so much as to give good hopes for future progress. On our arrival the house was not at all in a fit state to lodge more than sixty persons. Wonders of transformation had to be accomplished and every corner was made to serve a purpose.

A coach-house rapidly changed into a chapel which temporarily served our purpose admirably, a neighbouring outhouse was converted into a dormitory, while a stable was soon changed into a study. But this was only a temporary settlement and after a few months, relying on Divine Providence and the generosity of benefactors, we began to plan enlargements and the builders were soon on the scene. Some wood and iron constructions were rapidly erected serving as class-rooms and refectories. But now the chapel had proved quite insufficient especially as His Lordship the Bishop had given us charge of the parish. Besides that, requests for

of good size and well equipped, where a good number of boys are now at work on their technical education. Finally above these workshops again dormitories were built, enabling us to receive a certain number of students, who have since increased to more than sixty, and most of whom are receiving a classical education in order to follow out their vocation.

You are already aware that our coming to Guernsey had been long desired by the zealous bishop of the diocese Mgr. Cahill. He had soon become acquainted with the neglected state of hundreds of French immigrants to this island, and had looked around for a remedy, but the



MALTA — Salesian Festive Oratory.

admission continued, and became more and more urgent. The Little Seminaries had been closed in France, one after the other, by which move the persecutors of the Church hoped to cut off all means for supplying the ranks of the clergy. Alarmed at this prospect many good priests urged us to take their boys and thus safeguard their vocations. But there was only one way of doing this, and that was to make further extensions, in spite of the enormous expense where building material and labour is very dear. An aisle was first of all added to the chapel and this was reserved for boys and Community, the older part being placed at the disposal of the parish people. Above both these parts a dormitory was built, for sleeping accommodation had become most urgent.

Next in order came the workshops which are

limited number of his priests prevented any permanent arrangement. Providence however came to his aid, and what was a loss in one direction was a gain in the other, for these poor souls were no longer to be left without the ministrations of religion. The Bishop confided to us directly the care of six parishes in the island. He erected our chapel as the parish church, or the seat of the mission on the patronage of St. Francis of Sales, the patron of our Congregation. He also placed at our disposal a piece of land which had been mentioned in a former pastoral letter as destined for a church, but which was still awaiting the means for carrying out the project. We were now without means, but the industrious charity of benefactors enabled us to commence a small church which was dedicated to St. Ives. It was the Bishop's pious wish to give it this name,

which is that of the most popular Breton saint. Every year a great day is held at the Church on the feast of St. Ives, and Bretons come for it from all parts of the island. On such occasions the new church is naturally far too small to hold the congregation, but for ordinary Sunday it is large enough, and the work goes on quietly but surely. But that is not quite all, for at the request of His Lordship we have also taken charge of the mission called S. Magloire de l'Islet, at the further end of the island; in this way all the country missions, except the villages of S. Pierre and S. Samson are in our charge. And this includes a good deal, for the different religious works have generally to be started from the foundation. Neglect or carelessness had resulted in a very low state of christian knowledge and practice, and the sparks that remained had to be carefully re-lit and fanned in order to make catholic life flourish again. The hope of this religious life is naturally the formation of the christian character among the young, and we accordingly allowed no difficulty to hinder us from having schools near the churches for the children of the parish. They are only just completed, but they are already prosperous, and although there were several difficulties in the way, they have only served to make our efforts more determined. More than two hundred boys and girls are now accommodated, and under devoted religious, assisted by certificated English mistresses, they are receiving a sound education free from any heretical influence.

One of Don Bosco's most cherished desires was to see an evening class or club attached to his Oratories, whenever circumstances might allow it. This desire of our Venerable Founder and the necessity we ourselves found for a work of that kind have urged us to open one for the young men who have left school, and who require particular attention. It is nothing more than a start, but it has already proved its usefulness. By means of these different works, and the associations of the Children of Mary and the Sacred Heart a gradual renewal of the christian life is displaying itself, and the weekly communicants include His Excellency the Governor and his wife. On the first Sunday of the month devotions are held to the Sacred Heart, in union with the Basilica of Montmartre. For Lent special sermons were given by the Jesuit Fathers of the House of St. Louis in Jersey, which were very effective in bringing the people to their Easter duties. We have already equipped a band of musical instruments so that the processions of the Blessed Sacrament, which are held out of doors, are always accompanied by instrumental music. Prayers are offered daily for our own

unfortunate country and for the conversion of the hospitable land which gives us shelter. The sums that are made by our occasional entertainments in the little theatre are devoted to the use of the St. Vincent de Paul Conferences. I ought to have added something on our friendly relations with the authorities of the island, and on the marks of esteem we have received from them; one proof of this was the presence of Major General Aulff, Lieutenant-Governor, at our last distribution of prizes.

We would beg of you, in conclusion, to offer our intentions to God so that He may continue His Providential solicitude over our work in Guernsey.

Yours devotedly in Christ
J. M. POURVÉER.

INDULGENCES

which may be gained by the Co-operators.

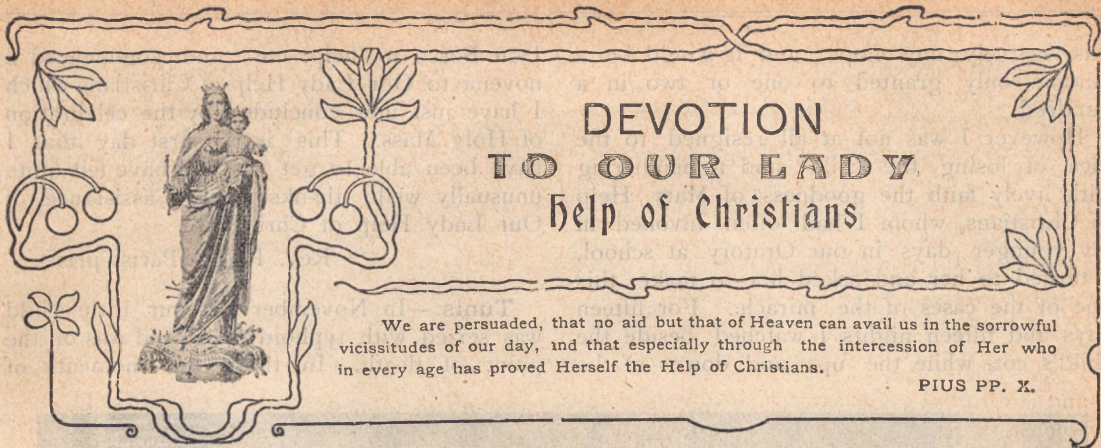
The following plenary indulgences may be gained by all the Co-operators who, having confessed and communicated, shall make a visit to a Church or public chapel, or in the case of communities a private chapel, and pray for the intentions of the Sovereign Pontiff.

Every month.

1. On any one day at the choice of the associate.
2. On the day the monthly exercise of a good death is made.
3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary*, and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions of the Holy Father they may gain the indulgences of the Stations in Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella; these indulgences, moreover, are all applicable to the Holy Souls in Purgatory and can be gained by the Co-operators as often as the prayers are said, as long as they are in the grace of God.

In the month of July.

1. The Visitation of Our Blessed Lady: July 2nd.
2. The Feast of the most Precious Blood: July 4th.
3. Our Lady of Mt. Carmel: July 16th.



THE Co-operators are recommended to celebrate the 24th of every month as a day especially consecrated to Our Lady Help of Christians. Special devotions are offered in her Sanctuary at Turin, and all should endeavour to join in them, so that on one day in the month there will be united prayer for a common purpose. The particular intentions of Co-operators are prayed for, and they are advised to add the general welfare of their Association to their own private needs.

The Ven. Don Bosco, illustrating his argument that Our Lady protects the armies fighting for the Faith gives us further examples. In the year 718 the image of Our Lady carried round processionally inside the walls of Constantinople, delivered that city from the Moors who had besieged it for three years. The leader of the enemy, despairing of ever capturing the city asked leave to march through the city to view its splendours, giving his word that no violence should be committed. This being allowed his soldiers marched through, but when he himself arrived at the gate which is named the Bosphorus, his horse came to a stand-still and could not be prevailed upon to move. Then looking up, the barbarian saw above the gate an image of Our Lady whom he had just before blasphemed. He turned his horse's head in the other direction and marched towards the Aegean Sea, in crossing which he suffered shipwreck.

In the same year the Saracens turned their arms against Pelagius, Prince of the Asturias. This Christian Prince placed his troops under the protection of Our Lady, and the darts and arrows of the enemy fell helplessly around him. Twenty thousand Saracens remained dead on the battle-field, and sixty thousand others perished in the waves. Having previously been forced

to take refuge in a cave Pelagius built there a fine temple in honour of the Queen of heaven to commemorate his victory.

In the year 867 the general of the Emperor Basil had overthrown a large army of the Saracens. The leader of the enemy had on this occasion written to the Christian general: "Let us see now whether Our Lady and her Son will deliver you from my grasp." The general took this insulting message and affixed it to an image of Our Lady saying: "See, O Mother of God, what insolent words this arrogant barbarian dares to hurl against Thee." Having done this he sprang into the saddle, and giving the signal for battle, inflicted a great slaughter on the enemy.



GRACES and FAVOURS

London.—I beg to return public thanks for a favour received after prayers to Our Lady Help of Christians.

April 1909.

A. H.

Paris.—My little child was only a few weeks old when it commenced to be unusually fretful and cried most painfully. I sent for a well-known specialist, who was particularly skilful in infant cases, and after examination he declared it to be suffering from acute pneumonia. I was terrified, for to a child, only a few weeks old, it was like a sentence of death. In fact, the specialist, whom I frantically asked if he could save the child's life, said quite plainly, that considering the age of the child and the nature of the malady, there

was scarcely any hope, and it would be a miracle only granted to one or two in a hundred.

However I was not at all resigned to the idea of losing the child, and remembering with lively faith the goodness of Mary Help of Christians, whom I had often invoked in my younger days in our Oratory at school, I turned to her and asked her to make this one of the cases of the miracle. For fifteen days and fifteen nights I watched beside the child's cot, while the ups and downs of the

Don Bosco to help me, and commenced a novena to Our Lady Help of Christians which I have just now concluded by the celebration of Holy Mass. This is the first day that I have been able to get up, and have felt quite unusually well, thanks to the assistance of Our Lady Help of Christians.

Rev. F. B. (Parish-priest).

Tunis.—In November last our little child was seized with typhoid fever and was on the point of death. In those few moments of



MONTEVIDEO — Committee of the Association "Mgr Lasagna".

malady strove for mastery; but my trust never wavered, and the reward came. The baby was at last declared out of danger and is now as lively and well as though it had never been ill. In publishing the favour I beg to return thanks with all my heart to Our Lady Help Christians.

January 1909.

I. Z. S.

Selegas.—Early in January last I was confined to my bed with lung troubles, and other complications which first showed themselves by hemorrhage. One remedy was tried and then another, but all in vain. I then lost all hope in human means and called on the Ven.

grief and anxiety I had recourse to Mary Help of Christians, promising an offering for a Mass in thanksgiving and for the Salesian works, and the publication of the favour. My request was granted and I now wish to fulfil the promise made.

February 1909.

C. N.

Georgetown (British Guiana).—Please accept the enclosed offering in thanksgiving for a favour received through Our Lady Help of Christians, and kindly have it published in your *Bulletin*.

April 2nd 1909

J. A. N.



LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY

TITULAR BISHOP OF TRIPOLI

CHAPTER XLV (Continued).

One of our confrères writes: "In Mgr. Lasagna, I always admired a great and profound humility, simplicity and open-heartedness. All may not perhaps have noted in him these precious qualities, because he was naturally lively, eloquent, jovial and at the same time of attractive and distinguished manners. Several times I happened to see him asking pardon of some confrères, when he thought they had been pained by some advice or reproof received from him. Although he was the Superior and Provincial, he was not obstinate in his ideas when he recognised that he was mistaken, and it was edifying to hear him say, as happened to myself: — "Do you know?... I thought I was right in that matter; but I was wrong....." On one occasion natural science was under discussion, and he was explaining enthusiastically some natural phenomena, when a confrère interrupted him stating that his theory was contradicted in one of the latest numbers of 'Cosmos', and that a more rational one had been adopted by the learned. Such a method of acting seemed to us all imprudent; but the Bishop, smiling, thanked him for telling him something he did not know and continued the conversation as if nothing had happened." It was humility also which inspired him with great respect for the lay-brothers, whose sacrifices and invaluable services he fully appreciated.

Moreover he loved all, without distinction of persons and with equal affection, great and small, rich and poor, recognising in all souls equally precious, redeemed by the blood of Jesus Christ. And what did he not do for the unfortunate Indians? What interest did he not take in his young artisans? And was he not to be seen, even when a Bishop, playing ninepins with boys of the Oratory? The golden cross on his breast (he assured us himself) reminded him less of his lofty position than of the tender charity it bound him to show to all, making himself the servant of all. His humility was most conspicuous in his practice of obedience. Though invested with the episcopal dignity, he was always a scrupulous observer of the Rule and time-table; hence an exact punctuality to the sound of the bell, whithersoever it called him; hence the strict silence at the prescribed times, especially after night-prayers. Hence also that anxiety to conform him-

self always and in all things to the common life in food, unless his health absolutely required that he should do otherwise, without paying any attention to his precarious health, which seemed to his confrères a sufficient reason for some exception.

His obedience shone forth in all its splendour when he received any orders from the Superior General or from the members of the Chapter.

"It happened," writes a confrère, "that having to obey an inconvenient order received from a Superior; I said to the Bishop: "But you, as Provincial could speak and make representations." — He replied: "Ah! my dear Father, we must respect the orders of Superiors, even when they cause some suffering or inconvenience." — And this he practised at the cost of any sacrifice, more especially when the Superiors, in view of the general good, made some change in the staff of his Province, or refused some confrère whom he urgently needed. In such occurrences one could not but admire the ingenious method by which, either in writing or speaking, he would excuse the good intention of his Superiors.

In those outpourings of the soul which were on absolute necessity to such a tender heart, he used to say that he had made his religious profession in order to obey, that through obedience he had received Holy Orders and that precisely through obedience he had come to America: to this sacrifice of his own will he attributed what little good (his own expression) he had been able to do, giving a fresh proof of that which the Holy Spirit teaches: *Vir obediens loquetur victoriam* (1).

To the above named virtues he joined that spirit of mortification and self-sacrifice, which he knew so well how to impress by word and example on his confrères and the Daughters of Mary Help of Christians, whenever a favourable opportunity presented itself. He often repeated that the Salesian Society would be great so long as its members were mortified and specially careful as to any indulgence in wine and spirits. Even to the sick he inculcated the practise of mortification, asserting that it would contribute efficaciously to the recovery of health. He added that the Salesian ought to choose rather to shorten his own life by a few years, than on his own account to introduce relaxations which might injure the whole society. And his own conduct was in all points conformable to his teaching. On this subject, whilst in quarantine on the Isle of Flores, he wrote to me, January 16th 1895. "I shall have four Retreats to give. Fortunately I feel much stronger than I did last year. I do not take a drop of wine, spirit, or coffee; but in preference drink milk, which keeps me up in my labours which are not light." He never allowed any exceptions at meals, taking the ordinary food, nor would he ever permit wine or spirits to be kept in his rooms on the pretext of offering them to those who came to visit him, repeating on this subject his warning to those who began such a practice. And yet he came from a wine country, he had planted so many vineyards, and he praised their produce to

(1) Prov. XXI, 18.

the skies, as if he were in the habit of taking it! He fasted scrupulously every Friday, nor would he omit the fast at the representation of any one. He had learnt in Don Bosco's school that the penance best adapted to and most meritorious for a Salesian was, besides that of community life, the willing acceptance of the trials of life, of the discomforts of travelling and of poverty, and patience in bearing the defects of others. And the way in which he put in practice this charitable teaching, both at home and abroad, was truly admirable. Amongst many instances it suffices to mention one, related by Fr. Foglino in these words: "I remember that in one journey to Brazil the company was not too select. We found ourselves in the midst of twenty-five members of a theatrical company. At first, we had to bear some insulting words, sufficient to make one blush; His Lordship bore all patiently, nor ever made the least complaint. Finally he had an opportunity of approaching the leader of the company, and he spoke so well, that in a short time, all became friendly and on leaving shouted out: Long live the Missionaries!"

In the practice of these virtues he had come to possess perfect equanimity of mind and character, whether all things were in accordance with his wishes, or were subjected to the storms of adversity. From the time when he was sent to America, however sharp were the thorns in his path, however bitter his disappointments, he was never sad, and from his lips never issued the least complaint. He was, moreover, diligent in making the best use of the good qualities of persons, even when these were mingled with many evident weaknesses. "To imagine that no one will fall sick, that no one will have difficulties or failings, this is not to be expected from us men." Such was his opinion and his conduct, as I gather from a letter he wrote to me.

A faithful disciple of Don Bosco, he did not usually practice himself, or recommend to others, severe corporal penances. Nevertheless he had a cincture interwoven with sharp points, which he was accustomed to wear for at least an hour on Friday, in honour of the Passion of Our Lord Jesus Christ. No one would have guessed this secret, if chance had not revealed it.

Whilst the Rector of Villa Colon was searching in a drawer for something the Bishop had asked for, he put his hand on the cincture. On becoming aware of this, the Bishop showed by a slight frown that he was somewhat vexed; but with his habitual promptitude: "Quite right," he said, "I was just going to ask you to destroy it, as the points are blunted."

The Rector, somewhat mortified at this discovery whilst hiding the instrument of penance, could not refrain from saying: "How then?... Does Your Lordship wear a cincture?"—"And why not? Who would not suffer something for Jesus Christ, on a Friday? To wear it always, no, that would injure one's health, but an hour or so one may very well wear it." And this was also the remedy he advised others to use against temptations of impurity. It is not, therefore, surprising that all who lived with

him give unanimous testimony to his stainless purity and to his great delicacy in dealing with all sorts of persons, especially with the pupils of the Salesian Colleges.

Amongst the maxims Don Bosco was wont to inculcate was the following: Reverence all Orders and Religious Congregations, always praising the good they have done and are doing in the Church. Mgr. Lasagna had engraved these words in his heart; hence the friendly relations into which he entered and which he ever preserved with the Religious Congregations in America; hence also those frequent and enthusiastic allusions to the prodigies of zeal performed in those desert regions by the sons of St. Ignatius, St. Dominic, St. Francis of Assisi and many others. With joy and gratitude he accepted the hospitality which they so charitably offered, preferring their poverty to the palaces of the wealthy; he affirmed, besides, that in those communities he always learnt something fresh, and had never left them without being edified. Still, God having led him by the hand to Don Bosco, he felt bound to love above all, the Salesian Society, though born but yesterday, and the least of all in comparison with those giants of Religious Orders, which for centuries have been fighting the battles of Christ, and have thus deserved so well of the Church. From this childlike love for the Salesian Congregation, to which he gave the name of mother flowed his ardent desire to foster ecclesiastical and religious vocations, with the hope of gaining new sons. And so he took the greatest care of the novices, who were truly the delight of his heart, the pupil of his eye and his hope for the new works he had undertaken and to which he had devoted his life. It was a joy to him to bestow on his beloved Congregation whatever he possessed in the world, as we have mentioned elsewhere, and he watched over its interests more carefully than the most industrious father of a family could have done. But he was to benefit the Salesian Society in a more signal manner by attracting to it the sympathy of all those who approached him. It was sufficient to make his acquaintance, to speak with him in order to become friends and Co-operators in the Salesian works. He confided to a friend that on one of his visits to Europe, he had hastened to set out again for America, for fear of yielding to the irresistible solicitations, the attractive promises made to him, with some danger to his vocation as a missionary. It was therefore only just that so tender and efficacious a love should find a faithful echo in the hearts of all his brethren. In return they held him in the highest esteem, they loved him with an ardent affection, they looked upon him as the purest glory of their Congregation and they wept bitterly his untimely death. To him may truly be applied the words of the Gospel: *Qui fecerit et docuerit, hic magnus vocabitur in regno caelorum*: He that shall do and teach, he shall be called great in the kingdom of heaven (1).

CHAPTER XLVI.

A golden page.—His teaching powers.—Projects.—His catechism.—Higher schools of Religion.—Proposes the foundation of a Catholic University and of a High School of Agriculture.—His plans for the benefit of the Salesian Congregation.

Admitted into the Salesian Houses when a boy, and as yet incapable of controlling his hasty and lively disposition, it was not long before he recognised the enormous advantages of the preventive system devised by Don Bosco and reduced to practice in the education of so many poor children of the working class. Becoming a master in his turn, he adhered scrupulously to the teaching of his great master, and it was his task to guide many pupils along the paths of learning and virtue. But when he became Rector, his sphere of activity as a teacher was greatly enlarged and acquired unlimited proportions when he had the supervision of many Institutes, which although at a considerable distance from each other, by his incredible activity he directed as if each of them was the only one he had to care for. His salutary influence was felt more especially by the Rectors of each Institute and by the Masters whom he guided in their arduous career; to the pupils themselves he was able to do much good and they, knowing his tender anxiety for their improvement, corresponded in a most consoling manner to his paternal solicitude. But let one of his fortunate pupils, Doctor Linguas, describe him for us in his office of teacher. With a marvellous delicacy he would captivate the hearts of all those who were so fortunate as to approach him, but in a greater degree those of his pupils who frequently abandoned their games and childish amusements to run to him and listen as they strolled together through the corridors of the *Collegio Pio*, delighting in his pleasant conversation, which alternated between the more serious subjects of scientific interest and charming incidents from the life of Don Bosco.

"Sympathetic, affable, affectionate even to tenderness, possessing a magnetic attraction in virtue above the ordinary, wiser than all: such was Mgr. Lasagna. Many years have elapsed, but the memory of my life at the *Collegio Pio* can never be effaced from my mind.

"These gifts of heart and mind made him an excellent confessor, and by its influence, he succeeded in instilling into these young souls a great love for Jesus Christ, a great horror of sin.

"One more word and the portrait of Mgr. Lasagna as a father and guide is complete. He loved us all without any exception. From his lips fell always a word of encouragement, an expression of affection, which he uttered in a way to gain all hearts.

"As a teacher he was a man eminent in knowledge and his special training soon made itself apparent. His lofty mind, well fitted to plan and to create, transmitted his ideas with precision, and cultivated with loving intelligence the

youthful minds of his scholars. He never wearied in explaining to them that true knowledge must be founded upon God, because truth is found only in God.

"As a friend it would be difficult to find one more helpful and more openhearted. Once the pupil and teacher had parted, the bonds of friendship were drawn tighter; for he took the greatest interest in the lives of those who had been his children and now had become his friends; and these latter were interested in the life of their father and teacher, who continued to influence their careers."

This eulogy, whilst testifying to his merits, gives also a clear impression of the work of His Lordship in the great work of education. As is evident he strove to become a faithful copy of that great model he had had before his eyes for so many years in the person of Don Bosco. And he had such confidence in the preventive system, essentially Salesian, that in speaking and writing, in conferences and conversations, he foretold terrible experiences to those amongst his confrères who should adopt other systems, such as the repressive method.

But if the Lord praised Daniel because he was a man of desires, *vir desideriorum*, we do not fear to assert that this eulogium was merited also by our Missionary Bishop. However great was the good he had been enabled to do for the glory of God and the salvation of souls, his desires were ever stretching out yet further. This we have already learnt from the extracts from letters given above; this we admire in the numerous foundations he wished to establish; this lastly, we find even in his work for the education of youth. But we have other proofs.

He was cut to the heart in beholding the neglect of the catechism in families and schools, through the fault, chiefly, of parents and teachers, and at the same time in many of the places visited by him he deplored the lack of a simple Catechism, which teaches our earliest knowledge of religion. By his desires he would have hastened the day when the Vatican Council, assembled once more to continue its work, would give to the whole world a single Catechism to engrave on the minds of all, in the same words, the fundamental truths of our holy Religion. Meanwhile, like a man who is not satisfied with vain lamentations, he set himself to do what was possible to remedy this great evil and began to compose a Catechism in Spanish with the intention of spreading it everywhere by means of the press. I have here before my eyes his manuscript, a gem in clearness and solidity of doctrine, no less than in exactness of method and I grieve that the work was left unfinished by his untimely death. He had reached the eighteenth Lesson, which should have treated the *Holy Spirit*. From the completed part it is clear that it would have made a splendid religious text, for the primary schools. This did not satisfy him, for the greatness and urgency of the need stimulating an ever increasing activity, he had in view ideals far more extensive.

He followed with interest the movement which had begun in Italy, in favour of higher classes for teaching religion. Whilst he thanked God that for this work, so necessary in our days, He had deigned to make use of Don Bosco, these having been begun by the Salesians of Parma, which for many years have been crowned with the most consoling results, it came into his mind to do something of the same kind also in America.

Every year on witnessing the departure from the *Collegio Pio* of a certain number of youths, good and pious, but perhaps not sufficiently armed against the assaults of error unblushingly taught from the chairs of the University he shuddered and, with a sigh, exclaimed: "When shall we also be able to open religious classes and establish courses of doctrine in the University circles?" Doubtless the Association of old students worked wonders in the preservation of the fruits of their excellent education; but if this seemed little in comparison to the need, to his desires it was as nothing.

To regenerate society, so fearfully corrupt at the present day, he saw that it would not be sufficient to furnish it with Christian workmen, but there was needed a more intellectual class, sound in doctrine and of unblemished morals. How was such a cultured, superior class to be formed except through a Catholic University? Mgr. Lasagna wished to turn to account the thirst for liberty and progress with which the youthful Republics of America were possessed, in order to found a Catholic University modelled on those of Louvain, of Fribourg, of Washington, superior to those of Lille and of Lyons from which a Government of Freemasons had withdrawn the right of conferring degrees. He had already discussed the subject with several of his intimate friends secretly, so that the enemies of all good might not seek to stifle such an excellent work before its birth. Latin America would now possess its own Catholic University had not Mgr. Lasagna's labours come to an untimely end: the courage for such an undertaking was certainly not wanting to this true Apostle, accustomed as he was to place all his confidence in God.

And as we have begun the enumeration of his zealous plans, we may as well complete the list, though it was not God's Will that they should be carried out. We have already alluded to his efforts in the cause of agriculture especially the cultivation of the vine in Uruguay and the excellent results obtained. But he was very far from being satisfied. Convinced that agriculture would be an inexhaustible source of prosperity for these fertile countries and a preservative from the vicious atmosphere of large and over crowded cities, he had the happy idea of founding a Higher School or Agriculture. And in order to attain his end more especially, during his last journey to Italy, he set his hand to the work, collecting books in various languages which might smooth the way and prepare the teachers. He found many who were liberal in encouragement, advice and help. Amongst them the following deserve to be specially named: Cavaliere Sebastiano Rinetti previously

mentioned, and the theologian Menina, Rector of Sant'Illario at Casale Monferrato, who gave him many valuable works on agriculture and very useful *Reviews*, which had formed part of the splendid library of Mgr. Bava, Provost of Casorzo. The future School of Agriculture, according to his ideal, would have undertaken the issue of a periodical by which the sphere of its activity would have been greatly extended. It was his intention to propose even to the progress of agriculture a mission already proposed to the clergy of Italy by the Salesian Fr. Charles Baratta, feeling certain that the material advantages would help the priest to gain souls. God grant that others may work on the same lines, and happier than Mgr. Lasagna, may see their labours crowned with success!

In our desire of presenting an accurate picture we must not omit an excellent proposal, though of a more intimate character referring solely to the lowly Salesian Society. An enthusiastic lover of the beautiful, he wished, in view of the rapid multiplication of Salesian Institutes, that in our Congregation architecture should be specially studied. With much reason he remarked that the number of houses and churches which, with the assistance of the Co-operators, the sons of Don Bosco were creating in all parts of the world, was very great. He cherished the idea that these buildings, whilst leaving some liberty to the designers, should manifest a certain family resemblance, and that the churches, in particular, should, even in the smaller ones, be real works of art. He began himself to carry out his own suggestion arranging that the confrère Delpiano should devote himself to the study of architecture, whose work in Uruguay and Brazil is now the admiration of all who can appreciate it and his suggestions were most opportune.



Mr. John Holland, Ballingspittal, Ireland.
The Chevalier Sheeran, St. Sylvester,
Blackrock, Dublin, Ireland.
Maggie Coonan, Lacka Shinrone, Ireland.

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Sacred Heart Catholic Schools,

TROTT STREET, BATTERSEA, S.W.

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BALANCE SHEET, 1908-9.

RECEIPTS.

	£	s.	d.	£	s.	d.
Balance at Bank, 1/3/08 ...				54	2	10
<i>By Subscriptions.</i> —						
Annual Subscribers...	10	2	0			
Quarterly „ ...	9	0	0			
Occasional „ ...	5	13	11			
Very Rev. Fr. Provincial, S.C.	12	0	0			
Sacred Heart Club ...	2	7	6			
District N ^o 1. ...	16	14	11			
„ „ 2. ...	24	17	9			
„ „ 3. ...	12	18	4			
„ „ 4. ...	18	6	8			
				112	1	1
<i>By Entertainments.</i> —						
Annual Concert ...	11	11	6			
Garden Party ...	94	13	5			
Irish Social ...	3	2	10			
5 Whist Drives ...	15	6	4			
Bazaar a/c. ...	5	12	0			
				130	6	1
				£296	10	0

EXPENDITURE.

	£	s.	d.	£	s.	d.
<i>Building a/c.</i> —						
Ekins & Co. ...	96	6	4			
Arding & Hobbs ...	6	6	0			
Georg Trott ...	0	18	9			
H. Denton ...	1	19	7			
Green & London ...	1	9	4			
V. Fontana ...	4	3	6			
de Kreshman ...	1	10	0			
				112	13	6
Entertainment a/c ...				38	17	9
In part Repayment of Loan						
L. & S. W. Bank...				60	0	0
Interest on £300 Loan at 4%				12	0	0
„ „ £500 „ „				20	0	0
Miscellaneous ...				13	2	1

Balance on March 1st, 1909... 39 16 8

£296 10 0

Audited and found correct,

E. J. COLLIER }
GEO GARDINER. } *Auditors.*

WM. J. KELLY, S.C.,

Hon. Treasurer.

March 3rd, 1909.

Our debt now stands as follows: £30 to Messrs. Ekins and Co., and £740 as loans to be repaid plus interest 4%. Roughly £770, towards which we have £39 16s. 4d. balance at Bank. The debt then is £730 3s. 4d.: Will you co-operate in a work of eminent charity? Then assist us by a generous contribution.

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

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Eastworth House, Eastworth St.

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