



Salesian

Bulletin

No. 9 — SEPTEMBER — 1909

Vol. VI.

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

Don Bosco

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.

Single copies, cloth covers, Four Shillings.

Single copies, paper covers, Three Shillings and Sixpence.



The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

CONTENTS.—

	page		page
To Readers	181	Devotion to Our Lady Help of Christians.	200
The training of the Young	182	Graces and Favours.	201
Events at the Oratory	184	Indulgences	202
Important Notice to the Readers	186	Life of Mgr. Lasagna	202
Salesian Notes and News	187	The Salesian School, Battersea, London, S. W.	204
News from the Missions	192		

To Readers.



THIS issue contains more than one notice dealing with the Salesian Schools, their doings and prospectuses. It is partly with a view to the re-opening of Scholastic Terms that these notices are inserted. It is perhaps worth reminding parents and guardians that the First Term of School is a most important one, and intending applicants should make arrangements without delay. Last Term the London School almost reached the limit of its capacity and therefore late applications may have to be refused.

A Salesian School at Farnborough, Hampshire, may perhaps suit some who do not care for the Metropolis. For young children, boys or girls, the School at Chertsey on Thames conducted by the Daughters of Mary Help of Christians is recommended. Any particulars may be obtained from:

The Very Rev. C. B. Macey. Salesian School, Battersea S. W.

The training of the Young

Of the many problems of life few have had so much thought expended on them as the best manner of training the young. The child has apparently always been a subject of some difficulty and not a little concern to educators and parents, and it is not surprising that these latter have generally abandoned the greater share of the labour to those who have had opportunities of acquiring by training and experience, some amount of knowledge of the difficult art. But whatever distinctions or variations of method great educators have urged, they have invariably recognised certain fundamental principles founded on a knowledge of child-nature, and the peculiar needs of early years.

The time of youth, says Lacordaire in his second conference at Tolosa, is like the opening of a flower before its period of bloom and beauty. God, who is said to possess everlasting youth and a beauty ever new, has deigned to impress on early years some passing semblance to His own eternal attributes. The naturally frank expression on the youthful brow is a reflection of divine simplicity, and it is impossible to gaze on the innocence of opening childhood without experiencing a secret attraction, combining the feelings of tenderness and respect.

However, when the word youth is mentioned it is suggestive of something fragile and passing, something which is easily corrupted and vitiated and something therefore to be zealously guarded. The child is like a young plant which bends before the

slightest motion of the wind, which may be trodden down by unheeding steps, blighted by the poisonous bite of insect or worm unless constant care be bestowed upon it; its mind is like the wax which takes and retains whatever impressions are stamped upon it, or like a field prepared for the sowing of the seed, which if then abandoned to itself produces no grain, but is covered with noxious weeds.

These and other comparisons, ingeniously thought out and elegantly put by educationists of former times contain a great deal of truth, but they do not strike so much at the root of the matter as the words of Holy Writ, given long before them: *The imagination and thought of man's heart are prone to evil from his youth* (1). The outward attractions of youth must therefore be estimated at their true value: for under a fair exterior is concealed a heart which is liable to be perverted and vitiated. As the unfledged bird, impotently endeavouring to escape while yet in the nest, is said to be born to fly, so the youth with his limitless desires, unreasoning temper, boldness, caprice, rash and unheeding spirit, displays almost from the cradle the beginnings of an inborn degeneracy which demands a wise and corrective influence for its training. Neglect it, and it will run wild like the weed; there will be no need of any outside influence or evil examples; it is sufficient that there has been a neglect of restraint and correction for every undesirable pro-

(1) Genesis VIII, 21.

pensity to break out, and for good dispositions to become perverted; for says the Book of Proverbs, *"Folly is bound up in the heart of a child, and the rod of correction shall drive it away (1)."*

Again in Ecclesiasticus the Holy Spirit admonishes us on the same point saying: *Hast thou children? Instruct them and bow down their neck from their childhood, so that they may learn how to correct their waywardness and their passions. A horse not broken becometh stubborn, and a child left to himself becometh headstrong. Give thy son his way and he shall make thee afraid; play with him and he shall make thee sorrowful; give him not liberty in his youth (2).*

It is therefore not enough for christian parents to provide nourishment for their children; it is not sufficient to bestow careful attention on their health and bodily development. There is a hidden life developing within which calls for even more tender and more thoughtful treatment. It is nothing short of folly for parents to make light of this higher duty, to yield to all the whims of their children and humour their caprices. All training should be inspired by a regard for the best interests of the young, by charity and gentleness, but it must be done with a seriousness of purpose which will stamp a christian character on the thought and general conduct of the young. If this be lost sight of, children will fall away into bad habits, from which they may never recover: but the consequences will fall to a great extent on those who neglect the counsels of the Holy Spirit and the wisdom of past ages.

Certain great educators were undoubtedly gifted with special qualities for the work

of the training of youth, and their words are consequently authoritative on such a subject. In some recent notes bearing on the decree of the Cause of the Ven. Don Bosco, attention is drawn to his fundamental maxim in education: *the fear of the Lord is the beginning of wisdom.* Instruction in christian doctrine and morality he held to be the groundwork, and to the lack of it he ascribed the ruin of the many he met in the early years of his apostolate, already fallen to very low depths. In the working out of his system he considered it of special importance, as had many others who preceded him, that the peculiar tendencies of each child should have special treatment; in other words that characters should be studied and treated accordingly. Some are slow and need a prudent stimulus; others are impetuous and precocious and need an equally prudent curb; some are full of life and spirits, others apparently in a sort of torpor or languor; on some a timely fear is occasionally necessary, whereas others are not at all affected by it, some can make no effort unless continually encouraged. A few are endowed with innate genius, the majority make good progress by regular application and effort; some have a tendency to vague wanderings, others a power of concentration which foretells the philosophic mind; but, says Quintilian, all are responsive to correct methods of education.

In the application of any treatment the Ven. Don Bosco insisted on the utmost patience being exercised, and in his lengthy and varied experience of old and young, of rich and poor, he always had examples ready to prove his point. One night in 1860 he returned to the Oratory surrounded by seven youths the oldest of whom was about eighteen. Their appearance readily

(1) Prov. XXII, 15.

(2) Ecc. XXX, 8, 9, 11.

revealed the fact that they were, to say the least, a wild, unruly set. When introducing them to the night school he remarked: Put on the armour of patience, they are unfortunate cases rather than desperate ones. And indeed no ordinary amount of patience was required for they had been used to unbridled licence, and frequently broke out into disrespectful or even opprobrious language; but christian charity and patience did at last conquer and Don Bosco was thus the means of breaking up a notorious band of evil-doers with whom even the police had not been able to cope. One of them, a few years afterwards, emigrated to America, and having made a considerable fortune in Venezuela, he returned. He went direct to Turin to tell Don Bosco the story of his adventures and success and to thank him for

the great benefit he had received at the Oratory. Don Bosco used to add in conclusion: It is not true to say that some are incorrigible, try the effect of christian charity and patience, for those that seem the worst, are more often misunderstood than bad at heart; force of will, aided by the grace of God overcomes difficulties which otherwise appear insurmountable.

His Eminence Cardinal Vives, the Postulator of the cause of Don Bosco, urged the Society to make the items of the decree as widely known as possible. In pursuance of this recommendation explanations are, from time to time, put before the readers, so that Cooperators, particularly if in charge of children, may benefit by the teaching of one whose success as an educator has never been surpassed.

Events at the Oratory.

Several days during the course of the year, are associated, at the Oratory at Turin, with all that pomp and festivity can bring to make a day memorable. In an institute with such traditions, the victories or great events of the past naturally demand adequate recognition, and there is no lack of opportunity for celebration. One day, however, claims to have unique features, and to be remembered with a sense of homely security, peace and joy, rather than the more demonstrative and somewhat showy adjuncts of festive decoration.

Gratitude is generally considered to be one of the virtues in which the young are lacking, and no doubt experience is in favour of the opinion.

It is nevertheless true that the Feast of St. John the Baptist, as celebrated annually in the Oratory at Turin, is a practical manifestation of youthful gratitude, as were the spontaneous demonstrations of the first boys whom Don Bosco had gathered round him. Necessity made its early celebrations consist mainly in a homely gathering at which good wishes were tendered in various ways—and the meeting, though as different in proportion as the acorn to the oak, still retains its homely touches and is above all quite an *Oratory* event.

Fr. Lemoyne, who also has St. John the Baptist for his patron Saint has for many long years been one of the conspicuous partakers in this celebration. He it is who is working with the

infinite patience and laborious effort, worthy of the most studious of the monks, at what will be, when completed a monumental work, and the standard life of the Ven. Don Bosco. His venerable figure, however, is seen in the full light of day, where he comes forth on the Feast-day of the Successor of Don Bosco, to speak the lines which he invariably has ready for that event, for he is no less skilful in verse than in prose. His resounding couplets reveal with attractive grace some new ideas on the merits of his Master and the corresponding qualities of his Successor, this year there being the extra allusion to the Jubilee year which was then about to open. Indeed this near approach of the Sacerdotal Jubilee of the Very Rev. Don Rua supplied the matter for many apt and graceful references in the various contributions.

At the gathering on the evening of the 24th the illustrious Baron Antonio Manno was able to announce the formation of a select Committee, to consider and organise a suitable commemoration of that event. At its head was His Eminence Cardinal Richelmy, Archbishop of Turin as the honorary President, while the speaker himself (Baron Manno) was the effective President, while the Vice-Presidents included such names as the Marquis Alessandro Corsi, Count Emiliano Della Motta, Mgr. Muriana, and Fr. Rinaldi, the Prefect of the Congregation. In reply to all this respectful but somewhat embarrassing attention the Very Rev. Don Rua thanked all for their interest, and protested that it was only as being offered to the Ven. Don Bosco, that he could accept what was being done for his unfortunate Successor.

Many of the Turinese Co-operators were present at these gatherings and were partly responsible for some souvenirs which were offered. The Rev. Prof. A. Fasulo came over from Sicily for the occasion, bearing the expression of heartfelt gratitude for the ready assistance Our Superior General had provided at the time of the earthquake. He offered 2,500 francs, and more than fifty telegrams which had been sent by well-wishers. The Missionary, well-known to readers of our Missionary letters, Fr. Michael Borgino, offered the good wishes and congratulations from hundreds of confrères and thousands

of Co-operators in America; while the Superior of the Oratory presented the boys' request for the intention in his First Jubilee Mass, offering their 100 francs for the same.

Two other demonstrations of regard and affection had yet to be made. The first of these was from the Association of past pupils who were represented by a goodly number and were received by Don Rua while the band gave them a hearty welcome. The other was in the form of an imposing homage to the memory of the Ven. Don Bosco, by the presentation of a large album containing the signatures of 6000 former boys, now established in the two worlds. It was accompanied by a subscription of 2500 francs towards the expenses of the cause of Beatification.

One of the chief occasions, however, for a display of enthusiasm was provided by the reception of a telegram from His Holiness Pius X., who, in sending his warmest congratulations and heartiest blessing, added the homely advice *to take care of himself*, a reminder of his advanced years and his not over-satisfactory state of health. It was a repetition of our own earnest and oft expressed sentiment *ad multos annos*.

*
* *

Just previous to this memorable day, the Oratory had been doing honour to an illustrious visitor, and it may be well imagined that never had a more hearty reception been given within its precincts. The announcement of the promotion of one of their own superiors to the Episcopal dignity had already been received with acclamation, and now the coming of Father Marenco, raised from his former position of Procurator at Rome to the See of Massa Carrara was being looked forward to as one of those unique events which go to make the history of Institutions.

The whole of the Oratory's alumni were ready for the arrival when the triumphal march from the band announced His Lordship and wild cheering followed. The meeting between the new Bishop and the Superiors, his former colleagues, cannot be adequately described. Some of them conducted him along the lines of pupils to where Our Superior General was awaiting him. It was

a regular ordeal for the Bishop to have to give his ring to be kissed by as many confrères and friends, but he managed to have a suitable word for each. It was different however when he reached the platform where Don Rua stood. Our Superior had earnestly desired to see the new Bishop at his old home, the Oratory, and now he fixed his gaze on this his worthy son, who was slowly making his way towards him. As Mgr. Marengo drew near he took off his hat and con-signed it to his secretary, while the boys and confrères discreetly left the way open before him. He dropped on his knee to kiss Don Rua's hand, but the latter seized the outstretched hand, and stooped to kiss the episcopal ring. This little scene was followed by a mutual embrace during which the onlookers burst into a vociferous cheering.

On the following day His Lordship went through the new experience of pontificating in the Sanctuary of Our Lady Help of Christians, where he had so often knelt or taken part in services little thinking of what was in store. In the evening he assisted at the formal reception in his honour. Seated beside Don Rua and among the Superior Chapter, there was no lack of enthusiasm, and on the part of these his colleagues, Fr. Francesia read some Latin verses which were followed by various hearty expressions of congratulations and good wishes.

At the close of this part of the programme the Director of the Oratory stepped forward and presented His Lordship with a valuable *Missal*, the work of the boys in the printing and book-binding departments. He lamented the poverty of the presentation, but added that Don Rua had come to their assistance with something far more precious, since it was of gold, and was a souvenir of an apostle and martyr, namely the Episcopal Cross which Mgr. Lasagna was wearing at the time of the railway collision in which he met his death. Loud applause greeted this allusion, and Mgr. Marengo immediately arose, took off his own cross and received the one presented to him by Don Rua.

"This cross", he said in replying later on, "I shall wear on all important occasions, and when it shall please Almighty God to allow me to wear

it no longer, I intend to return it to the Superior General of our Society, so that it may be worn continually by a Salesian Bishop."

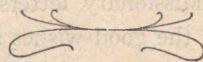
No one, certainly, is more respected and beloved at the Oratory than this the fourth of its Superiors to be raised to the Episcopate, and his brief stay was the occasion of the most hearty manifestation of affection and esteem.

*
*
*

Mgr. Marengo had many appointments to keep. He visited His Eminence the Card. Archbishop, as well as His Lordship Mgr. Manacorda, at Fossano who had ordained him in 1875. He then paid a visit to one of the earliest of Don Bosco's boys Fr. Lazzerio with whom he had been closely associated at the Oratory. His former church of St. John in Turin next claimed him, for the five years he ruled it are still remembered as a sort of golden age. On the following day he performed his first ordination, raising one of our confrères to the priesthood at Monferrato. At many other places he had engagements to fulfil, and at Spezia received an enthusiastic deputation from his diocese, at the head of which was the Vicar General, and the Rector of the Seminary. He had yet to go to Rome once more, before undertaking his new work, in which the Society wishes him every blessing and success.

Important Notice to Readers.

To obviate the possibility of letters going astray our Readers are earnestly requested to direct all communications for the **Salesian Bulletin** and the **Association of Salesian Co-operators** either to the **Director of the Salesian Bulletin**, or to the **Very Rev. Don Michael Rua**, both at the following address: **Via Cottolengo, 32, Turin, Italy.**





London. New School-Years and new terms will be the ordinary course of things at the time of the appearance of this issue, and it might be thought that the old year was past and gone. Not quite however, for the breaking up of last term is not so far matter of past history as to demand no notice from our Readers. There are a hundred and one occurrences at the closing of the School Year all of which help to form that combination which make such scenes memorable to those who take part in them; these details, however, would hardly interest the general Readers or Co-operators, but certain items are worth recording.

An unusually large percentage of the boys, particularly from the upper forms were able to take the public examinations in July last, and as a matter of fact the number of boys in residence exceeded that of other years, amounting to nearly a hundred and seventy, and it would not be surprising if the numbers of 1909-1910 reached the two hundred. Of these about ninety were in the upper forms and three fourths of these took the different sections of the Oxford Local and College of Preceptors' Examinations. Towards the end of the examination week the prize day was held, awards being made not only for conduct and successful effort, but the winners in the previous week's sports and the season's cricket matches were also honoured. Great enthusiasm had been displayed in this term's final sports and every event was keenly contested, so that points were difficult to obtain, and the prize winners received well-deserved acclamations. The distribution of prizes was interspersed with musical selections and was closed by the speech of the Very Rev. Principal, who happily combined some excellent advice with best of good wishes.

The Diocesan report for the Annual Religious Examination is as follows:

'It is always a pleasure to examine this School. This year the boys in each class seemed to surpass

the classes of previous years in accuracy and thoroughness of religious knowledge.'

F. G. WILDERSPIN,
Diocesan Inspector.

Signed: PETER,
Bishop of Southwark.

*

East Hill,
Wandsworth.
London.

Besides the many good works carried on by the Salesian Fathers at their Wandsworth School and House, there is one difficult undertaking which, even though it were not one of their chief pre-occupations, would obtrude itself forcibly on the notice of the Superior and his confrères; and that is the paying off of heavy debt and its accompanying interest. This was necessarily incurred before the building of the present church, and the congregation and clergy are still maintaining their strenuous efforts to reduce it. Besides a series of concerts and entertainments of various kinds a grand garden fête has lately been organised. It was held in spacious grounds at some distance from the Church, which were kindly lent by Mr. Gordon Watney, who, together with Mr. Watney, opened the First day's proceedings and showed much kindly interest in the general success of the venture.

On the second day the opening was performed by Miss Van Wart, and the Princess Loenstein, and as both evenings were favoured by pleasant weather large numbers of the parish people and friends availed themselves of the variety of entertainments. The result was on the whole a gratifying one, but compared with the great liability of £ 3000, it appears to dwindle into insignificance. However, against this, as against all other odds, it is continual effort that tells in the end, and many willing helpers are to be congratulated on the success of their combined efforts. To these the clergy are most grateful, and would gladly welcome any subscribers among

their benefactors, and among those who have been instrumental in providing for the honour of God's House.

*

Malta.

We are indebted to the courtesy of a local paper for the following interesting account of the celebration of Our Patronal Feast, of Our Lady Help of Christians:

At 7 a.m. the Right Reverend Monsignor Paolo Galea D. D. said Mass, and after a short address, gave Holy Communion to about 600 of the Congregation, consisting of the Boys of the Festive Oratory and of the St. Patrick's Institute, the young men of the "Juventutis Domus", the members of the Confraternity of our Lady Help of Christians and many Salesian co-operators. The ceremony was most touching, and it was clear that all were in earnest in performing this great act of devotion.

What made the greatest impression on this occasion, was the presence of over One hundred stalwart young men of the "Juventutis Domus." The young gentlemen being well instructed both in sacred and in secular science, showed that they had both the power and the will fully to realize the great importance of their action, and that together with their sentiments of devotion they were laying at the feet of our Divine Saviour the "reasonable Homage" of their mind, free from hypocrisy and from empty formalism.

At 9.30, as previously notified, High Mass was said by the Right Reverend Monsignor Luigi Farrugia D. D. The music "Missa Te Deum Laudamus" by Perosi sang by the "Schola Cantorum" of St. Patrick and accompanied by the orchestra of the "Juventutis Domus" as well as the stirring panegyric "infra missam", by the indefatigable Reverend Don Allegra, contributed to raise the hearts of all present to fairer regions, and to make them unite with the Angels of Heaven in praising the Almighty.

We need hardly mention that Don Allegra is the Director of the "Juventutis Domus" and of the Salesian Festive Oratory. These most useful Institutions inspired and initiated by the late lamented Don Urso, are now developing under Don Allegra to a prodigious extent, beyond all human expectation.

At 12 m. the Reverend Father O'Grady and the Salesian Community entertained at dinner His Grace the Archbishop, Sir Richard Micallef, the Right Reverend Monsignor P. Galea D. D., the Right Revd. Mons. Luigi Farrugia D. D., and the principal co-operators of the Salesian Works in Malta, headed by Mr. Alfonso Maria Galea.

At 6 p.m. all those who take an active interest in all the works instituted by the Venerable Don Bosco, repaired once more to the Chapel of the Institute to hear the beautiful conference held by the young priest Don G. Gauci D. D., who comparing the splendid Encyclical letter of His Holiness Pope Pius X with the works which were instituted by the Venerable Don Bosco, and carried out by that great benefactor of humanity, and by his dear children all over the world, came to the obvious conclusion that the Vicar of Christ found in the Salesian Congregation, the most powerful help in carrying out his noble programme of "restoring all things in Christ."

As soon as the conference was over, the whole congregation proceeded to take part in the procession. Those who had the fortune of being present know very well how difficult it is for us to adequately describe what actually took place, while others may think we are exaggerating. It was really most wonderful to see about 2000 persons of both sexes and of all ages, scrupulously follow the directions previously given and falling in, in the order which had been prescribed, in perfect silence and with great devotion; whilst a hundred Catholic soldiers with their Chaplain, the Rev. Father Groble, were waiting to avail themselves of the time which would have been occupied by the procession, to hold their religious service in the very Chapel from which the procession had started.

Such results can only be obtained by the grace of God and by the splendid system established by the Venerable Don Bosco and carried out by his children all over the world, which consists in winning first the souls and the hearts of those around them, in order to direct them afterwards to all that is just, holy and amiable. The procession went round the Institute, through Howard Street, Don Rua Street, Windsor Terrace, and Don Bosco Street, and was formed as follows:

First the flag of St. Patrick's Institute, followed by about 500 boys of the Festive Oratory and by the boys of St. Patrick's. Then came over 100 young gentlemen of the "Juventutis Domus" headed by Mr. Alfonso Maria Galea and followed by the Clergy amongst whom was the Right Rev. Mons. Canon P. Galea D. D. who was the Officiating priest.

The Statue of Our Lady Help of Christians, was borne by four young men of the "Domus" who were relieved at each corner of the way, by their companions, in order that as many as possible amongst them, might enjoy the privilege which all had solicited.

The four honorary members of the Council of the "Juventutis Domus" walked two on each side

of the Statue which was followed in the first place by some girls and little boys who had made their first Communion on that morning, then by the members of the Confraternity of Our Lady Help of Christians. A great number of young ladies,—some of whom constituted a choir and sang Hymns to our Blessed Lady,—came first; the ladies came next, followed by the Band of St. Patrick. The procession returned in very good order to the Chapel, where this truly religious Feast was concluded with the solemn Benediction of the Blessed Sacrament.

Most of the Ladies and Gentlemen who had taken part in the feast above described, then repaired to the grounds of the Institute, to listen to a splendid programme by the Orchestra of the "Juventutis Domus." The grounds were beautifully illuminated and decorated, and the Reverend Director Father O'Grady and the whole Salesian Community did all in their power to provide for the comfort and for the enjoyment of their numerous guests, all of whom must have left the Institute that night, with the satisfaction of having passed one of the holiest and happiest days in their lives.

*

Turin. Young men's Societies. It would have needed a veritable prophet to foretell the outcome of the movement which commenced with the Festive Oratory. The Congress of these Oratories at Faenza two years ago revealed a development and an organisation which had not been realised even by those in intimate association with the work, while others still regarded it as confined to a few centres and to be still in its experimental stage. The situation was quite altered when the Congress met. It was only then that it became apparent, that in combination, the various associations were already formidable and could be regarded as a force in the movement for the organisation of catholic activity, and means were at once adapted to bring the various centres into harmony. Great, and even memorable occurrences have since then brought the young men's societies into prominence, notably the display in the Vatican Gardens, the commemorations for the opening of the Cause of the Ven. Don Bosco and local events such as those at Pisa lately recorded.

In a movement of such a nature it would be expected that the schools at Turin should lead the way, but in order to do so, it has to put forward every effort, for towns like Rome, Pisa, Bologna and Florence have already disputed the first place with it. However the gathering lately held at the Oratory in connection with the

young men's association established there showed that its standard is a high one, and many distinguished names are among its presidents and governing body. As a step forward on its meeting of last year, invitations were sent out this year to neighbouring associations and no less than eighteen from Turin and its neighbourhood were well represented. The chief speaker was the Deputy Signor Longinotti who represents the constituency of Verolanuova, and after the entrance of Our Superior General the speaker was introduced. He said that having been invited by the association of the Oratory, he was given no chance of declining the offer, since that would amount to refusing an invitation by the Successor of Don Bosco himself. However he would not weary them with a speech. The meeting was entirely practical in its scope, and he hoped his remarks would be practical too; he would limit them to a brief survey of what he had learnt from the work of the Salesians, for although he had not been a boarder at their schools he had been closely associated with the Higher Schools of Religion at Parma, and had learnt some of the needs of society, and it was only with those that he was concerned; the need of Faith, and the need of the works of Faith.

There was only one problem before those who undertook to be the guides of the people; for the masses to be upright, for the nation to be strong: it was necessary to be christian. It was useless to strive to maintain justice and equity, and for these to rule public life, if the public conscience was without Faith. Therefore a revival, a strengthening of Faith was the first object of their associations; to strengthen it so as to have the courage to avow it. To have Faith and not to be strong in it, to fear those who might deride it, was like not having it at all. A Faith hidden away was not enough. We should endeavour to reclaim the crowns that have abandoned it, but at the same time we must fortify ourselves in its principles so as to make it spring up in those who are at variance with us. The task is not so difficult; it will go a long way if we can show the people that social amelioration and the general benefit are promoted by us. It is to this end that the Catholic Associations are directed, and must direct their efforts if they are to learn how to prevent the loss of Faith in the young, eighty per cent of whom are brought up in piety and religion.....

The work of the Catholic Associations ought to be based on the idea, that the people should have all their rights as christians, and these rights we are able to give them. It is only when these have been conceded that they can be expected to do their duty. It is only thus that the

*

masses will be gained, and that efficacy will be given to the work of those few parliamentarians who have entered the chamber to strive for liberty, justice and equity, sentiments which are impossible without a christian ideal.

The work of Don Bosco ought to be crowned by you, his boys. In his time Don Bosco saved the youth of Turin, and by your means he must now save Turin itself.

lore of that town informs us. The band of the school, the choir, its three gymnastic sections and its dramatic club all shared the honours, while Professor A. Caldara from Vicenza gave a conference on the work. Rear Admiral Couarde, Count Stürgh, Colonel of the 79th regiment and Lieutenant Edmund Fabiani were present. Our Superior General was represented by Father Ceruti. During the afternoon's celebrations the



TRIESTE — Salesian Festive Oratory.

This felicitous conclusion met with prolonged applause, after which the business of the associations was discussed, and Don Rua closed the meeting by expressing in his paternal manner the desire to see all the young men united in Faith and good works.

✱

Trieste.

Nor is this advance confined to towns, which might be expected to catch some of the enthusiasm of Turin. Across the Adriatic and at the head of its trade stands Trieste, a centre of Industry where Salesian work would find ample scope. The Oratory at this town has long been doing successful work and has just lately held the ceremony of laying the foundation stone of a church for the use of the Oratory itself. The occasion was marked by imposing festivities, as the *Osserva-*

Oratory was visited by Her Royal Highness Princess Frances Hohenlohe with her two daughters, attended by the Mayor and a large number of the most distinguished people of Trieste. Evidently the work is being set about in no half-hearted manner and the town is likely to see a great advance on the even remarkable strides that have already been made.

✱

A coincidence.

In connection with the new Oratory at Quito it is remarkable that its site has been fixed in the convenient spot which lies between the old and new town, or where the new town is rapidly rising. The locality is one of many memories, for the grounds include the site of the first catholic church erected after the Spanish Conquest in 1500, and where the First Mass was said on the Equatorial soil.

This first church was dedicated to the *True Cross*, but after the lapse of two hundred years a new one became necessary and the name was changed to that of Belén or Bethlehem. The people still cherish the spot as the cradle of their Faith, and rejoice at the prospects of its becoming once more a centre of religious life and work. There were already three hundred boys at the opening of the new Oratory, and the large num-

congratulations of the Society. His Holiness sent the following reply through His Cardinal Secretary:

The Holy Father, much gratified at the kind message on his birthday sends to You, to all your Houses, and to the Salesian Co-operators the special Apostolic Benediction as a testimony of his paternal affection, and a pledge of heavenly blessings.

CARD. MERRY DEL VAL.

*

Hawthorne - New York.

Last Year, Mr. J. Mc. Grane, Knight of the Order of Columbus, as a memorial of the sacerdotal Jubilee of the Holy Father, and his admiration for the educative work of the Sons of Don Bosco, gave to the Salesians at New York a large building situated at Hawthorne in the neighbourhood. The site has every advantage for a school, and the work formerly carried on at Troy is now removed to Hawthorne.

The inauguration of the School was performed by the Apostolic Delegate to the United States, His Grace the most Rev. Mgr. Falconio, assisted

by Mgr. Hayes of St. Patrick's Cathedral, representing His Grace Archbishop Farley. The Societies of the Knights of Columbus, of St. Vincent de Paul, and of the Holy Name were represented in large numbers. Mr. John Delaney was the chief speaker, while addresses were also given by the Rev. Francis Kelly and Dr. Philip Isola.

The dedication to Columbus has been considered most opportune, especially as through the efforts of Senator Sullivan, Governor Hughes has confirmed the practice of keeping October 12th as Columbus Day, or a kind of national holiday, and far more recognition is now being given to his initiation of the work of civilization.



QUITO — Festive Oratory of Belém.

bers who attended the conference given by Dr. G. Estupinan give excellent promise of rapid developments.

*

Turin.

It was good news for the Oratory when it was announced that the Holy Father had promoted His Lordship Mgr. Spandre, to be the Prince-Bishop of Asti, after being auxiliary to His Emience the Cardinal Archbishop of Turin for the past ten years. His Lordship Mgr. Spandre is a past-pupil of the Oratory having spent four years there under Don Bosco himself, and is one of the most illustrious of the many of his boys who have risen to the highest stations. The Co-operators are again represented in the recent promotions, for two sees in Sardinia have been filled by prominent members of the Association, one of them being the local Director.

On the Holy Father's birthday, the 2nd of June last, when His Holiness completed his 74th birthday, Our Superior General sent him the



Argentine Republic

The Mission of the Central Pampas.

(Letter from the Missionary Fr. Peter Orsi).

From General Acha.

Very Reverend Don Rua,

Though little known, this Mission of the Central Pampas is one of the most important we have in the Argentine Republic, on account of its immense extent and the extraordinary increase in the inhabitants, now amounting to about *seventy thousand*. In 1896, when it was entrusted to the Salesians, it contained barely four or five centres of population, whilst now there are forty; between these several railways are beginning to form lines of communication, favouring trade, especially in agricultural produce which is the most important here, a portion of the land being very fertile.

The school and the Chapels of the Mission. —Good results.—A generous benefactor.

The centre of the Mission is *General Acha*, where, as you know, we have built a school admired by all who visit it. We have also a chapel in *Santa Rosa di Toay*, which is at present the temporary capital of the Territory, and another in *Victorica*, each with a residence for the Missionary. A third chapel is in course of construction at *Toay* a village about six miles from *Santa Rosa*, which we hope will soon be completed and open to the public. The foundation stone of a fourth chapel also has been blessed at *Telen*, a few miles from *Victorica*, and in several other villages special committees have been formed to collect the necessary funds for the construction of their own churches. But who will supply the priests for each of them? Here again it behoves us to direct our most fervent suppli-

cations to the Lord of the harvest that he may not allow such abundant fruit to be lost for want of labourers.

Coming down to particulars, it must be remarked, that although our school rapidly improved from its commencement, it was blessed in a particular manner during the last school-year. No illness came to interrupt the course of studies, though in the neighbourhood there were several cases of smallpox, scarlatina and typhus fever, nor had we anything to complain of on the part of the pupils whose numbers exceeded a hundred. All who visited the Institute spoke words of encouragement to the pupils and to those who are directing the schools. Doctor Joseph Zubiaur himself, a member of the Superior Council of Education, spoke to us in a strain of high commendation.

Addressing the boys he said he rejoiced in seeing them so well trained under the guidance of Superiors who, following the example of the greatest of Masters, Jesus Christ, taught them to respect and love all that is beautiful and virtuous. In the reports of his visit, published in the principal newspapers of the Federal Capital, he writes. — “The State schools and others in private hands, are well managed and the excellent organization of the Salesian colleges is specially noteworthy; these might serve as models for similar establishments.”

Neither should I omit to mention the visits paid by the civil authorities and by the representatives of several important newspapers, such as *La Argentina*, *La Pampa Moderna*, *La Capital*, etc., etc. all of whom published in their column the praises of the Work of the Salesians in this vast Territory.

Materially also the school has made notable progress, for in a short time the building will be able to accommodate several hundreds of boys, if an increase of staff can be secured. We have also arranged a small museum, which will greatly facilitate the teaching of science for our pupils.

And here gratitude demands that we should make known the generous act of a fervent Christian. On the 15th of last December there died in Buenos Ayres General Emmanuel Joseph Campo, founder of this village, who in view of the good to be derived by the inhabitants from this school desired to give us a token of special encouragement he accordingly bequeathed to it

a large estate which had been chosen for a country house. When he came to *General Acha*, one of the first visits of the lamented General was always to the Church where an image of Our Lady Immaculate is specially venerated. It was given by him to the village so that She might be its Patroness, and more than once on the day of the Feast he came expressly from Buenos Ayres to assist at the procession. His death was truly edifying. The morning that he received the Last Sacraments Mgr. Romero, Auxiliary Bishop of Buenos Ayres, said Mass in his room and he had the altar placed in front of his bed and over it a picture of St. Aloysius, saying: "Place it where I care see it well—it is the memorial of my First Communion; it has accompanied me in all my campaigns, and I wish it to support me also in this." The above-mentioned Image of Mary Immaculate, given to the Church of *General Acha*, also accompanied at one time the valiant General in many battles. Peace and eternal glory be to his soul!

Amongst the inhabitants.—Consoling results.
—Associations and the good Press.

Through the devotion to the Sacred Heart of Jesus and to Mary Help of Christians there is much good done amongst the inhabitants, where there is a Chapel with a resident Missionary. Here, in *General Acha*, on all festival days the Word of God is preached three times and every opportunity is afforded to the faithful of approaching the Sacraments. In addition the Month of Mary, of the Sacred Heart of Jesus, of the Holy Rosary and of St. Joseph are celebrated with the greatest possible splendor, as well as the Novenas preceding the principal solemnities, especially that of the Faithful Departed, and the Patronal Feast of the Village, the Immaculate Conception.

The fruits of these pious practices were seen last year in 24,000 Communions given in that one Church, 1333 in the Chapel of *Santa Rosa di Toay* and 1170 in that of *Victorica*, without reckoning those administered in various missions in country places; 1031 Baptisms, 572 Confirmations and 104 Marriages.

The number of Communions in proportion to the number of inhabitants is still small, but in comparison with that attained in the first year of the Mission, only 430, there is already great consolation for the Missionary, who sees, with the blessing of God, his labours becoming ever more fruitful.

The pious Associations of the Apostleship of Prayer, of the Children of Mary, of the Angel Guardian and of Aloysius are also most flourishing.

Overcoming serious difficulties a Catholic Workmen's Association has been begun; it now numbers eighty members; and though there are yet but few who understand clearly the object of the association, still it is to be hoped that, through more frequent intercourse with the priest, or by means of the festivals arranged for this purpose, they will become penetrated with the spirit of Christianity which should animate them, and thus benefit their families, society and religion. Meanwhile it was a consolation for us to see fifty of them in two lines with the governing council at the head, and their white banner in the centre, taking part in the procession in honour of Our Lady, adding by their presence a splendour to the procession not seen in past years.

Knowing well how efficacious is the diffusion of good literature, we have spared no pains in circulating, as widely as possible, a great number of good newspapers and periodicals. Thus, besides more than 400 copies of our weekly *La Brujilla de la Pampa*, by means of our boarders and day-scholars we have distributed during a whole year, in the village and the surrounding country fifty copies of the chief Catholic newspaper of the Republic, *El Pueblo*, and several copies of the *Salesian Bulletin*, causing it to be passed round from house to house. We have done the same with many other periodicals which are issued with the object of advancing good morals and general education.

In the prisons and the hospitals.—Missions in country places.

Our work has extended also to the prisons of the Territory where there are more than 160 prisoners. Here in *General Acha* we visit them once a week, giving them good books and when we are able some pecuniary assistance to the most destitute. On the principal Feasts, thanks to the great kindness of the Director and of the whole staff, we are able to give them an opportunity of approaching the Holy Sacraments and it may be said that each time we have gone there to say Mass, having given a short exhortation on the previous day, we have obtained almost a general Communion. On these occasions to make the festivity complete, we generally manage to supply some refreshments and tobacco. I have heard several times these poor creatures thanking God for having allowed them to be brought here, for otherwise they might never have had an opportunity of knowing Him and of showing their gratitude for so many benefits received.

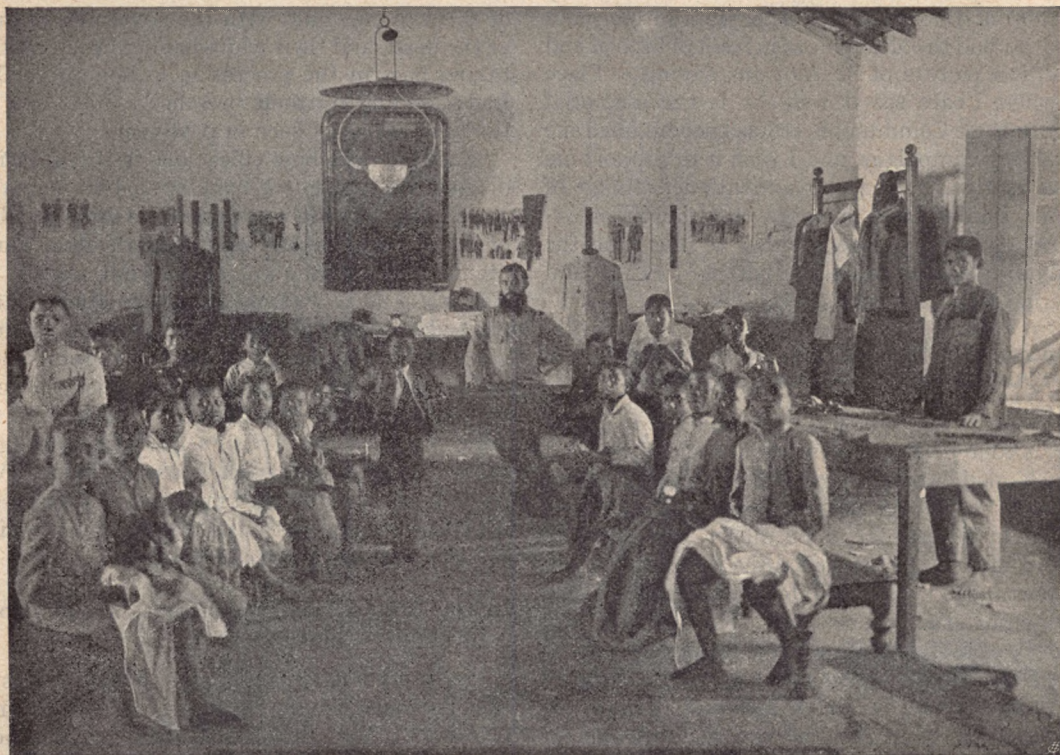
And here I must not omit to state that the greater number of them have made, in prison, their First-Communion, received Confirmation,

and several, even Baptism! It is not, therefore, surprising, that almost all, when they are set at liberty, reserve their first visit for our Institute.

In *Santa Rosa* also Fr. Hellestems frequently visits the prisoners, but, being alone, he regrets that he is unable to give them all the care he desires.

Not very far away from the school is the hospital. It would seem as if we had been placed in their midst by Providence so that we might

uation may be clearly shown, I must state that our staff being so limited and the field of our labours so extensive, notice is sent out beforehand for a distance of several leagues to the different places he will visit, announcing the day of his arrival and the time he will spend there according to his programme. Thus these good people make it their duty, if they have children to be baptized and confirmed, not only to provide the little ones with new garments, but also



MOZAMBIQUE — The Tailorshop in our Institute.

with greater facility, give to all the consolations which Religion alone can impart to the heart of man when weighed down with the deceptions and the sorrows of life.

The care of the sick has been confided to a good family of emigrants, who carry out their duties with great charity and patience. The priest visits them several times a week, and oftener in urgent cases. Hitherto those who have passed into eternity without receiving the Rites of the Church are very few. And how grateful to the Missionary are so many poor creatures, who on their death bed only, make their First and last Communion! In this especially the Mercy of God is shown.

Some idea must now be given of our missions in the distant parts. But in order that the sit-

to seek for god parents, who on the day fixed will be ready at the place chosen; and everywhere God's minister is cordially welcomed.

This, however, does not prevent it from being a long and wearisome journey, which has to be made in a public conveyance in the midst of sacks and cases of merchandize, through roads almost impassable. Frequently one has to lodge in a tiny room or hut the door of which consists only of two or three sacks sewn together and the window open to the inclemency of the weather. And there, opposite what has served him for a bed, the Missionary places the altar and spends eight or ten days in privations more easily imagined than described, since in many places, with the exception of a little meat, everything is scarce or deficient including bread and

water. Still he must not recoil from any sacrifice, if only his visit may benefit these souls; and every morning, at the most convenient hour, he celebrates the Holy Sacrifice, taking every opportunity of planting in the hearts of his audience the seed of the divine word, and giving to all an opportunity of approaching the Sacraments.

But on this subject I must say, that the heart of the Missionary is sometimes, and indeed fre-

less with God's help we might succeed in arousing in many other hearts the faith slumbering there, and the fruits would be more abundant. But being so few, for the present it is impossible to do more. One would hardly credit the statement that the various works just described are carried on by three priests and one lay-brother, works which include the Missions, schools, prison, hospital and missionary excursions. This accounts for our urgent appeal for an increase of



MOZAMBIQUE — The Composing room.

quently filled with anguish, in beholding the indifference, or rather, the general carelessness in respect to these practices of piety which are the animating principle of the Christian life. Many, having been born and brought up far from any centre of population, have had no opportunity of being instructed in the truths of Faith; others, especially the Europeans who were instructed to some extent in their childhood after years and years spent in these distant regions have completely forgotten the truths of the Faith so that if God's Minister, after putting forth all his zeal, succeeds in merely breaking the ice of indifferentism and getting them to accept the grace offered, he may, with reason, rejoice.

If they could be visited more frequently, doubt-

labourers, who are only awaited to commence several good works. The Bishop of this immense diocese is extremely generous and co-operates most heartily in the works of Don Bosco.

My confrères join me in hearty salutation.

Your most obedient son in J. C.

PETER ORSI,

Missionary.



Ecuador

From Guayaquil to Gualaquiza.

(Letter from Fr. M. Allioni).

Guayaquil.

Very Rev. Don Rua,

After bidding good-bye to you in Rome, I reached my far-off field of labour in good health and full of courage, as on the day when I left Turin and Italy. The voyage was fairly good. At Panama those intended for Ecuador divided into two parties. One embarked on December 31st on the English company's steamer "Peru"; the others will follow us a week later, remaining the guests of our confrères of Panama, who are hoping, before long, to see favourable developments in their work.

Our final sea passage could not have been better. Even those who had been ill on the Atlantic, did not suffer on the Pacific. The sole inconvenience was the want of facilities for saying Mass, of which we were deprived for four days. There were with us also three Brothers of the Christian Schools and an Augustinian Father.

Crossing the Azuay.—At Cuenca.

On the morning of January 4th we entered Guayas and shortly after anchored before *Guayaquil*, which now has 80,000 inhabitants, and is rapidly growing. It is the most active centre of commerce in the whole of Ecuador. Through the non-arrival of a telegram we had to wait on the coast for ten days, but meanwhile the second party were able to rejoin us; so on the 13th although we were not all going to the same place, we started together towards *Chunchi*, on the Quito line, where, at about 6000 ft. above the level of the sea, we were hospitably received at the parochial house. I was astonished to find how deeply rooted and how widely spread was the devotion to Our Lady Help of Christians. There is not a village without an altar dedicated to her, nor a house without her picture; almost all the inhabitants are members of the association of Mary Help of Christians, and many of them also are Salesian Cooperators. Here all Don Bosco's works are regarded as providential.

Having hired the horses for the mountain pass of Azuay, some 9000 feet in height, we set off. The ascent is beautiful and varied, resembling one of our Alpine valleys in the month of May; for though it is near the Equator, still at that height it is always cold and not infrequently there is a snow storm or such an icy wind as to

endanger both man and beast. On the summit however solitude and monotony reign; there is no winter, spring, or summer, but ever the same climate and ever the same yellowish rocky soil. Certainly an absolute desert would not produce such a dreary impression on the traveller as the undulations of these steppes in the mountain breeze.

Having crossed the ridge, one enters the garden of Ecuador. The first valley, that of *Cañar*, is a perpetual garden, varied with woods, meadows, fields and the huts of the Indians scattered over it. The country is fertile, well adapted for agriculture and other industries, if there were any means of communication with the coasts.

In *Cañar* we stopped with the Arce family, admiring the faith of those people, and, amongst several Catholic Institutions a flourishing Boys' Club with its own library, perhaps the only one in the province. There for many years the Salesians have been wanted for the schools, but so far it has been impossible to satisfy their desires.

A second day's ride took us from *Cañar* to *Cuenca*, where Fr. Santinelli was expecting us; he was delighted at our arrival, and particularly at the large party of seven, all destined for the mission. It was the 17th of January and having practically reached the end of our journey we sang the *Te Deum* very heartily.

At Sigsig.—Entering Gualaquiza.

After a day of rest, four of us went on to *Sigsig* in order to proceed as far as *Gualaquiza* to replace those who were there, as it has been considered advisable and even necessary that the Missionaries should not remain in the climate of Gualaquiza more than five or six consecutive months.

The same day we left for *Sigsig*, Fr. Santinelli went to *Gualaceo* to arrange for the foundation of a new house, which is to be the centre of the Mission; but the following day he was already back again for the inauguration of the residence of *Sigsig*. Of this only one room was completed and had to serve as a parlour for visitors, as refectory, as dormitory and a room for conferences. We were seven, and all, for four days, had to sleep on a bench.

We remained nearly a week at *Sigsig* and finally on the 25th of January, Feast of the Conversion of St. Paul, we set out for Gualaquiza. Our journey was made under the best conditions, without rain and scarcely any mud, so that in three days we reached *Gualaquiza*. I expected to find it in a narrow hollow, wooded and swampy and instead I found a large valley surrounded by low hills and without any stagnant waters. We are about 2000 feet above sea level, but the tem-

perature is always between fifty and sixty degrees; it is very damp during the rainy season from May to October, but at present healthy. Those who live here generally keep well, if they work; laziness or even failing to perspire in this climate is enough to ruin any constitution. I found the Church rebuilt, smaller but more durable than the former construction. Having provided a house for Our Lord, it was time to think of our own, which has been roofed with zinc, at least that portion which suffices for the persons who have to dwell there. The boys having been transferred to the house of *Cuenca* for the present, two priests and two lay-brothers are all that are needed here; these are entirely devoted to the spiritual care of the Kivari Indians and of the civilized inhabitants of the valley.

The Kivari come frequently to the house, they are satisfied with small presents, ask with confidence for medicines and advice for their sick and bring us their guns to be put right. On Sundays a good number of them come to Mass and behave well, they say their prayers and no longer ask to be paid for praying. At first sight they do not appear quite so indolent; certainly they are proud and will not work for the whites, but for themselves they cultivate their gardens very well. Sometimes a single *Kivaria* has five or six such gardens well kept, growing bananas, *yucca*, *palma*, maize, tobacco and cotton. The men do the more laborious work in clearing the ground of trees, they build the *Kivarie*, veritable models of their type of architecture, they spin and weave cotton, make their weapons, go hunting and fishing, showing in all this an intelligence and energy quite unlike indolent people. The greater number are Christians, baptized in infancy by the Jesuit Fathers who, at one time, lived here; or instructed or baptized by the Salesians who have followed; but their life of liberty makes them unwilling to have a fixed dwelling-place and still less to work for any one who would pay them with money and the necessities of life. But their worst tendencies are the spirit of revenge and polygamy; and the first is more difficult to fight against than the second.

The civilized agriculturists, who inhabit these lands, are for the most part good Christians who treat the savages well, sympathize with them and do not give them bad example.

These are my first impressions on reaching *Gualaquiza*; and it is certain, that if for three or four years you could send us, at least, as many as this year, we should see the same that has happened in Patagonia and what is actually taking place in Matto-Grosso, that is to say, a

speedy diffusion of the Gospel in all the valleys.

Trusting in your blessing and prayers

Yours devotedly in J. C.

MICHAEL ALLIONI,
Salesian Missionary.

Matto Grosso (Brazil)

The tribe of the Bororos.

PART III. (Continuation). (I)

More about the burial of the dead.

There is still another special rite connected with the burial of the dead. The supreme *baire*, after having seen the *aroe*, places himself in communication with *Mareba* reciting in a low voice a preparatory prayer. When he has finished it, he gradually works himself up into a fury until he falls on the ground under the power of an invisible being. Then he utters a horrible cry and rubs his face and breast with saliva, breathing all the while on himself. His glassy eyes give him a ferocious aspect; great drops of sweat issue from all parts of his body, he trembles like one possessed, whilst with uninterrupted shouts he imitates the cries of various animals in order to prove that *Mareba* has really entered into him. After this he talks to *Mareba*: he enquires about the *aroe* and the animal in which he has become incarnate or about some dead Indian, or the trustworthiness and loyalty of the civilized people with whom the Indians wish to have intercourse, or of the future of the *aldeia* and of the whole tribe.

These colloquies last about half an hour and during all this time the *baire* does not speak, but utters inspired prophecies, to which the Indians listen in faith and fear. If the *baire* says the soul of the *aroe* has become incarnate in a tiger, he orders a *bacúrurú* for the hunting of the beast; if it has become incarnate in another animal, only a prayer to *Mareba* is required. The rite is terminated with ablutions made with the remainder of the water left by the *aroe*, after which the *baire* retires to his hut.

The destiny and suffering of the souls.

The soul of a savage, when it has left the body, is said to wander through solitary regions, in

(1) See preceding *Salesian Bulletin*.

this resembling Platonic theories. On the day when the bones of the deceased are deposited in the bed of the river, it retires into the casket from which it emerges, as I have said, to become incarnate in a tiger, or other animal. When the beast in which it was incarnate has been killed, it goes to the regions of the *aroës*; but every day it leaves them to become incarnate in parrots, hawks or other resuscitated animals, so that it may be able to feed upon what it cannot get in those regions; and every evening it returns to take its needful rest.

This gloomy creed, so profoundly rooted in the minds of these children of the forest constitutes one of the most luminous proofs that the belief in the immortality of the soul and a future life (two fundamental dogmas of Catholicism) is the natural sentiment of mankind.

All these souls, even those of the privileged and the heroes, with the exception of the warrior *aroës*, suffer terrible hunger and an unquenchable thirst, although they can eat to the full and are served by the warriors. These last, besides the punishment of their chiefs, suffer the torments of cold and of fire.

The little hawks, vigilant sentinels of divine justice, live with the *aroës* and are very numerous. From time to time one of them goes forth, traverses space, and ascending to the loftiest clouds it intones the hymn of justice and of liberty; and the divinities, disregarding all sentiments of mercy, descend, take a soul and transporting it to the highest heavens, set it on fire and cast it down into the darkness of space.

The *aroë*, all on fire, having reached its own region, is met by two ducks which take it and plunge it into the water of one of the rivers which flow through the world of the *aroës*. The fire being extinguished, the hawk sings a second time and a second soul is caught up in the same way, and after that, a third; after which the son of *Mareba* of the first heaven seizes the hawk and the torture ceases. These punishments, it is well to note, are visible only to the *baire*.

Duties of the souls.

Below the surface of the territory occupied by the tribe there exists another world, much more extensive. It has as many divisions as there are villages in the forest. After death the savages go to their own compartment, there to suffer or to be happy in proportion to their warlike achievements and understanding, and to serve *Tupã*, *Bopë* and *Mareba*.

When they have attained to the other life, the *aroës* must protect and assist the Indians in peace, war and in the chase. In time of peace they

must help the Indians to propagate and multiply; in war, they must fight along with the savages helping them to conquer and revealing the hiding-places of their enemies; in the chase they must help them to dislodge their prey. They must also make known to them the future and, above all, the snares laid for them by the *braïdes* or whites.

Another duty. They inflict capital punishment on the Indians who forget to invite them to their feasts and banquets, or who listen to their conversations with the *baïres*; they likewise punish with hornet stings those who culpably allow their prey to escape.

The dwelling place of the souls.

The place inhabited by the Souls of the *Bororos* is in the centre of the earth and, as I have said, underneath the region inhabited by the tribe. It is artistically decorated by unseen hands; it is illuminated by a brilliant light resembling that of midday; deep rivers flow through all parts and it has many streams full of fish; here and there are found gigantic forests, full of wild honey, and lofty mountains on whose summits the hawks are perched, they being the vigilant sentinels of divine justice, who sometimes fly through space accompanied by the kindly ducks. The forests are of palm-trees, infested by four kinds of serpents, the descendants of four Indians who died in remote ages and whose lives were very wicked.

The same fate is reserved for those who live badly; after death they will be changed into serpents and will become servants of that serpent whose vices they have imitated. The four chiefs are not numbered amongst the heroes but, like the rebel *Hayges*, they are a terror to the savages to that degree that the living cannot behold them without dying at once.

This immense region, inhabited also by the rebel *Hayges*, by their sons and warriors, is divided into three kingdoms and numerous villages whose frontiers are marked by three large curtains, red, yellow and black, on each of which is an inscription giving the name of each kingdom.

The limits of the small town established in the the kingdoms are also marked by curtains whose colours correspond to those of their chief: the names of these are written above an opening in the form of a door. The third kingdom forms the entrance to the region of the *aroë* where a simple road connects all the kingdoms which are placed in front of *Bacúrú*.

Finally there are thirty eight other villages in the region of the dead. *Bororó*, the father of the

tribe, is the supreme head of the kingdoms: and the privileged heroes form his court and the non-privileged his staff.

The three principal kingdoms.

The kingdom of *Bacúrú* is situated on the West and derives its name from that of its chief: it consist of eight large towns governed by the caciques who were his fighting companions in the expedition against hostile tribes.

Bacúrú has two horns, his head is adorned with parrot's feathers and his whole body is covered with black, yellow and white spots; he wears the *ica* like all his subjects, his face is red and his forehead and the edge of his lips are coloured with *kidogúro*. He is the author of the *bacúrú* and he takes part in almost all the ceremonies performed in the village.

The kingdom of *Itubori* is situated on the East and consists of sixteen large villages governed by caciques, adherents of *Itubori* who gained renown in the war with the *Parecis*; with them are their warriors and partisans. The other kingdoms in this fabulous heaven are similarly divided up among particular sets, but otherwise are alike in design and purpose. Their belief in a life after death is not therefore merely the roaming of the proverbial hunting-ground, but a place of fixed rewards for what they deem excellencies during life.

ANTONY MALAN,
Missionary.

Mozambique.

(Letter from the missionary Fr. Barilari).

Very Rev. Don Rua,

Our School of Arts and Trades for the young blacks has had a flourishing School-Year, which terminated with the distribution of prizes. We took occasion of the anniversary of the Venerable Don Bosco and the Feast of St. Francis of Sales to make it into quite a public event, a large number of distinguished Co-operators taking part in it. The Solemn High Mass was sung by the Very Rev. Canon Alves who was representing the Bishop at our festivities. The parish priest of San Sebastian in Mozambique was the special preacher and he made good use of the double event to give a memorable discourse on our Patron Saint and the work of the Ven. Don Bosco.

A general gathering had been arranged for the evening, our largest school-room being transform-

ed into a reception room. Here quite a number of distinguished people had assembled, when His Excellency the Governor was announced. The band immediately commenced the National Anthem, the chief guest being accompanied by his adjutant, the Commandant of the garrison, the Port Admiral and the Mayor of the city. The programme of the entertainment, which was both varied and attractive, was carried out with great spirit, and for some two hours delighted the distinguished audience, which was lavish in its applause.

The distribution of prizes took place between the two parts of the programme. The Governor besides commending all in general for the evident progress and good results, had a word of encouragement or congratulation for those who received prizes from him.

This year the city of Mozambique has made a step forward in its educational affairs, by the establishment of public examinations. An examining Committee was formed for this purpose with the Governor-General at its head. We presented twenty-two of the little dark-skinned boys of our School of Arts and Trades for the First Class Certificate, but of these nineteen passed, six of them with distinction. Six others were presented for the Second Class Certificate, of whom five passed, two of them with distinction. These results were very satisfactory for a first attempt and the examining body gave special mention to the school in its reports.

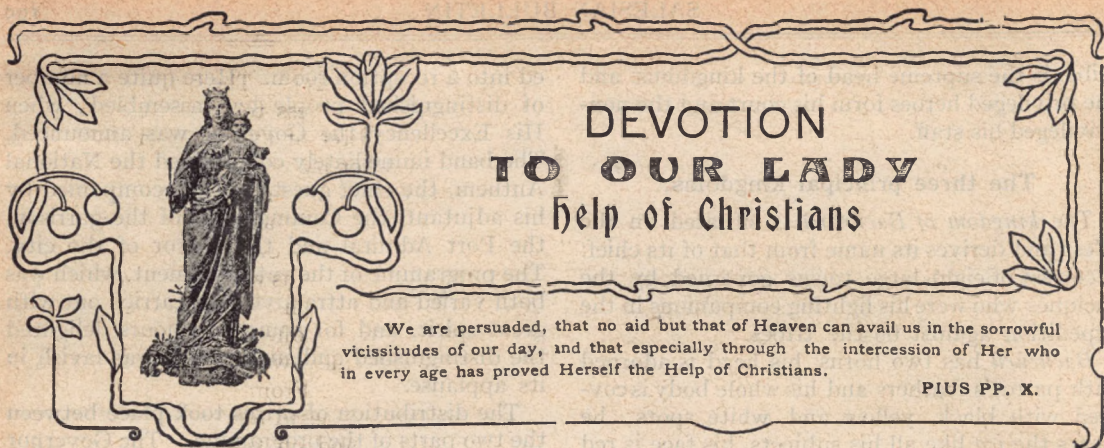
There was general dismay here, as was the case everywhere else, when the complete account was received of the disaster at Messina. As soon as the boys heard of the destruction of our school, they opened a subscription list and gathered a hundred francs which I am now enclosing. It is a sign that the Dark Continent is not without a few rays of that charity which makes us one Society, working for the same ends.

Asking for a special blessing on our labours in these lands,

Yours affectionately in Christ

J. BARILARI,

Salesian Missionary.



DEVOTION TO OUR LADY Help of Christians

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

PIUS PP. X.

In whatever part of the world, the Co-operators should endeavour to be one of mind and heart, especially on the 24th of the month, a day which has now come to be considered as a sort of day of Devotion among the members of the Pious Association.

Besides their own intentions, which are particularly recommended to Our Lady Help of Christians on that day, they are asked to add the general one of obtaining all graces and blessings on Our Superior General, the Head of the Co-operators, whose jubilee year commenced in July last.

**

The Feast of the Sanctuary.

The piety of the faithful protracted the celebration of the Feast for the following week, during which the Octave was celebrated. Very opportunely the newly consecrated Salesian Bishop, Mgr. Marengo, arrived from Rome and pontificated in the closing ceremonies, and on the Feast of Pentecost he solemnly administered the Sacrament of Baptism to a young Jew, a convert to the Catholic Faith.

Our Superior General sends out a message of hearty thanks to the large number of Co-operators and past-students in all parts of the world, for the telegrams and letters of good-wishes received on the occasion of the Festivities at Turin.

In hundreds of other places there were similar commemorations, all accompanied with the outward solemnity which makes certain days so distinctive in Catholic countries. His Eminence Card. Vives y Tuto took part in the celebration at the Church of the Sacred Heart in Rome, while Fr. Gallo S. C. gave the discourse of the occasion. In other places many of the towns had their Bishops presiding and the conferences were arranged by the Local Directors.

**

Our Ven. Founder continuing his explanation of the Devotion, and detailing the occurrences of signal assistance on the part of Our Lady relates that Alphonso VIII., king of Castille, obtained a decisive victory over the Moors, carrying the picture of Our Lady on his standard into the battle. Two hundred thousand Moors were among the slain. To perpetuate the memory of this event, Spain celebrates every year on the 16th of July, the Feast of the Holy Cross. The banner, moreover, which was borne so triumphantly to battle has been since preserved in the Church of Toledo. Alphonso IX. king of Spain, having had recourse to Our Lady overthrew a great force of two hundred thousand Saracens.

The Carnotesians, seeing their city besieged by Corsairs, placed on a spear in the form of a banner, a part of the cloak of Our Blessed Lady, which had been brought from Constantinople by Charles the Bald. When the barbarians had cast their spears at this they were struck blind immediately, and were not able to fly away. They were all captured and put to death by the inhabitants.

Philip of France, being one day surprised by his enemies when he was away from his army, had immediate recourse to Our Lady, when he suddenly found himself surrounded by warriors who put the enemy to flight, after slaying many. In thanksgiving for this favour Philip built a church on the spot, and placed in it the arms he had worn and used on that memorable occasion.

John Comnenus under the protection of Mary conquered an immense horde of Scythians, and to celebrate his victory ordered a public procession, in which the image of the Mother of God was carried on a car magnificently adorned. Four horses of the purest white drew the carriage, and they were led by the Royal Princes,

while the Emperor walked on foot, bearing a cross.

Thus was the power of Our Lady ever displayed in answer to those who have recourse to her.

GRACES and FAVOURS

Belfast.—Suffering from a very dangerous disease, I requested through the intercession of Our Blessed Lady a certain favour as a sign of my ultimate recovery. I am happy to say that I have received the favour and write in acknowledgement and to fulfil the promise of publication.

June 1909.

Grateful Client.

Fezzano.—The case of this unexpected cure must surely be regarded as unique rather than rare. My wife was suffering from nephritis and from complications caused by it and had been at death's door for twenty days. She had been operated upon, but with no good effect and the doctors' decision never altered: "an impossible case." But I, although overcome with grief, had made up my mind that, with four young children needing a mother's care, she could not be spared from us. The Nuns of Mary Help of Christians who have a school in the town and had worked for some years among the children advised me to commence a Novena. A picture of Our Lady was placed on the pillow and the Novena was begun, the school-children all joining in it. The prayers could not go unanswered; the malady went away; she had lost her sight and reason during her illness, but both these were restored.

I send an offering in thanksgiving to the Sanctuary and beg to make my public thanks.

May 24th 1909.

F. R.

Limerick.—I promised to have a Mass said in honour of Our Lady Help of Christians if I obtained a certain favour. Thanks to her intercession I have received my request and now ask to have it published in the *Bulletin*.

July 1909.

Child of Mary.

Ennis.—I wish to have a Mass said in honour of Our Lady Help of Christians in thanksgiving, and desire to have the favour published.

July 1909.

M. J.

Monticello (Italy).—The whole district of Monticello is a witness to the following. Last September, a sister of mine became subject to delirium and terrifying hallucinations. As it was impossible to give her the necessary attention at her home, she was removed to a hospital where her condition grew worse, so that in December the preparations were commenced for her removal to an asylum. In the meantime we had special prayers offered to Our Lady Help of Christians, which were answered in a most wonderful manner. From Dec. 30th to Jan. 3rd the poor woman passed five days in the state of wildest raving, and on the evening of the 3rd special prayers were offered. During the night a tranquil sleep came on, and waking in the morning while the parish church bell was ringing, she turned to those in the room and said: "Let us go to Mass." She got up, went to Mass, and returned direct to her home where she was able to set about her ordinary occupations as though nothing had happened. She was perfectly well. During the illness she had become very thin, almost a skeleton, but in the course of a week she was in excellent health. How had the change come about? There could be but one answer. I have waited until now to write in thanksgiving to show the more clearly the perfection of the cure.

April 1909.

Rev. G. M.

Wexford Ireland.—Kindly publish in your *Bulletin* our thanksgiving for a recovery to health after a Noevna to Our Lady Help of Christians. An offering for a Mass in Her honour is enclosed.

June 1909.

P. W.

Salesian Co-operator.

Turin.—A slowly consuming disease had attacked my son during the month of March 1907, and the gradual weakness it caused gave me great anxiety. Medical science seemed to be again baffled, and our tenderest cares appeared useless—he was apparently wasting away. In 1908 a crisis was imminent for the effusions of blood became more frequent. But on May 24th the feast of Our Lady Help of Christians we carried him to the Sanctuary at Valdocco, and there, before the wonder-working image we besought his cure. From that very day there was no further loss of blood, the boy regained his life and vigour, and is now at his school-work in good health.

May 25th 1909.

B. R.

Malta.—Most grateful thanks returned to Our Lady Help of Christians, for four favours granted almost immediately on my having recourse to her, and a promise of publication and a thanksoffering.

April 1909.

M. A. C.

Dublin (Ireland)—Enclosed is an offering for the shrine of Our Lady, Help of Christians, in acknowledgment of prayers granted, and that I may obtain another favour.

July 1909.

A Client of Mary.

San Fernando.—Enclosed an offering for masses in honour of the Sacred Heart of Jesus and Mary Help of Christians in thanksgiving for the recovery of my cousin.

July 1909.

L. B. A.

Port of Spain, Trinidad.—I hasten to express my gratitude for a favour received after a Novena to Our Lady Help of Christians.

E. de M.

San Antonio (U. S. of America) — I enclose a thankoffering for three favours received through the intercession of Our Lady Help of Christians and request publication of same.

June 26th 1909.

A Client of Our Lady.

Ireland. — I wish to give public thanks for a favour received through the intercession of Our Lady Help of Christians. I enclose an offering for a Mass at her Shrine in thanksgiving.

July 1909.

A. Co-operator.

Mangalore (India). — I beg to send two pounds in thanksgiving for various spiritual and temporal favours received through the intercession of Our Lady Help of Christians and particularly the cure of my child from a very serious illness. I wish to have it published in the Salesian Bulletin.

June 21st 1909.

C.



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 October.

1. The feast of the Holy Rosary, 3rd.
2. The feast of the maternity of Our Blessed Lady, 10th.
3. The feast of the Purity of Our Blessed Lady, 17th.

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



LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY

TITULAR BISHOP OF TRIPOLI

CHAPTER XLVII (Continued).

For the same end, in those days, His Lordship assisted in person at a great festival for the inauguration of the vintage and to commemorate the twentieth anniversary of the foundation of the *Vidiella Colony*, to which the President of

the Republic with all his Ministers and many Senators and Deputies had been invited. He did not think it beneath the dignity of a Bishop to make a speech encouraging all present to study agriculture and the culture of the vine, which, amongst many industries would always occupy the first place. The Bishop's speech was greatly appreciated by all present and several times his voice was drowned by loud cheers. From all sides he received commendations for the active part he took in furthering true progress, wherein nothing contrary to religion or morality was to be found. Although he was so fully occupied in his various works of charity and zeal which were enough to exhaust his powers, yet he would gladly have had an angel's wing to cross the wide Ocean in a few seconds and find himself at Bologna on the 23rd, 24th and 25th April. He knew that on those days not only from Italy but also from France, from America, a large number of Salesian Co-operators of Don Bosco, many of them remarkable for the dignities conferred on them, or the lofty position they occupied, all illustrious for virtue and learning were assembled in that learned city to hold there the first Salesian Congress, honoured by the presence of several Eminent Princes of Holy Church, of many Archbishops and Bishops. How gladly would he have attended that important meeting to discuss the state of the Salesian Missions, a topic which proved of such interest to our good Co-operators, who read so eagerly in the *Bulletin* of their vicissitudes, their perils, and their results not always entirely satisfactory! And his presence at the Congress would have been of no small advantage to the Missions; but he had to content himself with sending to His Eminence Cardinal Dominic Svampa, Archbishop of Bologna, a telegram of cordial adherence, and he consoled himself with the thought that what he was unable to do in person, would be accomplished for him by Mgr. James Costamagna, lately nominated Titular Bishop of Colonia.

He wished then to make every effort that the Salesian Congress, which had been in every respect such a wonderful success, might have a faithful echo in America. From the musical and literary academies held in Buenos Ayres and Montevideo it was easy to gather how there also the Co-operators were fervent, generous, and piously devoted to the Salesian Works. Amidst a thousand proofs we will select one, which more directly concerns the Bishop. They are some words of Mgr. Mariano Soler, Archbishop of Montevideo who, whilst writing in the newspaper *El Bien*, must have had in mind the meritorious labours of Mgr. Lasagna in Uruguay.

"I take this opportunity of declaring to all who are willing and whose duty it is to listen to the Pastor of their Diocese. Assist generously the works of Don Bosco, inspired by a great love for the people, and destined to effect an immense amount of good: sustain them and you will benefit yourself.

"I am lost in admiration at the Salesian Institute. Scarcely born, it is already a giant; it is to be seen

everywhere, no difficulty hinders its progress, accelerated by enthusiasm. While its daring enterprises and wonderful increase are looked upon as rash by the timid, the sons of Don Bosco, without being disconcerted, pursue with holy confidence their beneficent work which has for its motto: — Prayer, Sacrifice and Labour — proceeding with intrepidity, ever onward, as zealous as they are humble, virtues which gain the victory and are a pledge of future success: *signum in bonum*.

"But I feel we have not patronized it as it deserves; otherwise what wonders would it not have accomplished!... Let us then support it efficaciously and generously. I recommend it to all persons of good will most earnestly and from my heart: my most ardent desire is to see it prospering throughout the Republic for our own good and to the honour of the providential apostolate of the Salesian Institute.

"I have said that I admire the Salesian Institute of Don Bosco and in truth it is most admirable. In it we behold the prodigy of the grain of mustard-seed mentioned in the Gospel: beginning as a lowly plant it has grown into a colossal tree, whose branches extend over the whole earth; and in this single sign of wonderful development the finger of God is manifested: *Digitus Dei est hic*. In its giant-like career it is guided and urged on by the Spirit of God; that exuberance of activity and that ambition to spread everywhere in order to do good without taking count of the sacrifices involved, seems rash and causes alarm; but it proceeds in haste because it is on fire with charity.

"There is also another mark by which we may recognize that this is a great Institution, namely, that it is perfectly adapted and most necessary to this epoch. It is worthy of remark that in every period of history, Providence raises up to provide for its wants, an institution which, animated by the spirit of the Gospel is destined to fulfil a providential Mission. Well then, I have the firm conviction that the Institute of Don Bosco is the great work; the providential work of modern times."

The illustrious Prelate concludes with the hope that all lovers of the general good will become Salesian Cooperators, a testimony to the apostolic work of Mgr. Lasagna and his brethren.



PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO — Turin, 1909

A. I. S. for the diffusion of the 'Good Press'

176. Corso Regina Margherita.

The Salesian Schools, Battersea, London, S. W.

September 1909.

Important Notice.

First Term commences this Month.

Between fifty and sixty boys from the Upper Forms have just taken the public examinations. If results are any recommendation the previous high percentage of passes should recommend itself.

*
* *

All the subjects for a good classical and commercial education are taught. The various extras may be arranged for. Shorthand and book-keeping are in the ordinary curriculum, type-writing may be added.

*
* *

At the end of each term, a report on the conduct, health and progress of the boys is sent to parents and guardians. The results of the monthly examinations is also forwarded.

*
* *

The religious instruction and training is carefully attended to: This Year's religious report is as follows:

It is always a pleasure to examine this School: This year the boys in each class seemed to surpass the classes of previous years in accuracy and thoroughness of religious knowledge.

*
* *

Every arrangement is made for outdoor games. The School is within a few minutes' walk from the park, which gives extra facilities for inter-class and inter-collegiate matches.

*
* *

For prospectus and information apply to:

THE VERY REV. PRINCIPAL

Salesian School

Battersea S. W.

Sacred Heart Catholic Schools,

TROTT STREET, BATTERSEA, S.W.

SCHOOL BUILDING FUND COMMITTEE.

Officers for the year 1909-10.

President. The Very Rev. C. B. MACEY, S.C. (Provincial).

Executive Committee.

Chairman. H. E. MARCHANT, Esq. (F. M.)*

Vice-Chairman. Councillor T. P. BROGAN.

Hon. Secretary. W. BROGAN, Esq.

Hon. Treasurer. Rev. W. J. KELLY, S.C. (F. M.)*

Rev. J. F. McCOURT, S.C. (F. M.)*

W. J. SULLIVAN, Esq. (F. M.)*

C. BARRINGTON, Esq.

J. C. J. MURRAY, Esq.

E. J. COLLIER, Esq.

Councillor J. HURLEY.

W. S. COLEMAN, Esq.

HARRY CASSIDY, Esq., *Assist. Hon. Secretary.*

* (F. M. Signifies Foundation Manager of the Schools, all of whom are ex-officio members of the Committee. The others are elected by the subscribers at the Annual Meeting.

<i>Hon. Collectors.</i>	District N ^o 1.	Messrs.	C. E. BARRINGTON & M. McGRATH
	" 2.	"	Councillor J. HURLEY & W. S. COLEMAN.
	" 3.	"	W. BROGAN & E. J. COLLIER.
	" 4.	"	GEO. GARDINER & F. SIEBERT.

BALANCE SHEET, 1908-9.

RECEIPTS.				EXPENDITURE.			
	£	s.	d.		£	s.	d.
Balance at Bank, 1/3/08 ...			54 2 10	<i>Building a/c.—</i>			
<i>By Subscriptions.—</i>				Ekins & Co. ...	96	6	4
Annual Subscribers...	10	2	0	Arding & Hobbs ...	6	6	0
Quarterly " ...	9	0	0	Georg Trott ...	0	18	9
Occasional " ...	5	13	11	H. Denton ...	1	19	7
Very Rev. Fr. Provincial, S.C. ...	12	0	0	Green & London ...	1	9	4
Sacred Heart Club ...	2	7	6	V. Fontana ...	4	3	6
District N ^o 1. ...	16	14	11	de Kreshman ...	1	10	0
" 2. ...	24	17	9				112 13 6
" 3. ...	12	18	4	Entertainment a/c ...			38 17 9
" 4. ...	18	6	8	In part Repayment of Loan			
			112 1 1	L. & S. W. Bank...			60 0 0
<i>By Entertainments.—</i>				Interest on £300 Loan at 4 ^o /o			12 0 0
Annual Concert ...	11	11	6	" " £500 " "			20 0 0
Garden Party ...	94	13	5	Miscellaneous ...			13 2 1
Irish Social ...	3	2	10				
5 Whist Drives ...	15	6	4				
Bazaar a/c. ...	5	12	0				
			130 6 1	Balance on March 1st, 1909...			39 16 8
			£296 10 0				£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.

SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

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

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

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

The Very Rev. E. Muldoon

Salesian School. Queen's Road

Farnborough, Hants.

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

The Rev. Mother

Eastworth House, Eastworth St.

Chertsey, Surrey.