

Salesian Bulletin

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Vol. V.

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


Sanctus Dominus

DA MIHI

ANIMAS CÆTERA TOLLE

Important Notice to Readers.



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

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

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

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

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

The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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A REMINDER



READERS are respectfully reminded of our Superior General's suggestion and desire as to the combined act of homage we intend to make to the Holy Father on the occasion of his Sacerdotal Jubilee. Before the close of the year he wishes to have the new Salesian Church in Rome brought to completion so that it may be presented as a gift—as a worthy souvenir of a unique occasion. To accomplish this he has invited all—through the medium of the December and January issues—to send an offering so that by a combination on a grand scale the enormous expenditure may be covered.

Next month, the month of St. Joseph, the Holy Father's Patron, would be opportune for increased effort on the part of those who have not as yet been able to comply with Our Superior General's request.

THE CONFERENCES

January 29th was long ago fixed as the conference-day for the Salesian Co-operators. The date is well chosen, for apart from its being the Patronal Feast of the Congregation, and therefore more likely to awaken zeal and fervour, it follows close upon the appearance of Our Rector Major's circular letter which defines to some extent the year's policy.

One section of his last letter is especially interesting and important—that dealing with the calumnies spread abroad, concerning some of our confrères in Italy, at the time of the anti-religious riots in the latter half of last year. These lying and abusive reports, manufactured by secret societies, and disseminated by the irreligious press, were carried so far, that their very boldness would prove their condemnation. Nevertheless legal proceedings soon made the utter falsity of the charges apparent, and our Superior General, for the reassurance of the Salesians and their Co-operators, as well as for the information of the public in general, sent out a denial of the charges in the strongest terms. If possible he wishes this denial to be heard wherever the evil reports have gained credence, but he recognises the difficulty of accomplishing this, and looks to the Co-operators to do what may lie in their power in this respect. Even as far as Johannesburg in the Transvaal these reports travelled, but a Salesian Co-operator was able to contra-

dict them and to give the facts of the case in the columns of a local paper.

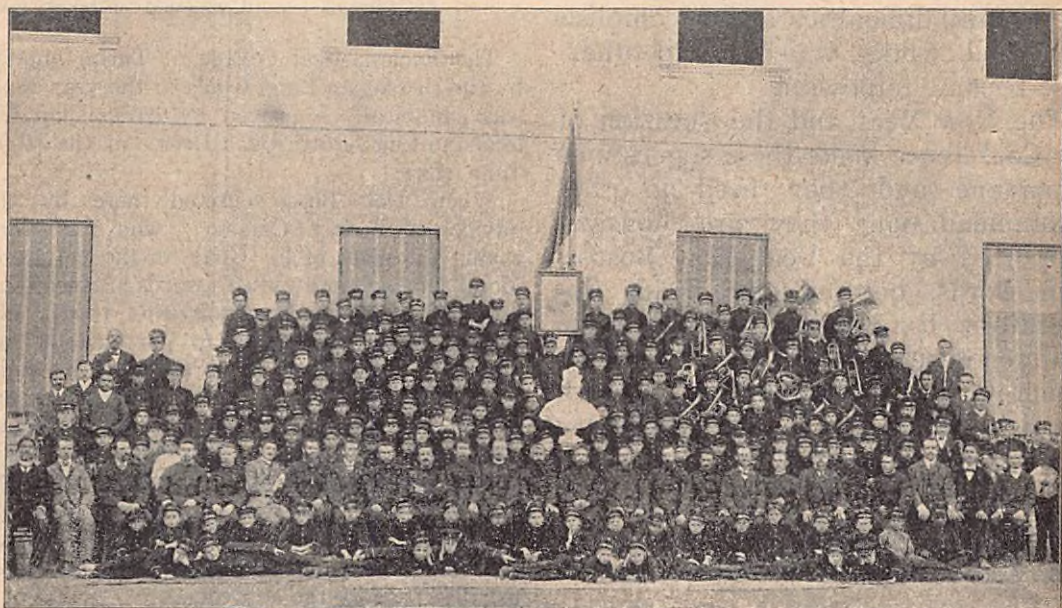
Our Superior General also gives what he considers the motives which prompted the enemies of the Church to raise this storm of calumny; and he very reasonably puts first the desire of the enemies of religion to draw away the young from the schools of the Salesians, and to shake the confidence of both parents and pupils. And he goes on to show that in this they have signally failed, for never in our annals were the numbers of applications for admission so great. Whether he had any particular district in view when he wrote his letter or not, it is remarkable that his statement is perfectly borne out in our own case, for the number of boys in the first term at the London School reached a hundred and forty, a number only previously reached at the end of the school year. The Very Rev. Don Rua, our Rector Major, bids us resolve from this, to redouble our efforts, not only to counteract the harmful effects of that lamentable period, but also to emulate the zeal and ardour of those who were of old found worthy to suffer persecution for justice sake.

And as to the working out of this resolve he calls attention to the falling off in financial aid, which he regards as another outcome of the anti-religious movement. There is evidently only one way to defeat this object of our antagonists—renewed generosity in the present New Year according to one's means, so as to make it plain to the enemies of the Church that their

efforts in one direction have only served to enkindle the flame of charity, and indirectly to aid the very institutions they wished to overthrow.

The attention of readers has been previously called to this matter of financial support. In appealing for further generosity on behalf of the works of the Congregation, our Rector Major does but remind the members of the Association of Salesian Co-operators that they were regarded

pation that the privileges of the Third Order can be obtained; for, referring to its constitution the Ho'y Father said, that as the Third Orders of ancient date sought primarily and almost exclusively the benefit of the individual concerned, this one is to be distinguished by the active exercise of charity towards our neighbour, towards the young more especially. Hence without this co-operation in one form or another, the object of membership



Pupils and Staff of the Salesian Institute in Alexandria (Egypt).

by our Venerable Founder as the instruments of God's charity, and as such they took part in the good work of the Congregation, which through them relies on Divine Providence for the support of its undertakings. In fact, as head and director of the Association, the Very Rev. Don Rua, in his letter of this year, calls attention to the two main objects—prayer and the exercise of active charity, which, as it cannot in most cases be given in personal services, takes the form of material support according to circumstances. It is mainly by this partici-

is lost sight of, and privileges diminished.

But another point must be considered. As has been pointed out before in the distribution of this charity the Co-operators of each Province should make its interests their first thought and endeavour to enable it to develop its many undertakings, and relieve the heavy burdens which restrict its growth. It is true that in the early stages needs are pressing, but they are more easily satisfied; the aftergrowth and expansion entail much heavier demands and increased expenditure. To

keep pace with the growth, resources must grow too, and as far as numbers go, the Co-operators receiving the *Salesian Bulletin* have rapidly increased, and practical generosity should increase proportionably. Our Rector Major appeals for many good works and the Co-operators to a great extent respond, many with a praiseworthy constancy and self-denial. But he does not therefore exclude the necessity of aiding the other provinces, and enabling them to cope with their many difficulties and accomplish the good works which would otherwise become impossible.

The New Year and the occasion of the Conference make these suggestions opportune and they need no other recommendation; they are however supported by the Ven. Don Bosco's own words, quoting one of his Co-operators: Experience has taught me that generosity towards the good works which God is accomplishing through you, is followed by increased prosperity in one's own concerns.

Book Notices.

The Catholic Truth Society of Ireland has the following among its latest publications:

1. The Catholic Truth Annual and Record of Conference. Price: sixpence.
 2. A Christmas Gift by A. C. Clarke, 1d.
 3. The Church and Education by the Most Rev. Dr. Higgins, Bishop of Ballarat, 1d.
- 27, Lower Abbey Street, Dublin.

ANNOTATIONS TO THE DECREE.

Don Bosco enters the Ecclesiastical College.

In 1841 he went to Turin, where with the help and under the guidance of Fr. Cafasso he devoted himself for three years to the study of moral theology and sacred eloquence in the Ecclesiastical College of St. Francis of Assisi.

The Ecclesiastical College of Turin, founded by the theologian Luigi Guala in the year 1808, was canonically approved by Archbishop Colombano Chiaverotti, by a Decree of the 4th of June 1823.

When Don Bosco entered there by the advice of Father Cafasso, who was then taking the place of Fr. Guala in the lectures of Moral Theology and was afterwards his successor, he went at once to his professor's room. The saintly priest, according to his custom, advanced to meet him on the threshold with a smile and an expression of fatherly kindness. He enquired how he had spent the holidays, asked after his health, his relations, the parish priest, and after explaining in a few words the rules and the spirit of the College, he concluded by telling him that the Rector, Fr. Guala, had made all arrangements concerning the fees that were usually paid by the students.

Our holy Founder, filled with gratitude, gave thanks to God; and he at once chose this saintly priest, who has since been declared *Venerable* by the Church, for his spiritual director.

He is moved to compassion on seeing the miserable condition of many youths.

... at the same time he exercised the sacred ministry both in the prisons and the hospitals.

Being desirous that his disciple and compatriot should join him in his favourite field of labour, the Ven. Cafasso soon began to take Don Bosco with him to the prisons. It was there he met so many strong, healthy and intelligent youths, and seeing them idle and covered with vermin, lacking both spiritual and temporal sustenance, many of them full of remorse for their

(1) Taken chiefly from the Biographical Memoirs of Don Bosco by Rev. B. Lemoyne or from *The Story of the Oratory* by Rev. G. Bonetti.

early degradation, the young priest was filled with horror. Don Bosco beheld personified in these unfortunate creatures the disgrace of the country, the dishonour of families, their own loss of character; he saw, above all, souls redeemed by the Blood of Jesus Christ, groaning instead under the slavery of vice and in the most evident danger of being eternally lost. Seeking the cause of such great depravity in these miserable youths it appeared to him that it was to be found not only in their being left by their parents in a deplorable state of abandonment from their first entrance into life, but still more from their neglect of all religious exercises on Sundays and festivals.

Convinced of this Don Bosco said to himself: "Who knows, if these youths had a friend who had cared for them, and had been taught their religion on festival days, who knows but that they might have been kept from evil ways and from ruin, and thus have avoided either coming, or returning to these places of punishment? Most certainly the number of these young prisoners would at least have been greatly reduced. Would it not be a work of great importance for Religion and for Society to try the experiment for the future, in favour of hundreds and thousands of other boys?"

He prayed to God to vouchsafe to open the way for him to dedicate himself to this work of rescue for youth. He mentioned his ideas to Fr. Cafasso, from whom he received both approval and encouragement, and by his enlightened advice he began to study the best means of putting them into execution, leaving the results to Divine Providence, without whom all efforts of man are vain.

Meanwhile, the theologian Guala, himself, most generous towards the poor, was in the habit of distributing alms at their own homes accompanied generally by Fr. Cafasso; but for this purpose he also made use of the students, by whose means a great many individuals and families, whom he knew to be in want, were regularly assisted. To Don Bosco also he confided the same work, giving him suitable counsels of prudence, so that the poor might receive with the material alms the spiritual help of kind and loving words and Christian instructions.

But God wished to place before the eyes of Don Bosco yet another picture of human misery. During the first months he spent in Turin he met the Venerable Cottolengo who, looking fixedly upon him and asking who he was, said: "You have the countenance of a good man; come and work in the Little House of Divine Providence, for work there is plentiful."

Don Bosco took his hand, promised, and in due time kept his word. On entering the Little House, Don Bosco saw above the door in glittering letters the motto which revealed the secret of so many miracles: *Charitas Christi urget nos*, and kneeling down before the image of Mary, placed in the hall at the entrance to the wards, he was moved to tears on reading the inscription on the arch: *Infirmus eram et visitasti me*: then he asked to see the Venerable Founder. He received him with the greatest kindness and showed him over the whole of the vast establishment. Charity and fervour were everywhere manifest. Nevertheless Don Bosco found motives for sorrow, though mingled with consolation. He saw, in some of the infirmaries, beds occupied by poor boys, over whom the angel of death was already spreading his wings. Those wasted countenances, the persistent cough, that total prostration of vital force plainly indicated the vicious habits which had withered these poor youthful flowers. He spoke to them a few words of comfort and they listened resigned to the will of God and smiled sadly in response to his kindly enquiries.

"Oh how greatly are these poor youths in need of being watched over and preserved from evil! — thought Don Bosco.

Having slowly completed the tour of this abode of Christian suffering, when Don Bosco was about to take leave, the Venerable Cottolengo catching hold of and pressing between his fingers the sleeves of Don Bosco's coat exclaimed:

"But the cloth of your coat is much too thin and light. Get for yourself one of stronger and more durable stuff, so that the boys may catch hold of it without tearing it.... There will come a time when you will be pulled about by so many."

This incident, — remarks Fr. Lemoyne — was told us by Canon Dominic Bosso, one of the Venerable Cottolengo's successors, who was present as a child and never forget the prophecy.

He begins the work of the Festive Oratories.

To instruct children and neglected youths, he assembled them on feast days in Churches, Oratories and other places.

"Scarcely had I entered the College of S. Francis" he writes in his Memoirs, "when a troop of boys found me, and followed me about through the streets and squares and even into the sacristy of the church of the Institute. But I was unable to take charge of them, having no room in which to assemble them."

Still, whenever he found himself in the midst of the boys in the sacristy of S. Francis, he spoke to them with so much affection and discretion,

that they were constantly about him. Sometimes he called them aside into the rooms near the sacristy and taught them there, exhorting them to a good life, inviting them to come again, and encouraging them to approach the Holy Sacraments with due dispositions. This course of boys occasioned some noise and disturbance, which displeased the sacristan, so that he sometimes scolded and ill treated them.

Don Cafasso and Don Bosco's companions in the College related the above to the clerics Cagliero, Anfossi, Fusero and others.

"Don Cafasso," remarks Don Bosco himself, "for several years during the summer season gave a catechetical instruction every Sunday to the Masons's apprentices in a room near the Sacristy of the Church of S. Francis of Assisi. But the burden of his numerous occupations caused this priest to interrupt a work so dear to him. I took it up for him towards the end of 1841."

Nevertheless, he had not as yet begun any special work in favour of youth. Don Bosco was awaiting the moment fixed by God, fully resolved, though but a weak instrument, to further his designs to the utmost of his power.

Having taken counsel with God in persevering prayer, and with the Venerable Cafasso in frequent conversations on the subject of assembling these boys near the Church of S. Francis of Assisi, of teaching them the Catechism, of amusing them with suitable pastimes to withdraw them from the dangers of the streets he decided to approach the Archbishop and consult with him in order to ascertain more surely the Divine Will, and to obviate the difficulties likely to occur.

The Theologian Guala and Fr. Cafasso, to whose guidance he submitted in all things, had recommended this step.

Mgr. Fransoni, having heard the young priest explain his project of Festive Oratories, as Don Bosco frequently related to us, gave him at once his fullest approbation and his pastoral blessing; and from that moment a close friendship was formed between the Holy Prelate and the zealous priest, who took no step in the prosecution of his plans without first consulting him.

Don Bosco, returning to the College, spent several days in deep thought as to how and when he should begin his work, awaiting an opportunity of putting his plan into execution; when suddenly the meeting with Bartholomew Garelli in the Sacristy of the Church of S. Francis of Assisi—as is well known—opened the way for him. It was the 8th December 1841, the great feast of the Immaculate Conception of the August Mother of God. Don Bosco experienced in his

heart, a more than ordinary desire to collect together a family of the most needy and destitute boys; but that a family may be well ordered, educated and defended, a loving Mother is necessary. So the compassionate Mother of the newly formed Oratories and their powerful Protectress must be the Blessed Virgin. Therefore, on the very feast consecrated to her greatest glory, this Heavenly Queen decreed that the Providential Work of the Oratories should begin.

On the Sunday after the Feast of the Immaculate Conception, Bartholomew Garelli brought other boys to Don Bosco.

As the number of boys who flocked to him on holidays increased, Don Bosco, still taking them now and then for a pleasant walk to visit some Church or Sanctuary, had to transfer their festive meetings to the Refuge, then to the Mills of St. Martin, then to the house of Moretta, after that to a field, and when he was turned out of the field he finally moved to the house of Pinardi, where, with the help of God, the Oratory began to increase and develop in a wonderful manner.

Foundation of the Oratory at Valdocco.

Finally... he found as it were a harbour of refuge in a house of the suburb of *Valdocco* near the walls of Turin. This house, or rather shed... having been made habitable was, on the 12th April, 1846, by the same servant of God, solemnly blessed and dedicated in honour of S. Francis of Sales...

What a humble beginning! It was a long shed with a roof sloping suddenly, so that one side was scarcely more than a yard in height. It had originally been the workshop of a hatter and afterwards had served as a store house for some laundresses who did their washing in a neighbouring canal, drying the linen in a courtyard adjacent. In visiting the place Don Bosco had to be careful to avoid knocking his head. The floor of the lowly shed was nothing but the bare ground; and when it rained much, one might have gone there in a boat. At the most it was only suitable for a wood-shed!...

And yet this was the home which Divine Providence offered to Don Bosco. He took it on a lease of three years from the beginning of April 1846, and Signor Pinardi, the proprietor, made it habitable in a week's time. Don Bosco, desiring to have a chapel, applied to the Archbishop for the requisite permission and having obtained it by a decree of the 10th April, on Holy Saturday he prepared what was necessary. So on Easter Sunday morning, April 12, 1846, the place was in order; a long shed for a chapel, and also a courtyard for a playground partly

to the west and partly to the north of the house. The rest of the land was already let, so that it was impossible to obtain more space.

At a certain hour, a good number of the boys having assembled, Don Bosco got them to carry from the Refuge and the little shed in the field where they had been stored, the church furniture and playthings; thus did they take possession of the new Oratory. Two benefactresses covered the altar with fine linen given by Fr. Carpano, which they had made into altar-cloths, whilst the priest arranged the candles, the crucifix, the lamps and a small picture of S. Francis of Sales, the Patron of the Chapel. Don Bosco on that same morning blessed and dedicated the humble building in honour of the Saint and said Mass there, surrounded by many boys, by the neighbours and other persons of the town.

As a proof of his satisfaction and good-will, the Archbishop renewed the faculties already conceded to Don Bosco in favour of the Oratory, namely, leave to celebrate Mass, give Benediction, administer the Sacraments, preach, give triduums, novenas, and spiritual exercises there, also to fulfil there the Paschal precept as if the boys were in their own parish, as well as to prepare for and admit the young pupils to the Sacraments of Confirmation and Communion.

Benevolence shown to the Oratory by the Royal Court.

The Oratory and its Rector were also taken under his powerful protection by the king Charles Albert.

To manifest more clearly the work of the Oratory, God allowed it to be thwarted, but did not fail, however, to provide it with powerful friends in the Royal Court itself.

Amongst these we must recall with profound gratitude Count Joseph Provana di Collegno, at that time Minister of Finance or Comptroller General to King Charles Albert. Many times had that good man assisted Don Bosco with alms either from his own purse, or from his sovereign whom he kept well informed as to all that concerned the Oratory.

The King himself listened with pleasure to his account of the work and when some special solemnity was celebrated there, he read with interest the report Don Bosco was accustomed to send to the Count, or listened to the Count's verbal description. Convinced of the great good done there for the poor boys of his kingdom, he often made known to Don Bosco how greatly he esteemed that portion of the sacred ministry undertaken by him, comparing it to the work of

foreign missionaries; and he made known his desire, that in all the towns and villages of his dominions, similar institutions should be set on foot. Nor was he content with words only, but from time to time he sent him supplies; for instance on one occasion for the New Year he sent three hundred francs with these words: *For Don Bosco's little rascals.*

Don Bosco founds Sunday and night schools for the children of the working classes.

He also founded day, night and Sunday schools for the instruction of working boys...

Pedagogues have laboured to discover who in reality was the founder of the Sunday and night schools for the people, of those schools which in the present condition of Society have become a real necessity, since in our days it does not suffice that the workman should be good and virtuous, it being also necessary that he should be well taught, if he is to avoid being outdone by the skill of others. History attests that the first in Piedmont to institute such schools and to make them gratuitous was Don Bosco, who began them in 1845, and extended them later at Valdocco in 1847, when he was able to obtain larger and more suitable premises. Thus whilst the boys frequented the elementary day schools, the adults attended the gratuitous Sunday and night schools all attached to the Oratory of Don Bosco, who provided in this way for children and their elders religion and instruction, faith and civilization, the life of the soul and material sustenance.

A wonderful and memorable fact! While this was taking place warfare was still waged against the Catholic Clergy, seeking to banish, if possible every trace of religion from the family, the school and society itself; yet from the ranks of that same clergy, reviled and calumniated, arose in all parts of Italy, faithful Ministers to justify Catholicism's claims to ancient and ever new glories; and this in a manner to astonish the world by prodigies of unbounded charity which, whilst supplying material sustenance, provides also the instruction of the mind and the training of the heart.

Glory be to God, who willed that foremost amidst these immortal champions should appear the figure of our Founder, Don Bosco!

(To be continued).



The Daughters of Mary Help of Christians.

Until this year, the Very Rev. Don Rua has included the work of the Nuns of Mary Help of Christians in his annual report. This time it forms a separate item and is supplied as follows by the Rev. Mother General.

By the disposition of Providence the Daughters of Mary Help of Christians have been enabled to enlarge considerably their field of action during the year 1907. Many of the existing Houses have been greatly enlarged, and a considerable number of sisters joined the expeditions to the missions; but the following list is concerned only with new Houses. They have assumed the direction of new Boarding Schools for working girls at six different places, and much good is looked forward to by their means, especially when one considers the dangers to which girls of that class are exposed. At these schools they have everything that a home could provide and attendance when sick; and the kindly supervision of the nuns is often instrumental in correcting the faults of and shaping unformed characters, to the great advantage of the girls themselves and of the families to which they belong.

The teaching character of the Institute however, has not been overlooked. Since 1902 the Bishop of Potenza had been waiting for them to open a school in his city and this was accomplished during 1907. At Rio Marina in the Island of Elba they have opened a boarding school, with day scholars and a Festive Oratory in connexion with it. Sardinia and Magra have each obtained a school for young children, with a Festive Oratory attached. A boarding-school for girls was opened at Fornaci, this being due to the generosity of two lady-Co-operators, and another school for younger children in Catania, due to the efforts of the brother of the bishop of the diocese. Other schools have been opened at Vigonovo and Boschetto. The communal schools at Giarole and at Renate have also been accepted by them. The list is somewhat lengthy for a year's space, and there is apparently no diminution in the vitality in this second branch of Don Bosco's work on behalf of the young.

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 March.

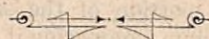
March 25th: The Annunciation of Our Blessed Lady.

It would be well to call to mind:

1st that the indulgences granted to the Salesian Co-operators are all applicable to the holy souls in Purgatory;

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

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





New York. The Salesian Fathers in New York are carrying out to the letter the foremost recommendation of Don Bosco in the teaching of Christian doctrine. Last May about three hundred children, after a long and diligent preparation, made their First Communion in the Church of the Transfiguration. Our Fathers, seeing the great necessity of looking after the spiritual interests of youth so much exposed to temptation in this huge city, and who are sent out to work at a very early age, conceived the idea of starting an evening school of Christian doctrine for working boys and those attending the public schools. The result was most gratifying. About two hundred attended these classes nightly, but a judicious selection of twenty was made to approach the altar of the Lord on the Feast of the Immaculate Conception. The following description of this impressive ceremony is taken from the "Catholic News" of New York.

—Sunday, Dec. 8, feast of the Immaculate Conception, was a day of special rejoicing in the Church of the Transfiguration, Park and Mott Streets, when seventy boys and girls from the public schools made their First Communion. The event took place at the 9 o'clock Mass in the presence of fifteen hundred children. Father Coppo, the rector, celebrated the Noly Sacrifice and the Rev. Father Diamond, S. C., under whose able guidance the candidates had received nightly instruction for a period of four months, delivered a most touching address, which was listened to in breathless silence by all present. After a proper thanksgiving the children retired to one of the schoolrooms, where several of the Transfiguration Sunday school teachers served them with the good things prepared for the occasion. All the young communicants received four souvenirs commemorative of the most important day of their lives.



Battersea. Concerning the Salesian Church and its Christmas services a correspondent to the *Catholic Weekly* supplies the following: Battersea was enveloped in a thick fog as I made my way towards the house in which the spiritual children of the saintly Don Bosco are carrying on the work which their founder began amid the sunshine of Turin. Twenty years have passed since their arrival in London, and on that first evening they were greeted by a fog similar to that of Sunday last. But this did not daunt them, for in their ears still rang the prophecy of Don Bosco that the London House would become one the largest and most important of the Congregation. In those days of beginning and struggle it needed a strong act of faith to believe this, but the faith was there, and twenty years of hard work have very nearly turned faith into fruition.

It was easy enough to think of this as I walked from the priests' house across the spacious boys' playground on my way to the church. The fog which blotted out every outside object, fitly typified the dark prospect which lay before the pioneers of the Venerable Don Bosco's congregation when they arrived that November evening within the cheerless shelter of the London streets, black, cold and dreary, while the warmth, light, music and incense which greeted me as I crossed the threshold of the church was an apt symbol, as well as the living embodiment, of what the Fathers have been able to achieve. For I entered at a happy moment. The children's Benediction was just beginning, their fresh, young voices greeting Our Lord as He was ascending His brightly-lit throne over the altar. And if the Venerable Don Bosco himself did not guide me through the blinding fog into the genial atmosphere of the Church, it was one of his own training, one who as a boy had known Don Bosco, and lived by his side.

The Church, of course, is just now wearing its prettiest Christmas garb, but even this does but little to hide the glowing colours which light it up in every part and at all seasons of the year. It would seem as if colour, bright yet mellow, was one of the salient features of a Salesian church, for East Hill and Battersea alike possess it. The fact is that the painting in both these



Mgr. Bavona at the head of the procession in Nictheroy (Brazil).

churches is the work of the same hand, that of Father Fayers, S. C., whose skill as an artist is certainly of a very high order. To his talent also is due the crib, which is one of the best conceived and the most devotional that the writer has yet seen. His designs of the various figures were drawn upon wood and cut out and painted, the effect being very life-like and pleasing. The angels massed together on the left side, are skilfully contrived, and suggest a much larger number than is actually seen. Through an

opening at the back appears a view of Bethlehem and over it the star which on the morrow of my visit was to bring the Magi to the end of their long pilgrimage. The conventional rock cave has been abandoned in favour of a properly-constructed stable of the period. All praise is due to Father Fayers for the success of the crib, on which he has spent several weeks of patient labour.

In front of the Sanctuary is a handsome inlaid communion rail, carved in marble and alabaster, with gilded gates of wrought iron. The High Altar, the generous gift of the late Mrs. Whiting, is raised considerably above the level of the Sanctuary floor, and is also composed of solid alabaster and marble, while the reredos is crowned by a carved frieze and coping, surmounted by a large crucifix, with figures of Our Lady and St. John, all carved in wood, and decorated in gold and colours. Behind the Altar is an apse, and the whole scheme lends itself well to decoration such as is added at this Christmas time and at other festive seasons.

The Church, which is as nearly as possible a copy of that erected in Turin by Don Bosco in honour of St. John, possesses convenient sacristies, in which are stored many treasures in the shape of chalices, monstrances, and vestments. Some of these last are very beautiful, being richly worked in gold, while others, again, display the varied genius of Father Fayers. The handsome and spacious oaken pulpit adjoining the sanctuary-rails was also designed by him, and constructed by the carpenters in the trades' department of the School.

After examining the church, I returned to the House, visiting on my way the glass-screened Calvary which stands at the end of the ambulatory, and a pretty chapel, where the boys of the Salesian School hear Mass every day. We passed along by the School Infirmary which stands isolated from the house, and is now happily untenanted. During the conversation I obtained a little detail which is of interest. It appears that among those who knew the Ven. Don Bosco and desired to join the London house at its foundation was a young priest, Father Francis Bourne. He it was who met the Fathers on their arrival in London, and conducted them to their temporary home in Trott Street, Battersea. But his vocation was not to work as a Salesian. Don Bosco, whose eyes were illuminated by heavenly light, foretold that God had a greater work in store for Father Bourne, who later on became Bishop of Southwark, with the Salesians as members of his clergy, and afterwards Archbishop of Westminster, still happily reigning.

St. Mary Magda- The same correspondent (Mr. lene's, at East Wilfrid Wilberforce) contributes the following notice of the Salesian Church at East Hill:—No one who visited the Oratory of St. Mary Magdalene at Wandsworth this Christmas would have imagined that only one year had passed away since it was solemnly blessed and opened. There was nothing of the coldness and emptiness which one associates with new churches. On the contrary all was warm and devotional. The Mass at midnight was attended by a congregation which taxed the capacity of the Oratory to its utmost, and the well-filled communion rails testified to

is divided from the other parts of the church by a light open screen, surmounted by the rood on which Christ is represented robed as the High Priest and crowned as King. Two days before Christmas a font, the gift of an anonymous benefactor was fixed at the bottom of the Church. The music at St. Mary Magdalen's deserves special mention. The male choir is led by an organist who, wonderful to say, still wants five years of twenty! His talents which are certainly very much above the ordinary, have also gained him the post of organist at Wandsworth Prison. The one thing now wanting to complete this church is a set of Stations. The fathers earnest-



Mgr. Bavona and Members of St. Vincent de Paul Society after the procession at the Monument of Mary Help of Christians in Niteroy (Brazil).

the devotion of the people. In this church everything is beautiful down to the smallest detail, and even such temporary adjuncts as the crib and the Christmas decorations have the same features of beauty. The crib was the work of the Rector, Father Hawarden, S. C. Besides possessing the simplicity which one necessarily associates with the Holy Family, it is distinguished by the genial glow imparted by a soft red light. Over the back-ground hovered the figure of an angel bearing the inscription, "Venite adoremus".

The dominant notes of this extremely pretty church are colour and warmth. There is scarcely a square inch of wall, pillar or ceiling, which is not lit up by painting. Everywhere the eye rests upon figures of angels and saints—the work of one of the Salesian Fathers—while the chancel

ly hope that before Lent begins these may be supplied. By a curious irony, the site of this little Catholic settlement is adjacent to the old Huguenot burial ground, and even this, essentially protestant as it is—has indirectly a Catholic interest, for among the graves is one containing the remains of an ancestor of Cardinal Newman.

*

The Schools. At the time of writing matters scholastic are in a transitional

state; the first term, with its weeks of effort and customary variations, being merged into its successor, which as yet has scarcely survived the unsettled state that follows the Christmas festivities. For those boys, who were not able to spend the holidays away from the School, many diversions were arranged, the school stage being particularly in frequent requisition to provide

the evening's entertainments. The last of these was given during the week of the re-opening in order to counteract any depression which sometimes accompanies the change from home and holidays to school-routine and lessons.

The Christmas examination on the first term's work showed that a considerable portion of the year's syllabus had been covered, and in most cases satisfactory marks and reports were obtained. These have been despatched to parents and guardians, and it is hoped that all who have gained good percentages this term will be successful in their final and more important ordeal at the end of the School Year. The New Term has also begun at the Salesian Schools at East Hill (London) and Farnboro (Hants). Prospectuses of any of these may be had from the Rev. Principals of the respective schools.

*

Commemorations. Mention has more than once been made of the commemorative services which have marked the fiftieth anniversary of the saintly pupil of Don Bosco, Dominic Savio; and these commemorations assume a more important character since the preparation of his cause has been regularly commenced by the Diocesan Curia. The remains of this holy youth, who, after some years at the Oratory under Don Bosco's direction, was sent to his native place on account of his health, have lain since 1847 in the little graveyard of Mondonio. The chapel of the cemetery has, for the occasion of the anniversary, been entirely restored and re-decorated, the altars and pictures receiving their share of attention. The nuns of Mary Help of Christians provided a new statue while the favourite devotion of the country-side was represented by a large painting of Saints Fabian and Sebastian. The new tomb, which is henceforth to enclose the sacred remains, is placed on the right side of the chapel, and to it, in the presence of the Bishop of Ivrea and his curia, with the local authorities and other witnesses, the body was transferred with great solemnity. The new bells which had been blessed in Turin by Don Rua's authorization, then rang out their invitation to the blessing of the chapel which was performed by the bishop.

Last October the boys of the Oratory paid their accustomed visit to Don Bosco's birth-place, and this year the opportunity was taken to visit the new tomb of Dominic Savio at Mondonio which is in the same district. His Grace,

Archbishop Cagliero, accompanied by the mayor and his council, and the parish priest, made their official visit to the Chapel and tomb and then proceeded to the village of Mondonio, where it had been arranged to hold the meeting. The mayor of the place spoke first, voicing the sentiments of Mondonio in endeavouring to worthily celebrate this notable anniversary. The secretary to the Association of Salesian Co operators, and to the Committee, then addressed the meeting, and finally His Grace Archbishop Cagliero gave a brief discourse during which he recalled some events in the life of the boy at the Oratory, where he had known him fifty years ago.

Even in far away India the memory of the boy's extraordinary virtues is cherished, and although there was little opportunity of accomplishing much in a literary form owing to the difficulty of the language, the boys themselves took up the idea of performing something of a really Indian character to mark the occasion of the anniversary. Upon a lofty construction they displayed the photo of Dominic Savio, surrounded by palm branches and flowers; around this they sat and sang some Indian choruses interspersed with individual attempts at solo singing. After an hour of this, one of the Superiors addressed the boys dealing briefly with the subject of the commemoration. It is hoped that through the intercession of the saintly youth, these little Indians may persevere in the christian religion and in their present religious fervour, and that many of their companions may be granted the gift of Faith.

*

The Oratory. On one occasion during the scholastic year the ideal of Don Bosco is apparently accomplished, and we are presented with a spectacle at which in former years he delighted to assist, as at the consummation of persistent and self-sacrificing effort. This one event is none other than the presentation of certificates of training and proficiency, together with the customary prizes, to the three hundred or more young artisans, who are going through their apprenticeships in the technical schools of the Oratory. The most elementary knowledge of our Founder's life will suffice to recall the various stages through which his humble beginnings passed before reaching the highly efficient state which they now enjoy. But well within his own life-time the workshops at the Oratory had sent out hundreds of

young men provided with the skill and technical knowledge, not merely to ply a trade, but to reach the highest walks in their different departments.

The so-called prize giving is no ordinary occasion—the guests presiding at it suffice to make that apparent. Besides our Rector Major and His Grace Archbishop Cagliero, both of whom were at the Oratory when Don Bosco made his first attempts, and have been witnesses of the subsequent development, there were present the commendatore professor Rinaudo representing the Mayor of Turin, the Chief Inspector of works of the Municipal council, the president of the Catholic industrial association and other representatives of trades and industry in general. Other leading members of the commercial world sent letters of participation.

The record of the year's work in the scholastic-professional course was given by the Director of the Oratory, and he announced that twenty-five young men had, with the school year, completed their five years' course of technical instruction, and had gained the recognised diploma of proficiency in their different trades. Prizes were then announced, allotted for distinction in religious subjects, for design and for instrumental music; for proficiency in arts and trades, banking-books with an initial deposit of eight francs were distributed. By this latter course many of the boys are given the commencement of what proves to be a very useful and handsome saving when their turn comes to take up some position in life.

A musical and literary display followed the first part of the programme, and at its conclusion the Commendatore professor Rinaudo addressed the assembly. He needed but few arguments to show, that with their training and technical knowledge, the artisans who had gone through the Oratory had every chance of a successful and even an eminent career, for he himself was at one time a boy at the Oratory and received his training there. But beyond that, he showed the boys the advantage they had in not only possessing skill in their trade, and technical training to complete it, but the background, or rather the foundation of a religious education, the conviction that work should be sanctified as a daily mission to be fulfilled, and the example and influence of the model of toilers, Don Bosco.

Our Rector Major concluded the day's pro-

ceedings, his closing words being an encouragement to the boys to strive to advance continually in the path of piety, of virtue and proficiency in their work.

*

Other prize-days. The ancient city of Alexandria is, at least in one section, quite and Bethlehem up to modern requirements in the matter of commercial and technical schooling, and the boys of this once famous seat of learning are apparently not behindhand in the capabilities which are ascribed to the former dwellers in the land of Egypt. The hall of the Salesian School on the last prize-day had within it a typical assembly—boys, teachers, superiors, parents and friends of the pupils, and some of the city's best known people, presided over by the Consul General. After a school-entertainment, the prizes were distributed, and in reporting the matter, a local paper refers to the city's gain in having such an educational centre, and looks forward to great things when the present extensions can be completed.

The most Rev. the Patriarch presided at the Salesian School at Bethlehem for the annual distribution; and also at that of Jerusalem, which latter school has earned a special *encore* from the minister and Consul General.

*

Nichteroy, S. America. The Salesian School of Saint Rose in Nichteroy lately had the privilege of welcoming more than three hundred pilgrims, members of the Society of St. Vincent de Paul. They were visiting the monument of Our Lady Help of Christians near the city of Nichteroy, and at the Salesian School they were received by His Excellency the Apostolic Nuncio, who celebrated Holy Mass at the monument and gave Holy Communion to the members of the Society, while the choir from the Salesian school supplied the music. The president of the conference, General Medeira, then gave a discourse on the propagation of the Faith and the exaltation of the Church, after which breakfast was served in the school of Santa Rosa, the boys waiting on the guests, while the band enlivened the proceedings with selections. At three in the afternoon Benediction of the Blessed Sacrament was given by the Vicar General of Nichteroy and the pilgrimage returned.





Southern Patagonia

From the Mission of Dawson Island.

The death of Candida Donoso.

(Account sent by Fr. Maggiorino Borgatello*)

The first shall be last and the last first!... Amongst the poor Indians of Tierra del Fuego, although they are the latest to come to the knowledge of the true God and of the Catholic faith, yet there are numbers who surpass in fervour many of the older Christians, as they likewise surpass them in simplicity of manners. It is not therefore surprising that Our Lord is generous towards them in his heavenly visits, because it is well-known that by preference He converses with the simple: *Cum simplicibus sermocinatio ejus*; and as St. Paul says: "Prophecies are given to the faithful and not to infidels, and miracles to infidels and not to the faithful." And to me, saving always the Church's judgment, the extraordinary events which frequently take place at the death of these former savages, to the great consolation of the poor missionary, appear miraculous.

Thus many of them, when dying, declare that they see the Blessed Virgin, surrounded by angels or by souls who have passed to another life in pious dispositions. Are they dreams.... are they visions.... I cannot say; but the result is certainly a great increase in true devotion and they die holy deaths.

For instance, on the Feast of St Raphael, Patron of the Dawson Mission (October 24, 1906) an Indian named Ramon Diaz, an excellent young man about twenty years of age, was so

dangerously ill that it was proposed to give him Extreme Unction, fearing he might die that very day. But with a pleasant smile he said to the priest:—"Father it is not time yet. I have seen the Madonna and Don Bosco, who told me that I should go to Paradise with them on the feast of the Immaculate Conception" (December 8th).—And so it came to pass. The youth was convinced of this and spoke of it to all as absolutely certain, being astonished if any one expressed a doubt on the subject.

If one were to relate the end of almost all the Indians who die as Christians in the Mission of Dawson and of Candelara in Tierra del Fuego, one would have to repeat nearly the same, for all, both young and old: deaths most precious and to be envied, which give every hope of their eternal salvation! Amongst these, special mention is due to Candida Donoso, who died on December 13th, 1906.

Candida seems to have had three visions, the first on the 11th, the second on the 12th, and the third on the 13th December; this last, which happened on the very day of her death, was of long duration, more than twenty-seven minutes. Persons, worthy of credit, have testified to this, having been present and having heard the animated conversation between the dying woman and invisible personages, accompanied by gestures, enthusiastic exclamations, and with such a joyful countenance and heartfelt affection, as to leave no doubt that she really saw a heavenly vision. The Indians are incapable of pretending or deceiving in such circumstances, more especially in the last moments of life.

The first vision was brief and she herself related it in all confidence and simplicity to the Superior Fr. Carnino and also to the Superioress of the Sisters in these words:

—"I have seen the Blessed Virgin Mary, surrounded by many angels, who, calling me by name said to me: "Candida, come!" making me a sign with her right hand. And I replied: "*Esperar poquito*." (Wait a little).

Being asked how the Blessed Virgin was dressed she replied—"All in white and with a crown of beautiful flowers on her head."—And then added:—"La Virgen era muy linda!... Muy linda!... (The Virgin was very beautiful!... very beautiful!...).

After this first vision the sick woman grew much worse. The last Sacraments were ad-

(*) In publishing this account we formally declare that we do not mean to attach thereto other than human authority, conforming ourselves entirely to whatever judgment may be pronounced thereon by the Church, of whom we are, and hope to be always and in all things, the submissive and obedient sons (Editor's Note).

ministered and she was given the Papal Blessing, *in articulo mortis*.

The following day, December 12th, at four o'clock in the afternoon, she had the second vision, her sister Caroline being present.

She recounted this also to the Superioress of the Sisters in these words:

—"The Madonna again appeared to me, surrounded by Angels, with Don Bosco, and five of my Indian relations and friends who have died as Christians in this mission. The Blessed Virgin

Seeing Martina, I showed my surprise that she should be so soon in Paradise and I said to her. "How is this, Martina! you have been dead such a short time and you are already in Paradise? So little Purgatory? And she replied, pointing to the Blessed Virgin: "It is through Mary most holy, I am in Paradise, but I owe it to her..."

After this second vision Candida would not hear of taking nourishment or anything else; she thought only of Paradise and prayed with great devotion, often kissing the Rosary, the



Pupils of the new Salesian Institute in Mozambique (East Africa).

and Don Bosco did not speak, but looked upon me with a sweet smile. The Indians who appeared were Martina, Isabel Quinta, Marianna Monte, Rosina Ferro and Marcelina Navarro; this last was my little niece about five years old, the daughter of my sister Caroline here present. These Indians began to say to me: "Candida, come with us!... How beautiful is Paradise!... We have come to invite you to go with us..." And Marcelina said to me: "Soon also my father Cyprian will come... My little sister, nine months old, will not come yet, because mother would be too much grieved, but my father Cyprian will come soon."⁽¹⁾

(1) "Marcellina," remarks Fr Borgatello, "was a lively and intelligent child, of good dispositions, very pious and religious when she died, for which reason she

Crucifix and the Scapular of Our Lady and of the Sacred Heart of Jesus.

On December 13th the sick woman manifested an ardent wish to receive Holy Communion.

was much lamented by all who knew her. Cyprian, her father, on the 12th December was in the best of health, and was the most civilized and most hard working Indian in the Mission; a fortnight afterwards he fell sick and is now dying.

In a subsequent letter sent to Don Rua; the same Fr. Borgatello writes:

"Referring to the account sent you about *Candida Donoso* I must add that Cyprian, (the father of the child five years old who appeared to Candida saying that soon he would go to Paradise), died on the 27th February. When Candida made this prophecy, Cyprian was in perfect health, but a few days after he fell sick and died a holy death on February 27th. This would seem to confirm once more the truth of Candida's vision."

Her desire was so great, that she begged all who went to see her to do her the kindness of asking the priest to bring her the Most Holy Eucharist. In consequence of her ardent desire, Holy Communion as Viaticum was again administered, though she had received it but two days before and as soon as she had received she became absorbed in a long and fervent thanksgiving. A heavenly joy shone on her countenance, and she was tranquil as if her illness had disappeared.

She bade farewell to the Superioress of the Sisters saying: "Adieu, Sister Superior, till we meet in Paradise!" And seeing that she was grieved to lose her, she added: "Poor Sister, all die and leave you alone!..." Then the Sister, greatly touched, asked her, as soon as she was in Paradise, to remember all the Salesian Superiors, the Sisters of Mary Help of Christians and their benefactors, to pray for them all and not to forget the Indians, her compatriots. She replied that she would not forget any one.

Towards nine o'clock of the same morning, Candida had the third vision, at which were present several persons who have testified to the fact. Whilst Sister Rose Veneroni was at her side suggesting ejaculatory prayers which she repeated with her whole heart, all at once Candida fixed her eyes on a certain spot, her face assuming a heavenly appearance expressing both joy and gravity, and she exclaimed:

—"The Holy Virgin!..."

—"What are you saying, Candida," asked Sister Rose Veneroni, "is the Blessed Virgin here? Do you see her? Where is she??"

She replied:

—"She is there, there..." stretching out her hand towards the foot of the bed: "Che lindo (how beautiful she is); to be with the Blessed Virgin!.... She smiles!.... She looks at me!"

And, her eyes fixed on that spot, Candida with a beautiful smile showed the joy this sight gave to her.

At this moment the Superioress entered the room, and Candida commenced a dialogue with invisible beings answering in a loud voice questions apparently made by them at some distance. She began by saying:

—"No!" (then, at intervals) "Two Sisters: Sister Rose and the Mother Superior... No!.... There is no priest here...."

Then turning to the Sisters she said:

—"Don Bosco says a priest should be called".

And the priest not coming immediately, she repeated more emphatically:

—"Don Bosco says a priest should be called, at once!"

Then, showing her Rosary, the sick woman began to speak in a low voice always with a joyful countenance and with her eyes fixed on

the same spot. After a few minutes, turning to Sister Rose Veneroni and pointing with her hand, she said, as usual, with great emphasis:

—"Monsignor has come."

Sister Rose thinking she was referring to Mgr. Fagnano, who was expected about that time, replied:

—"Has Mgr Fagnano come?..."

She answered:

—"Not Mgr Fagnano, but another Monsignor, younger.... he also is near the Blessed Virgin..."

Who was she speaking of?

Meanwhile the priest, Fr. Antony Grosso, arrived, and also some other Sisters. The sick woman then began to call out over and over again with great emphasis and much emotion, rising in her bed to a sitting posture, as if she were speaking to some person there present:

—"Oh Don Bosco is pleased! Don Bosco is smiling!... He is looking here and smiling!" And then to the Sisters: "Don Bosco asks if the priest is here...." and looking up to the usual spot, she said in a loud voice as if giving an answer: "Yes, the priest is here; he is here near the bed."

One of those present stumbling over a seat caused it to fall with a loud noise. Sister Rose enjoined them to be quiet, otherwise they would disturb the vision; but the sick woman rejoined at once: "No, no, the Blessed Virgin is not going away... She is there." And with a smile she added: "How beautiful is the Holy Virgin!...."

Sister Rose asked her:

—"Candida, where is the Blessed Virgin, for I do not see her?"

And she, indicating with her hand the place where she saw the Blessed Virgin, said:

—"There, there do you not see her?" And she indicated a spot high up near the foot of the bed.

Then Sister Rose, raising her arm, asked the sick woman:

—"Is she here?"

The Sick woman answered:

—"No, higher up."

The Sister rose on tiptoe and asked her again:

—"Here then?"

—"Yes," answered Candida, "she is there! What a beautiful sight!" She then added:

"There are many angels with her", and she appeared to rejoice in the blessed sight;

Then turning her eyes a little to one side she began to repeat:

—"Oh Don Bosco!.... How pleased is Don Bosco!.... He is looking this way and smiling.... He is much pleased!... And she went on making many exclamations of wonder and joy.

From the exclamations she made, it seemed that the number of persons in the vision went on increasing. Sometimes she exclaimed:—"Many Sisters!" And with astonishment: "Sister Virginia!.... Oh!... Sister Virginia!..."

Sister Virginia De-Florio was three years in the Dawson Mission and made a holy death there about four years ago.

The Superioress asked Candida how she could recognize Don Bosco, and she replied that she had seen him several times in the large portrait which the Sisters have in the parlour and that he resembled that picture. She repeated: "Don Bosco is much pleased, he smiles and tells me to go with him!..." Then, as if answering a question, she added: "Several Sisters are here, but not all..." And then turning to the Sisters present she exclaimed: "Don Bosco says all the Sisters should be summoned here." The absent ones were sent for and all could thus be present at the holy conversation the sick woman held with Don Bosco and with the Blessed Virgin to their great edification and spiritual profit. Candida continued for some time to repeat the same joyful exclamations sometimes to Our Blessed Lady and sometimes to our holy Founder Don Bosco.

After a short time raising herself still more on her bed, she exclaimed in a louder voice and with lively emotion.

"Oh, Jesus also has come!... How beautiful He is!.. O Jesus!... Jesus!... Oh, Holy Virgin!" And turning her eyes from one side to the other: "How many Angels!..."

Finally after a long contemplation, transported almost out of herself with joy and wonder, feeling exhausted with the violence of her emotions she said: "O Jesus, I am very weary!... When may I come?... "And a little later, turning to the Sisters: "Jesus calls me." And then: "He has already gone away..."

Sister Rose asked her:

"Is Jesus really gone? Is He here no longer?"

She replied:

"Yes! Jesus said He was going."

Sister Rose rejoined:

"And is the Blessed Virgin still here?"

Candida replied:

"Yes, the Blessed Virgin is here." And raising her eyes, full of fervour she cried with a loud voice, making efforts to get out of bed:—"Jesus!... Jesus!... I come!.. I come!..."

Saying this she lay back in bed, closed her eyes and her agony began. Nevertheless her mind remained clear and she kept the full use of her senses to the last, repeating frequently ejaculations to the Sacred Heart, to Mary ever-blessed, and to St. Joseph.

Her death was peaceful and happy, like that of a saint! in fact we have every reason to hope that she went straight to heaven.

After death, her countenance assumed such a sweet expression as to excite the admiration of all who beheld it, and all the Indians who usually have a horror of the dead, even of those

dear to them, and will not look at them, went eagerly to look at her.

Candida Donoso was one of the most civilized women on the mission and the most pious.

She went frequently to Confession and received Holy Communion with great devotion. The Salesian Mission of Dawson has lost in her a model of virtue, but must have gained a powerful intercessor in Heaven

MAGGIORINO BORGATELLO
Salesian Missionary.

Editor's Note. — To confirm the truth regarding these extraordinary facts occurring at the death of many Indians of Tierra del Fuego, we give also what the catechist Peter M. Rossi said in a letter published by us in a former issue.

"Amongst the last who have passed to a better life were two youths of the *Onas* tribe; one of these, about 17 years old, gave in truth, at all times a good example to all, and merited also from heaven special graces which we hope to relate in due time.

And in another letter he writes:

"These happy deaths have frequently been witnessed at the School conducted by the Daughters of Mary Help of Christians. An Indian girl, fifteen years of age, named Bernardina, a few minutes before passing from this life into eternity, sat up on her bed and, with her countenance radiant with joy, pronounced clearly and distinctly these very words: "O Immaculate Virgin, You are calling me to Heaven, and I desire that death should come quickly, to unite me to You and remain in your company for ever!" Having said this, she rested her head on the pillow, and her blessed soul left this vale of tears to fly to God to enjoy for ever the Beatific Vision and behold the glorious Queen of Heaven.


"These, our dearest brethren, have been called by the Lord into His Vineyard almost at the eleventh hour, yet it is most probable, indeed, I am intimately convinced of it, that they are receiving the same reward as those who were called at the first hour."

Matto Grosso (Brazil)

A fourth Colony amongst the Bororos.

Ten villages found.

52 Chiefs desiring civilization.

 In the Monthly Review *Matto Grosso* published by our Confrères of Cuyabá, we read in the August number a telegram from Father Antony Malan to the

Director of the Salesian College of S. Gonzalo.

The telegram is as follows:

"This morning (July 28, 1907) I am starting with Balzola, Schinardi, the Bororos Captains, Joaquim, Major, and Ambrose to visit the numerous villages forty leagues from the *Colony of the S. Heart*, and learn the intentions of the Indians terrified by the results of a murder committed by some of the natives and to survey the site for a new foundation. — MALAN.

The *Correjo Catholico* of Uberaba (in the State of Minas) of October 6th quoting from the *A Imprensa* of the Capital of Goyaz, informs us that Fr. Malan "who displays so great a zeal for the evangelization of the Indians of Matto Grosso," from the above-named station of *General Carneiro* has telegraphed to Colonel Reis, "that he has already returned from an important exploration amongst the most distant tribe of the Bororos," where "he had been very well received by the chiefs of the tribe; who gave him minute details of everything relating to their ten villages;" "that the Indians with their fifty-two Chiefs being ready for civilization, he selected at the same time a site for a fourth Salesian Colony amongst these savages."

Thus the exploration to which Fr. Malan alluded in his last letter, has not only been carried out, but has also had the most consoling results. For this we render thanks to Mary Help of Christians, the Mother and special Patroness of the Salesian Missions.

As soon as we receive the account from our Missionaries we shall publish it.

Mozambique (East Africa)

Visit of His Royal Highness Don Luis of Portugal.

(Letter from Fr. John Barilari).

Mozambique, Sept. 1st, 1907.

Very Reverend Don Rua,

You will be anxious to hear from us at last, and thanks be to God, we are able to inform you that already we are beginning to reap abundant fruits from our labours.

The boys, hitherto educated under a repressive regime, answer our best expectations; the preventive system of Don Bosco is producing admirable results. They assist every day at Holy Mass in the Chapel which we have arranged in the School, they are beginning to approach the Holy Sacraments more frequently, and they

have also learnt their prayers and several pious hymns, by which they join every day in the chorus of prayer incessantly ascending to God from the numerous Salesian houses scattered over the world. As I have said, the fruits are already consoling.

But all is not rose-coloured; or rather, with the roses — as is natural — there are not a few thorns. We found great difficulty in adapting ourselves to a tropical climate, and much inconvenience from the dearth of pecuniary means, and from our ignorance of the *Macua* dialect, spoken by most of the boys, whom we have also to instruct in Portuguese. We have also been in great want of water, on account of the extraordinary drought unequalled in the memory of man. Fortunately our cistern is one of the largest in the town, but we were obliged to use it sparingly, for fear of being left without water. At the same time the food crisis became daily more serious, the price of eatables going up in an alarming manner. Nevertheless, with lively feelings of gratitude I must tell you that Divine Providence so far has not allowed us to want for anything and has kept our boys in good health.

During the early part of last month we had a visit from His Royal Highness Prince Louis Philip of Portugal. As soon as a telegram made known that His Highness was undertaking a journey to become better acquainted with the extensive Portuguese Colonies in Africa, everyone said that Mozambique, being the principal Colony, could certainly not be overlooked by His Highness. Enthusiastic preparations were made for a suitable reception. We also, in the circumstances, hastened to carry out certain improvements in the house, amongst others the enlargement of the dormitories, necessary from every point of view.

So, on the 6th August, His Royal Highness, arrived on board the *Africa*, accompanied by the Minister of Marine and by a numerous and select staff. At the landing stage, where the military were drawn up, our boys were also stationed, with their new flag and the band in front.

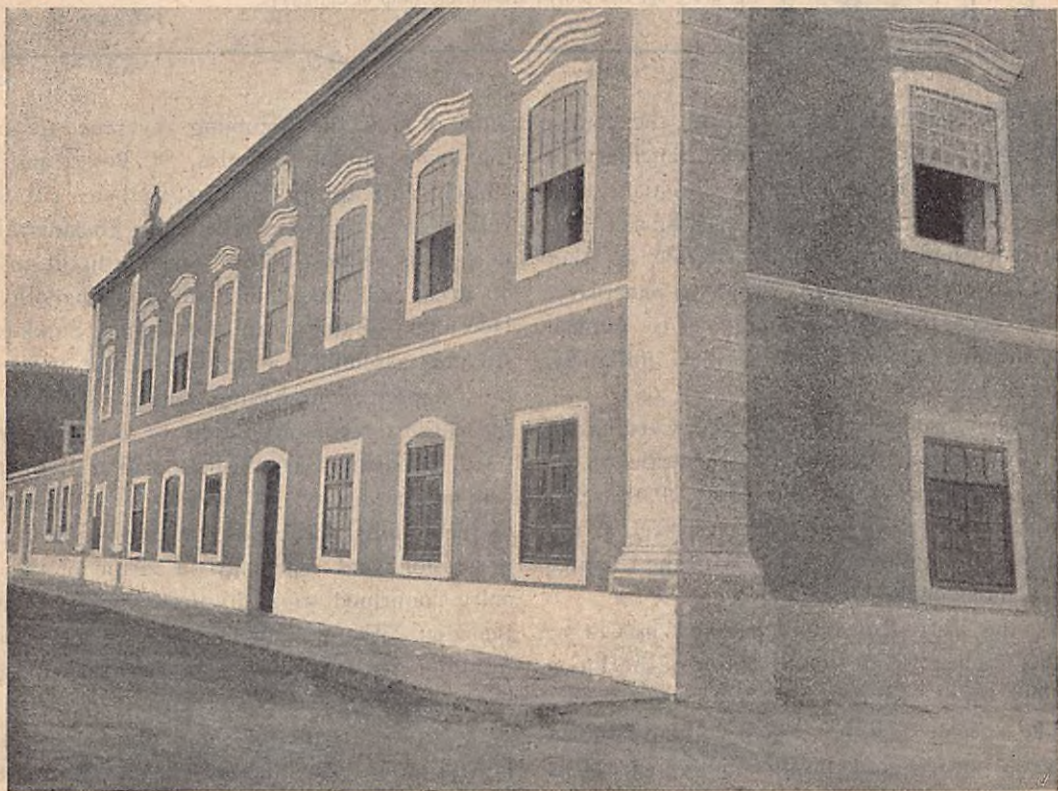
The arrival of the Prince was greeted by the firing of guns from the forts and from the various men of war anchored in the harbour, and his landing was the signal for enthusiastic cheers. The Royal visitor was awaited by His Lordship the Bishop with his Chapter and the local clergy, all the civil and military authorities and the whole population of Mozambique in their picturesque costumes. When the procession started, through two closely packed lines of people, escorting the Prince under a canopy to the Cathedral for the thanksgiving ser-

vice, the boys' band played the National Anthem. At the Cathedral, as well, our choir supplied the music. The next morning accompanied by his attendants, and by the Bishop of the Diocese, His Highness visited the School, with which he seemed much pleased.

There is another item of interest, which should be mentioned; I refer to the long excursion which we arranged for our boys as a reward and encouragement. On the 15th of last August, very early in the morning, we crossed the strait which

returned to the Institute for dinner, and afterwards assisted at an entertainment given by the pupils of the establishment. We then set out for *Mossuril* one of the most enchanting spots in the neighbourhood of Mozambique. We only reached the place about nightfall, and, both for supper and our night's rest, we were the guests of the parish priest Fr. Francis Faria, to whom we renew our most cordial thanks.

The following morning, after having heard Holy Mass and breakfasted, we took our boys



Salesian Institute in Mozambique (East Africa).

separated us from the Continent, on steamboats provided by His Excellency the Governor. But at a certain distance from the coast the steamers had to stop as it was low-tide. In such circumstances a landing stage is improvised, and a rather novel one it is. It is formed of the backs of half a dozen strong and muscular negroes who, walking in to the water up to their waist, in less than half an hour had carried us all to land.

On disembarking we formed into lines and to the strains of the band we marched to the institute, Leo XIII, under the care of the Sisters of St. Joseph of Cluny, whence after a brief rest we proceeded to the neighbouring parish church to sing solemn Mass. This function over, we

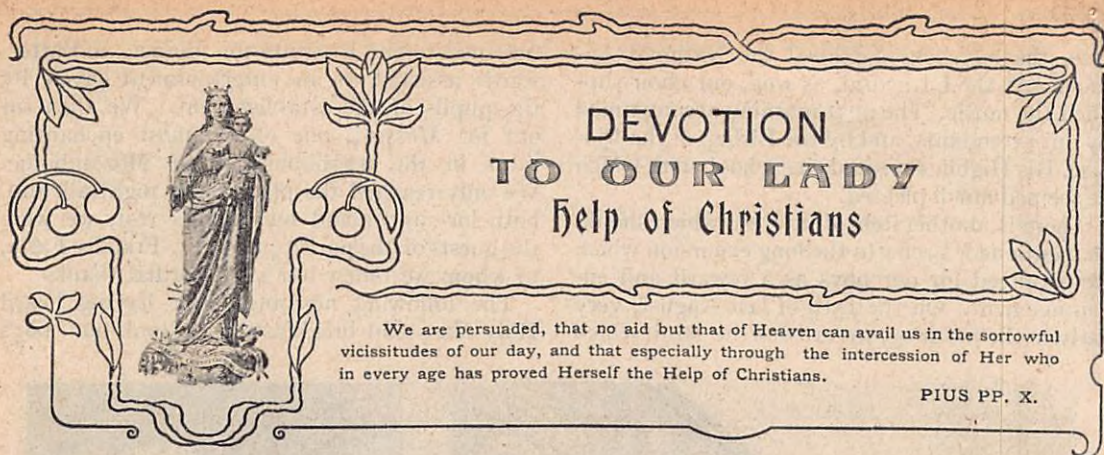
for a walk through the pleasant neighbourhood, which had been visited a few days before by Prince Louis Philip himself; and it was only towards evening that, filled with gratitude for the proofs of kindness and sympathy received from many persons, we returned to the school.

Postponing to a future occasion a more complete account of many interesting items concerning this city and its environs, I present you our respectful salutations and commending myself to your prayers,

I remain

Your obedient son in J. and M.

JOHN BARILARI, Priest.



IT was announced during the course of last year that the Sanctuary of Our Lady Help of Christians had been affiliated to the Vatican Basilica; and now that the inscription in marble to that effect has been completed within the Sanctuary, it has been thought advantageous to publish the document which confers the affiliation. It is as follows:

Mariano Rampolla del Tindaro, Cardinal of the Holy Roman Church, of the title of St. Cecilia, Archpriest of the Holy Patriarchal Basilica of St. Peter in Rome, Prefect of the Congregation of the Basilica, with the Chapter and Canons of the same.

To the Very Rev. and beloved in Christ, Father Michael Rua, Rector Major of the Pious Society of St. Francis de Sales.

The special devotion which you have shown towards our revered Basilica, fully merits, as far as it lies in our power through the benignity of the holy Apostolic See, that we should accede to your desires, which are directed towards the extension of Divine Worship, and the Salvation of Souls.

A petition has been presented, beseeching us to affiliate to our Patriarchal Basilica the Temple of Our Lady Help of Christians erected in Turin by the Servant of God, John Bosco, Founder of the Pious Salesian Society, in order that we may communicate to the aforesaid church, all the Indulgences and spiritual favours granted by the Holy Pontiffs to the Basilica of St. Peter's in Rome. And we who are not only desirous, but bound by duty to promote in every possible manner the greater

glory of God, the becoming reverence towards the Prince of the Apostles, St. Peter, and his church, and to St. Paul, as well as the salvation of souls have taken into consideration this pious request. And considering it to be of great advantage to souls, on the 9th of December of this year (the second Sunday of Advent) assembled according to our order in the Chapter room, having regard especially to the earnest recommendation of His Eminence Card. Richelmy, Archbishop of Turin, by the ordinary authority which we enjoy, in virtue of the indults and Apostolic privileges in our possession, and especially in virtue of the faculty confirmed to us by the Supreme Pontiff Benedict XIV, of holy memory, by his constitution of April 8th 1752 (*Ad honorandam*), and by every other faculty in our possession, we agree to the requested affiliation, union and incorporation; so that by the faculty of the Roman Pontiffs granted to Us, and the Decrees of the Sacred Council of Trent, and the constitutions of the Supreme Pontiffs all the faithful Christians of either sex who visit the aforesaid Church with the proper dispositions may acquire and gain the Indulgences, Privileges and Graces as though they visited personally the Vatican Basilica, as long as in that locality or in another within three miles distance there is no faculty of gaining such privileges and Indulgences, and the aforesaid Church be not affiliated to any Order or Institute which enjoys the like privileges and Indulgences.

We also desire that in testimony of this present affiliation, in a conspicuous place within the Church of Our Lady Help of Christians,

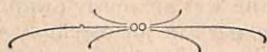
on a marble slab, together with the inscription to this effect, there be also placed the seal of our holy Patriarchal Basilica, and that there be also shown the list of Indulgences and Privileges a copy of which is enclosed.

In confirmation of the above we have ordained that this letter be recorded among the acts, subscribed by the Chancellor of our Chapter and stamped with the seal of the Chapter.

Given at Rome, from the Capitular Hall, in the year of Our Lord 1906, the 9th day of December, in the fourth year of the Pontificate of our most holy Lord Pope Pius X.

CAESAR SPEZZA
Chancellor.

All the Co-operators, those especially who are keeping the 24th of each Month, are recommended to pray that the practice of Daily Communion may be widely taken up among the faithful.



GRACES and FAVOURS



Grahamstown (S. A.).—Through the intercession of Our Lady Help of Christians, and after promise of publication, we have obtained the conversion of a heathen to the Catholic Faith. May I ask you to publish this favour.
F. B.

London.—Anonymous wishes to return thanks for a special favour received through the intercession of Our Lady after a novena and promise of publication.

Wynberg (South Africa).—A short time ago I made a Novena to Our Lady Help of Christians to enable me to obtain a temporal favour. My prayers have been answered by the granting of the Petition and I now ask you to publish my grateful thanks.
C. M. P.

November 27th, 1907.

Cong (Ireland).—I wish to fulfil my promise of publishing three favours received after a

novena to Our Lady Help of Christians. I enclose an offering for three holy Masses to be said in her honour in thanksgiving.

B.

December 28th, 1907.

Bath (England).—I wish to return public thanks to Our Lady Help of Christians for a signal favour obtained through her most efficacious intercession.

Anon.

Dec. 30th, 1907.

Akron (U. S. of America).—I wish to publicly thank Our Lady Help of Christians for a favour obtained after a novena and promise of publication.

A Subscriber.

December, 1907.

Kinsale (Ireland).—Please accept the enclosed small offering to the Sanctuary of Mary Help of Christians in thanksgiving for favours received through her intercession.

M. C.

January 7th, 1908.

County Kerry (Ireland).—In fulfilment of a promise made I return public thanks to Our Lady Help of Christians and St. Anthony for a great temporal favour obtained through their intercession.

A Child of Mary.

January 25th, 1908.

King's County (Ireland).—I enclose an offering in thanksgiving to Our Lady Help of Christians for a grace obtained through Her powerful intercession. Please publish this in the *Salesian Bulletin*.

A child of Mary.

December, 1907.

PETITION.

A Co-operator begs the prayers of the associates for the recovery of a sister whom she recommends to the intercession of Our Lady Help of Christians.



LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY

TITULAR BISHOP OF TRIPOLI

CHAPTER XXXVII.

Mgr. Lasagna, realizing the grave importance of the work he was undertaking and convinced that, with the blessing of God, it would be of immense benefit to souls, as well as honourable to the Salesian Society, did not fail to recommend it to Mary Help of Christians by continual prayer. Meanwhile, so that nothing might be wanting on his side to the success of the expedition he decided to place at the head, as Superior, the Salesian priest Antony Malan, although by his virtue and his zeal, he was rendering great service at the School of Villa Colon. He bestowed also on the new mission the indefatigable Joseph Solari who was charged to instruct the savages, making frequent expeditions to the centres inhabited by them. Lastly, later on, making a great sacrifice and giving a noble example of disinterestedness, he offered for the civilization of the Indians his own Secretary Fr. John Balzola, who had endeared himself to the Bishop by his constant, thoughtful attention. These were to be joined by the new Missionaries sent from Europe by the Rector Major, Don Michael Rua.

Nor did he rest satisfied with providing so generously the staff for the mission of Matto Grosso, but his noble heart desired also that they should be well supplied with clothing and the tools necessary to begin their agricultural labours and to set on foot the necessary workshops. This was a critical time; alms were scarce; but His Lordship would not set limits to his generosity, imitating in this his master Don Bosco, who never recoiled from any sacrifice when his beloved missions were in question. Whilst devoting his energies to provide for the future evangelization of the savages of Matto Grosso, he engaged also in the work of the Spiritual Exercises, usually made by the Salesians of America in the early part of the year: and before undertaking another journey which would keep him at a distance from Uruguay for several months, he decided to visit all his Institutes in that Republic: this hindered his departure for some days. For this reason we find him, towards the end of April, once more at Buenos Ayres, where, on his return from Paysandú, he remained several days. The President of the Argentine Republic, Signor Luigi Saens Peña, who by his prudent government deserved so well of his country, learning from Mgr. Cagliero that the Bishop of Tripoli was on the point of setting out for Matto Grosso, expressed a wish

to see him and showed him every civility. On hearing the head of the Argentine Republic speak enthusiastically of Don Bosco and the work done by his sons wherever they pitched their tents, the Bishop's heart was filled with the brightest hopes; he also experienced a lively joy when this wise and prudent man pronounced the work of the Salesians providential, as being better adapted than any other to the aspirations and needs of the times, attending in a special way to the children of the working class. This illustrious statesman did his best to encourage him in the work of civilizing the savages of Matto Grosso, praising his intention of going thither in person to initiate this great work: with exquisite kindness he provided him with commendatory letters for the Governors of *Misiones* and *Corrientes*, Argentine Provinces through which he would have to travel. In his lively concern for whatever might be of use to his country, he lamented that the Salesians had not yet undertaken the cause of the unfortunate savages wandering over the swampy plains of the Argentine Chaco, thus urging him to do for that region what he was about to undertake for Matto Grosso. Such encouragement, coming from a person in authority, animated the Apostle of the Brazilian savages to press forward in this holy crusade.

Meanwhile, he was anxiously awaited in Montevideo to take part in an assembly of the most learned and pious delegates from the towns of the Uruguayan Republic; this was the Eucharistic Congress assembled in that Capital, early in May, in imitation of those which for many years had been held in France, Belgium and Italy with such great benefit to souls. Under the presidency of the Bishop of the Diocese, Mgr. Mariano Soler, surrounded by three other Prelates and a large number of the clergy and laity, the methods of increasing in all the love of Jesus hidden in our tabernacles were discussed, and the best means to promote this devotion were pointed out, especially by often visiting Our Lord in the church and the frequent reception of Holy Communion. During the last meeting, held in the Cathedral, after reading the resolutions taken in the various sittings, Mgr. Soler and the other Bishops insisted upon Mgr. Lasagna's ascending the pulpit for the closing discourse. He had not expected such a request, but unable to refuse these eminent Prelates, he delivered an impromptu discourse on this sublime subject. A devoted lover of the Holy Eucharist, eminent in piety and learning, one who had the gift of eloquence and was accustomed to seek for inspiration in his ardent love of Jesus in the Blessed Sacrament, he delivered an eloquent and moving discourse. A priest, who now occupies one of the highest positions in the Diocese of Uruguay, did not hesitate to affirm that on this occasion Mgr. Lasagna preached like those whom *Spiritus Sanctus posuit episcopos regere ecclesiam Dei*, the Holy Ghost hath placed as bishops, to rule the Church of God (1).

(1) Acts, XX, 28.

CHAPTER XXXVIII.

The savages of Paraguay — The results of war — An Apostolic appeal — At Rosario — The vast plains of Santa Fé — The Argentine Chaco — Modern Civilization — A hunter of Indians — The Captain's solicitude — A fortunate meeting — Pentecost — At Corrientes — On the Paraguay river.

During the above mentioned Eucharistic Congress, Mgr. Lasagna, during his leisure hours, held several conversations with Signor Criado, a former student of our college of Pius IX, and at that time Consul General of Paraguay at Montevideo; who also accompanied him when paying a visit to the Minister Plenipotentiary of the same Republic to the state of Uruguay. To both of these he made known his plans, as his journey to Matto Grosso would give him an opportunity of visiting Assumption the Capital of Paraguay, and he hoped to terminate the negotiations, begun several years back, for the foundation of an Institute and a Salesian Mission in the same centre. Paraguay, no less than Matto Grosso, was the object of his thoughts, for he knew well how much this unfortunate Republic was in want of Missionaries. Paraguay, it must be added, was also overrun by hordes of savages, wandering through the forests, in such a state of degradation as to excite compassion. Repulsed on all sides, one meets them in crowds, even in the streets of the Capital, where half naked, in rags, they present a miserable spectacle and offer for sale little baskets neatly fashioned out of palm-leaves, skins of wild beasts or bird's feathers. On the left bank of the Paraguay River are scattered tribes completely cut off from intercourse with the other inhabitants, from whom they differ in customs, religion and language. They have a kind of wizard priest, who presides over the more important events of their life, such as birth, marriage, interments, with strange and superstitious rites and ceremonies. On the other side of the river, opposite the city of Assumption, are many other wandering tribes, whose miserable huts cover the land, because, whilst the governments in other parts of America adopted the inhuman and anti-social plan of shooting down the poor Indians, hunting them out even in the recesses of the mountains as if they had been wild beasts, Paraguay, providentially, has always allowed them to live in peace.

Monsignor Lasagna was also aware of the necessity of making some provision for the civilized youth of Paraguay. This Republic, from 1864 to 1870, had been fighting alone against the allied States of Brazil, Argentina and Uruguay. Notwithstanding the invincible heroism displayed by the men and even by women, this unhappy nation, forced to give way before the numbers of the invading army, was plundered, destroyed and crushed. To give an idea of the ferocity displayed in this war and its disastrous consequences, it suffices to state that, not counting the children, Paraguay has now only thirty thousand men and more than four hundred thousand women. Such numbers had been swept away by grape-shot and famine! Al-

though, from 1870, this country had been making great efforts to raise itself from the miserable condition to which it had been reduced and reorganize its forces, still the Bishop could not but recognize the urgent need of training the new generation in those virtues which religion alone can inspire. Mgr. Lasagna was convinced of the urgent necessity of founding, as soon as possible, a house for poor and destitute boys and above all agricultural schools for the children in country places.

The Consul General, Alonso Criado, before mentioned, was likewise convinced, as he wrote himself, that there was no method of civilization so efficacious as that of a sound religious education; therefore, seeing the total absence of any material or moral help in ameliorating the condition of Paraguay, he had written in 1892 to Cardinal Rampolla, Secretary of State to His Holiness, begging help for his country. In reply, His Eminence the Cardinal stated that, by the Holy Father's orders, he had urged the Superior General of the Salesians to found, as soon as possible, a Mission in Paraguay. So now it seemed to Mgr. Lasagna that the hour had come in which the desires of the Pontiff would be fulfilled. One may well imagine what pleasure he experienced when Signor Alfonso Criado furnished him with commendatory letters for Signor Venanzio Lopez, Minister of Foreign Affairs in Paraguay. Thus, in hopeful spirits, he set off for that region which, two centuries earlier, had been watered with the sweat and the blood of so many sons of Ignatius Loyola and which now, in great part, had miserably relapsed into savagery.

Greatly grieved by the want of means to hasten at once to the help of Paraguay and moved at the sight of so many souls in danger, the zealous apostle urged the clerics who were preparing for the Missions to turn their eyes and their steps towards Paraguay. A rich harvest of sacrifices and of conquests, of sharp thorns and of heavenly consolations, the crown of victory and the martyr's palm awaited them. Fresh horizons were extended before the intrepid Apostles of the savages, new worlds were opening their gates to the teachers of Christian civilization, to the heroes of the Gospel. To them the present and future generations will apply the words: "*O quam speciosi pedes evangelizantium pacem, evangelizantium in bona*" (1). How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things." He was himself to give them an example.

Accompanied by Signor Criado and several of the Salesian Superiors to the port of Montevideo, in the evening of May 8th, 1894, he embarked on the steamer *Mercedes*, on the way to Paraguay. It was arranged that the other Missionaries destined for Matto Grosso should meet him at Assumption. During a day and a night the boat ascended that sea of fresh water the Rio della Plata, whose estuary is an expanse in itself. Then through one of its large mouths, the vessel passed into the river Paraná, which, after receiving the waters of the Paraguay, its most important af-

fluent, has a width of six miles through which flows such a volume of water that in comparison of this our largest rivers of Europe are but streams. Though it was late when he reached Rosario, Fr Piovano, Director of the Salesian School in that town, was awaiting him at the port, and insisted on his spending the two hours, before the steamer's departure, with his brethren and the boys. Resuming the journey, as Rosario receded from their sight, fresh and attractive scenes presented themselves before our travellers. On their left extended the vast plains of Santa Fé, which through the labours of hundreds of thousands of emigrants, produce several millions of bushels of wheat and other cereals. In the spirit of a true Catholic Missionary, whilst he rejoiced in the material prosperity of these colonists, he grieved at the thought that the necessary helps of religion were often wanting, and that in consequence they allowed themselves to be led astray by agitators and stirred up to revolt, as in that of 1893, in which they were defeated, the Argentine Government making many pay dearly with their blood.

(To be continued).



The *Catholic Register* of Madras says: We deeply regret to have to record the death, in the General Hospital (Madras) on Tuesday last of the Rev. Ernest Octave Vigneron, of the Tanjore house of the Salesians of the Ven. Don Bosco.

Fr. Vigneron came to Madras at the end of September last for the treatment of a bilious complaint, but on being examined, it was discovered that he was suffering from other complaints as well, which necessitated a surgical operation. Accordingly he was advised to enter the General Hospital, which he did in the first week of October. After he had been cured of the ailments which yielded to medicines, he was operated on for the complaints that required surgical treatment. He was getting on satisfactorily after this when unfortunately peritonitis, of which he died, set in. He passed away fortified by the rites of the Church at 11 a. m. on the 9th instant.

The late Fr. Vigneron's body was brought to the Cathedral shortly after he expired. The same evening Vespers and Matins for the dead

were chanted, the Vicar General presiding. Next morning after Lauds for the dead had been sung a *Requiem* High Mass, *coram Pontifice*, was chanted, His Lordship the Bishop, giving the absolution at the end, the Clergy, the Seminarists and a large number of the laity being present.

The interment took place immediately after in the Quibble Island Cemetery—all the Clergy with the Rev. G. Tomatis, the Director of the Salesian Institute assisting.

The Rev. Ernest Octave Vigneron was born in Goussanville, in the Department of the Seine and Oise, Diocese of Versailles, France, on the 27th July, 1875. He was ordained Priest on the 6th March, 1898, after taking the Academic Degrees, by His Grace the Archbishop of Aix, having entered the Salesian Congregation of the Ven. Don Bosco on the 4th February, 1891; and was subsequently in the Salesian House of St. Pierre de Canon, a house for novices, during ten years as Professor of Philosophy and Literature. He was one of those driven from France by the persecution, and remained in Italy until the time when the Very Rev. Don Rua the Rector Major of the Congregation, consented to send a few of his *confrères* to India to found a house at Tanjore in the Diocese of Mylapore. Father Vigneron with his companions reached San Thome on the 8th January 1906, and was held by those who knew him to be a very saintly and simple soul, a sound theologian, and a living example of meekness and patience to all.

R. I. P.

The following lately deceased persons are also earnestly recommend to the pious prayers of all Co-operators and Readers:

Mr. William McNamara, Wynberg, Cape Colony.

Mrs. Denis Byrne, Koeberg, Cape Town.

Miss Antonia Delaney, Donnybrook Dublin, Ireland.

Mrs. Bridget M. MacGrath, Niagara Falls, N. Y., U. S. A.

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1907

APPEAL

ON BEHALF OF THE SALESIAN INSTITUTE.

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

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

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

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

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

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

For the Salesians:

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

Feb. 14th, 1905.

*Salesian Institute,
49, Buitenkant Street, Cape Town.*

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

✠ JOHN LEONARD,
St. Mary's, Cape Town.
Feb., 14th, 1905.

(Cablegram.)

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

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

Cardinal MERRY DEL VAL.

SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

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

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

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

The Rev. E. Muldoon

Salesian Institute

Queen's Road, Farnborough, Hants.

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

The Rev. Mother

Eastworth House, Eastworth Street

Chertsey, Surrey.