



Salesian Bulletin

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

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DA MIHI

NIMAS CÆTERA TOLLE

Important Notice to Readers.

 is 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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The Venerable Servant of God, Don Bosco.

His Eminence Cardinal Bourne, preaching at the Silver Jubilee of the Salesian Church at Battersea, made many references to Don Bosco, whom he knew towards the end of his wonderful life. Among other incidents, the Cardinal recalled how Paris, a city usually considered to be devoted to the amenities and pleasures of life, was taken by storm when the humble Servant of God visited it, and how his words and the reputation which had grown up around his name, drew the people of the French capital in hundreds to listen to his message.

The facts that are related in his newly published life are indeed wonderful, and easily explain the sensation his presence caused. The public should read them for themselves. They will be fascinated, as one of our contemporaries asserts.

The life of the Ven. Don Bosco. *Salesian Press, Surrey Lane, Battersea S. W.* Price two shillings and sixpence; bound copies three shillings and sixpence; postage threepence extra.

The New Era of Co-operation.

Since we last addressed the Co-operators the whole nature of things in general has been considerably modified by the cessation of hostilities and by the gradual reversion to the ways of peace. In 1914 our periodical was suddenly suspended. Men and material and money were deflected from their normal spheres and thrown hurriedly into the formation of the great war machine. Hundreds of the most varied forms of activity ceased their operations. They had considered themselves of first-rate importance. In the eyes of those immediately concerned nothing else seemed to matter a great deal, and their cessation was not even contemplated.

Our Co-operators may thus form an idea of the serious problems that faced the Superior Chapter of the Salesian Society, when a state of war threw into confusion the lives of their organisation of the Co-operators. The Third Order of Salesian Co-operators consists of those persons, whether ladies or gentlemen, who have combined to promote the works of the Venerable Don Bosco. They do, in many cases, render personal service and assistance; they all co-operate by prayer; they send offerings for the support and extension of our works, thus succeeding in their turn to those faithful and generous supporters, who stood by Don Bosco in the founding of his work, and have thus been prominent in that active charity towards others, which is

the first law of Catholic fellowship. They numbered many thousands. They were directed through Promoters, and through the Directors of Salesian Houses. Through them they were the chief supporters of vast undertakings both at home and abroad, in every continent. On their part, they participated in all these good works, which often enough owed their very existence to their generous endeavours. Very valuable spiritual privileges are theirs, for the Sovereign Pontiffs, who have necessarily special perspicuity in judging of the inherent worth of the various movements within the Church, saw at once that their Association would be a powerful instrument, ever at work in the promotion of good, and at the same time tending to promote fervent Catholic lives.

But in regard to our present argument, it was the co-operative work of the Association that was principally concerned. The first necessity for that is inter-communication, and that was precisely the factor that was most seriously affected by the opening hostilities. From the Oratory in Turin there could be no further correspondence with enemy countries, and though Italy remained neutral for a short period, the difficulty was scarcely lessened. Letters from overseas ran the risk of never reaching their destination and in any case could not be regularly delivered; the Postal Authorities put necessary restriction upon traffic, and

such limitations involved the cutting down of postal matter. This difficulty was serious enough. But it was enhanced by others.

We have shown that the work of the Co-operators is mainly one of active charity, a work which in time of peace may be successfully pursued. In the midst of war there are so many demands upon the general charity and for necessities at home, that others must yield their place. Many, again, who would have remained constant subscribers found that the war had brought them into reduced circumstances and had consequently prevented them from continuing to support these charitable undertakings. It is easily seen how seriously this affected the resources of those who were responsible for so many good works.

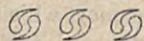
And finally, the *Salesian Bulletin*, the organ of the Co-operators, was most particularly concerned. In some languages it ceased to be published at all; the English and French editions were largely curtailed, and only resumed an intermittent appearance after nearly a year's silence; the Italian and Spanish and Portuguese editions kept up for some time their usual editions; but when Italy's whole efforts were drawn into the contest, even these had to be greatly reduced, for the men engaged upon the work had to betake themselves to other machinery, and to the sword instead of the pen, whose productions they were engaged in multiplying and despatching to the ends of the earth; for it is fairly well-known that the Head-Quarters of the Society in Turin is responsible for the printing

and publishing of this periodical, although it may not actually be written there.

Under such adverse circumstances have the many works of Don Bosco been carried on during the war. Yet they have survived, and in his forthcoming annual address to the Co-operators, our Superior General will probably refer to these circumstances. He has been called upon to direct the organisation of Don Bosco's work under very trying conditions, and he must have very frequently invoked the aid of the Venerable Founder, and of his own immediate saintly predecessor, to enable him to maintain that work unimpaired. The great Patroness of the Society and of the Co-operators, Our Lady Help of Christians has shown herself still a powerful and constant Protectress, the more confidently to be relied upon when her aid was most needed.

The tide of affairs has now changed. As the occupations and thoughts of men gradually return to their normal channels, so the work of the Co-operators must revive and must put forth new efforts. Their prayers and their generous assistance are more than ever necessary, for many demands call for their fulfilment, and the war has created new opportunities and new conditions.

Our Superior General, the Head of the Salesian Co-operators, looks to them to assist him in a hundred good works, for which he is responsible in their name. Let the New Year see new endeavours to usher in an era of prosperity.



To the Salesian Co-operators in the United States.

We much regret that our first duty in this issue is to make a reference to the sad loss recently sustained by the Province of America, in the death of *Father Cattori*. This will not be an announcement of news throughout the United States, for wherever our work is known there, an item of such a nature is soon known far and wide. But we add our testimony of condolence and regret for the great loss which the Salesian Work has sustained by the calling away of this zealous, talented and successful priest. Providence must have considered him already deserving of his reward.

Among his many departments of apostolic labour was the work he had done for the propaganda in connection with the Co-operators and their undertakings. He was the manager and editor of the *Don Bosco Messenger*, a small but enterprising periodical, which has undoubtedly been of great service in the rapid growth of our Institutes and Sunday Oratories in many districts of the States. The edition of the *Messenger* which he had in preparation contained the following notice:

"It is our sad duty to announce the death of the Rev. Father Peter Cattori, S. C., Director of the Don Bosco Institute and Editor of the *Don Bosco Messenger*. A detailed account of the apostolic work of this faithful son of the Venerable Don Bosco must be reserved for a next issue. We must for the present hurriedly confine ourselves to the announcement that Father Cattori was attacked by acute pneumonia in Birdsboro, where he had gone for the Forty Hours Exposition. When he fell ill he was taken away with every care to St. Joseph's Hospital at Reading, and at once received the last Sacraments and all the Rites of the Church. In the meantime, the Provincial, the Very Rev. Fr. Coppo hastened to the town and arrived just in time to read the last prayers.

His Solemn Requiem Mass was sung in the Church of the Transfiguration, New York City, and he was buried in the Calvary Cemetery."

Thus has passed away one of the chief figures in the Salesian Work in the United States. His zeal and exceptional ability had already achieved much, and had given great promise for the future. Other hands will be found in time to carry his burdens, but his death creates a vacancy which it will be difficult to fill. His devoted zeal will ensure for

him a great reward and many prayers will combine to win for him as speedily as possible his immortal crown.

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The epidemic which has taken such a heavy toll of victims in Europe has proved no less deadly a scourge in America. Of the Don Bosco Institute, referred to above, the *Messenger* briefly says: "The special devotions for October were inaugurated on the 1st of the Month by Father Cattori, but owing to the epidemic we were obliged to discontinue them by order of the Civil and Ecclesiastical Authorities."

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Father Focacci has been appointed to the new Salesian Novitiate which was recently opened for the training of Novices in the American Province. The advantage of this new Institute will be clear to all. Hitherto, the supply of staff for the rapidly growing work has been almost entirely sent from Europe, and for a short time it may still be necessary to look for personnel from the Superior Chapter of the Congregation. But within the space of a year or two the American Province should be able to rely on its own Novitiate for its staff, and the very fact of the opening of the new House is evidence that there are already a number of young aspirants ready to begin their Novitiate.

A brief direction has been issued as to the purpose of the House. It says: "To the Novitiate are sent those who have spent at least six months as postulants in a Salesian House. In the Novitiate, away from the turmoil of the world, they can study their holy vocation in peace and quiet, and lay the foundation of that solid piety which must guide the lives of all true Religious." The Very Rev. Don Coppo, Provincial, assisted at the ceremonies on the opening day and declared the Novitiate to be dedicated under the title of *The Sacred Heart of Jesus*.

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The band and dramatic club attached to the *Port Chester Salesian Oratory* are showing signs of great advance in their recent displays. They have already appeared in several public performances, and their success and the interest they have aroused have given a prosperous year to this growing Institute.



News from the Missions.

The spread of the Faith in Southern Patagonia.

Our Missionary accounts speak of an ever increasing number of souls being won for the Kingdom of God, and of more effective means for saving the faith of settlers in their precarious surroundings. Fr. Vacchina reported a short time ago that the missionary fathers had managed to erect a small Church and Schools at the port of *Madryn* on the Golfo Nuevo. This port is regarded as having a great future in store for it. Its harbour has every natural advantage, is sheltered, deep and spacious, is semi-circular in form and about thirty miles across. The railway from central Chubut runs to the town and thus there is ready communication between all the inland centres of population.

When Fr. Vacchina, who sends the account, went to Patagonia in 1892, the vast Indian territory of Chubut had only one house. In 1896, visiting the neighbourhood on a missionary tour, the number had only risen to two, and even by 1904 not more than a handful of settlers had been drawn to the territory. But since 1904 the development has been remarkable, and the place is now a fine town. A modern and extensive quay gives every facility for vessels of large tonnage, the flags of all nations are displayed, the seat of government has been fixed there. Its future will be one of the romantic episodes of modern progress. At one time there was a serious drawback to the position, which threatened a speedy collapse of such alluring prospects; this was the scarcity of fresh water, but the Government has found means of conveying an adequate supply from the River Chubut.

And yet amid all this prosperity and with all these fair promises, one item had been quite overlooked. There was no place prepared for Him who ruleth the nations. The missionaries had of course been there several times, but they had done little more than pitch

their tents, and looked about for temporary premises, which after a time they rented and gathered together the usual Church requisites. It was evidently more than time to decide upon a suitable locality for a church and schools. Where new towns are being laid out this is not a very difficult problem, and we managed to secure a site which promised to be satisfactory. Now in spite of the war conditions, which seemed at first to present difficulties by the hundred, the Church and Schools have been completed and the opening ceremony was carried out in grand style. We added to the picturesqueness of the scene, by bringing some of the Indian children from the missionary station not far away, as well as the boys from a distant school, for the musical part of the programme. Port Madryn was not unappreciative. The people came in large numbers to the functions we had arranged; the dramatic display given by the boys was regarded as an immense success, and the generosity of the people place all financial fears quite in the back ground.

But my conclusion to all this will come as a surprise to you, and to those who live in what may be called spiritual luxury. This new church has no priest and these schools have, as I write, no teachers. It is true that a missionary father manages to visit the town once a month, but no one would regard that as at all satisfactory, or to be for a moment contemplated as a state of things which can be allowed to go on. It is in such circumstances that one realises the scarcity of priests, and how the far-reaching consequences of the war are brought home to us right out here; for the interruption of clerical studies will shut off the supply of labourers for the vineyard for a considerable time. Under these circumstances we scarcely dare appeal to the Superior General, and the Provincial is using every one of his subjects to the utmost. Yet a way out will probably be found, and the flock will not be left long without a shepherd. We

must leave the problem, no matter how black the present outlook, to the dispositions of Providence, who moves the hearts of those who will devote their lives to the saving of souls.

The Nuns and the Lepers.

The Daughters of Our Lady Help of Christians have for many years assisted the Salesians in the Leper Colonies, which have been established at suitable spots in Colombia, South America. At Contratacion, for example, the Nuns have the Institute and Hospital mostly in their charge, and the following facts are sent by one of these nuns.

A young man recently came to the Hospital of the Colony, complaining that his eyes were afflicting him terribly, and these apparently brought on severe pains in the head, and had rendered him almost blind. When the patients are afflicted with leprosy already, we are never surprised by any complications, but it can be readily imagined that the patience of the sufferers is put to a sore trial. The young man was carefully attended to, but before his case was mentioned to the doctor we proposed that he should make a Novena to the Venerable Don Bosco to obtain his cure. The young man at once said he would prefer to make the Novena. So the prayers were agreed upon, and he began by going to Confession and Communion. It was another case of: *The blind see*; for with the beginning of the Novena the improvement at once manifested itself. By the end he had obtained a perfect cure of his blindness and of his pains, and needless to say the young man is now a devoted client of Our Lady Help of Christians and Don Bosco, not to mention the Nuns, to whom he is indebted merely for advice and attention.

Much unspoken but not less poignant grief is enshrined in the following incident. Among the male patients was a man who was sore afflicted because he had had no news of his family for a very long time, and one day, as he was watching some lepers arriving at the colony, he saw among them one of his own sons. This was a heavy blow, for though leprosy is an hereditary disease, it does not always show itself in the next generation, and the father knew now that his son was afflicted by it; but what he felt more keenly still was the fact that the lad did not recognise his parent, and evidently regarded him as long

since dead. This is a type of scene often repeated, and yet it never loses its pathos, and is one of the trials that must be borne by these afflicted people, in addition to their deadly disease.

A Missionary at work in Patagonia.

To the European mind, the giving of a Mission is associated with great, eager congregation listening to the word of God from eloquent lips; but to priest visiting the mission stations no such consoling scenes are likely to present themselves. Fr. Vacchina, one of our most experienced priests on the Patagonian Mission, gives the following account of one of his expeditions. A motor-car had been sent to Rawson to wait upon the Missionary. This was a palpable sign that there was at least one district, which was not only willing to be visited, but prepared to do its part in securing the blessings of religion, if only from time to time. The car was to facilitate the transport of the many articles which complete the priest's equipment for the Church services, especially for Mass, and also to make for a speedy and more pleasant journey. It certainly gained in speed, but the tracks over which it had to run were not at all suitable for motoring, and the whole journey was a series of violent jolts, which took away any pleasure that travelling might afford. And the journey was an important factor, the scene of operation was a hundred and twenty five miles away. It is true that we cannot now revert to obsolete methods, but the old *galera* or waggon, drawn by a team of horses which sometimes numbered a dozen or even sixteen, was a far more pleasant means of journeying to the mission stations and there was time as we jolted along to view the scenery, when it was worthy of special notice, or to say the Divine Office or prepare the mission.

The scene of this particular mission was a small settlement on one part of the *Golfo Nuevo*. It claims to be a little port with about two hundred scattered inhabitants, and is called the port of the *Pyramids*. This name has a particular interest for English Readers. The British Naval Squadron in Southern waters is familiar with every inlet of the coast, even though it be in territories little explored. On the mainland the sailors had erected two pyramids of stones as targets for gunnery practice, and thus the neighbourhood became associated

with the name. The little port has now some semblance of local government, and seems to be drawing quite a number of vessels to its harbour, so that trade is ever increasing. The commerce is very largely in the hands of two men who have united their resources into a company, and it was one of these who had despatched a motor to bring the missionary. His zeal had also led him to advertise the forthcoming mission in as many as possible of the neighbouring farms or homesteads, and by the time I arrived several families had gathered in the inn, which now became the centre of life, and which I made my head-quarters.

It will not be expected that *Puerto Piramides* is yet provided with a Church, but a large room had to suffice for our needs. I arranged the portable altar and made the place as befitting as possible in the short time at my disposal, for the mission was announced to begin on the following day at 7:30 a. m. It is in this part of the proceedings that there is a striking contrast between the usual mission scenes and what the missionary has to be satisfied with out here. The people can only come in small groups of families. They arrive from distance averaging some forty miles; they put up at the inn or at some lodging for the night or for two nights; but this is after all expensive and inconvenient, and on their return they may find that cattle and horses have wandered away, or numbers of sheep are astray over the pampas, from want of supervision in their absence. But in spite of these chances, they come from various directions, some on horseback, some in their market-carts and a few by motor. The chief functions are the morning Mass with a brief exhortation or instruction, and the afternoon instruction for the boys and girls; for this, an arrangement has to be made with the government school-master, who is all-powerful in that respect, and could put his veto on half the missionary's endeavours, were he so disposed, and if public opinion happened to be irreligious. But in regard to *Pyramides* I had no cause for alarm, and all the children were able to come for catechism.

Immediately after the Mass the missionary sees the adults who may need special advice or preparation for the Sacraments, and it will be easily seen that often enough he has to be content with imparting the merest rudiments

of religious knowledge, before admitting them to the Sacraments. If he delays on account of incomplete knowledge, the man or woman in question may not have an opportunity of instruction for a considerable time, if indeed at all. In this way he administers Confirmation, and prepares the adults for Confession and Communion. With the children, the case is not so desperate, for they can come to the temporary church more than once in the day, and if they do not live at great distances their instruction can be spread over a longer interval. Thus with more or less completeness, they are instructed for their Baptism in some cases, but in most for Confession, Communion and Confirmation. They must also be taught the chief prayers, for it is seldom that these are already satisfactorily known.

Thus from morning to night the missionary finds his time very full. He has not had the experience of moving crowds to tears of sorrow, or to the enthusiasm of fervour, yet he is often thoroughly exhausted, through attending to a hundred needs, answering innumerable inquiries, instructing, exhorting, admonishing, hearing Confessions and arranging questions concerning marriages, baptisms and the like. When the groups of families have stayed as long as their means or their affairs will allow he bids them farewell and God-speed, with some good advice or warning and some souvenir of their few days or few hours in a religious atmosphere.

In one particular point he often has to admit failure. During the enforced absence of the priest, civil marriages are contracted, and the time of the mission or visitation would be the opportunity for regularising these contracts before God and the Church. When this is proposed it is often rejected, partly through ignorance, and partly through human respect. The men usually allege that they have long regarded themselves as properly married, and will not see that the Sacrament or the Church has anything to do with it. Thus bad begins and no one can tell where it will end as far as the practice of religion goes. The remedy is plain. A priest must be established in the neighbourhood, so that the civil and religious observances may both be fulfilled on the marriage day. But the problem of finding sufficient priests yet awaits solution. According to our territory, the work being done by six

priests could only be adequately performed by sixty. *Pray to the Lord of the vineyard* is ever on our lips, and no wonder, for at the time of writing, six priests are actually in charge of 150,000 square miles.

On this occasion the marriage difficulty produced some beneficial result in another way. To some that I proposed that they should have their marriages regularised, it appeared absurd to have the religious ceremony in an inn or room. I answered this by saying: If you will not be married in an inn, why do you not build a chapel?

They could not get out of this difficulty. There was a meeting on the point, and a committee of ladies was appointed to collect the funds. The few prominent families all took an active part in it. It was decided that for the present we should restrict our proposal to the erection of an iron chapel, to be dedicated to St. Joseph who is the patron of the district. The need for a chapel was emphasized by the fact that we had to hold our concluding service in the open air, because the numbers were too many to be accommodated inside.

These new territories have to struggle hard for their need of prosperity. The Government sells to the highest bidder, and thus there is a tendency for large stretches of land to fall into the hands of a few rich proprietors, and the people who would otherwise settle are handicapped by not being able to possess a small but convenient allotment of territory. Popular government is far from being realised in practice. Moreover there has always been a scarcity of water. Wells have to be sunk at frequent intervals, and the product is not always palatable. In the parts where sand abounds the water is more abundant and more filtered; it is used largely for irrigation, and one is therefore not surprised to find flourishing orchards and market-gardens in these localities. But in some parts the prevailing anxiety arises from the possibility of drought, and this question will demand the best efforts of the powers that govern, if they expect to look forward to permanent prosperity.

This district was not too far away or too abandoned to be beyond the ambitions of the Spaniards at the time of their conquests. For centuries their land-marks remained, and on this part of the coast they established a fort and manned it with guns, one of which is

said to have remained when all the other fortifications had gone to decay. The depredation of the tribes in later years removed all traces of the early conquerors of their land. It is most probable too that some religious order, either of Jesuits or Dominicans, had made a settlement in this neighbourhood, for it is among the traditions of the oldest natives, and the earliest of the settlers. It was among the beliefs of an old man of eighty-two of whom I made some enquiries in the year 1889.

In this very neighbourhood the first white settler seems to have come from the province of Buenos Aires about the year 1888. He brought a few sheep, and took up his abode in a cave which is still shown among the rocks on the shore of the part above described. Later on he was able to construct a habitation and flourished by his industry. I saw him at various missionary stations, and among other interesting details he told me that while he was all alone he used to sing nearly all day long, so as not to lose the use of his speech. The man who came some years later was a very reserved and reticent character, but the old man found him far too talkative, so unaccustomed had he become to hear human speech and he regarded the stranger as a great talker. In order to get supplies he had established communication with the occasional coasting vessels by means of signals from the rock, and they sent him goods and received his payments. In fact he was a sort of Robinson Crusoe. But he had an indomitable will, and cultivated much of his vast territory, which is now worth a fortune.

To return to my own responsibilities, it must be added that the future of religion is disquieting, owing to the scarcity of priests and the long intervals that elapse between the periods of instruction. I am in great hopes that many of the young Salesians, whether professed or novices, who have gone through the great trials and severe tests of the war, will now be fired with a zeal and enthusiasm to enter upon other campaigns, where the struggle is not against flesh and blood, but against the powers of darkness, and where therefore the victory is harder to win, but more glorious when achieved, where the King of Kings watches the combat and its struggles and has already prepared the victor's unfading crown.

The Chinese Mission field.

Our missionary, Don Versiglia, is ever on the watch, as behoves him, to save the little ones. Cases of wilful neglect had drawn his attention to the high mortality among little girls, and he set to work to rescue as many of them as possible. Writing to our Superior General he says: "The work of rescuing the Chinese girls is still going on; in fact it is moving quickly and every month almost sees the rescue of some of these poor creatures, whom either the unfortunate circumstances or the malice of parents have abandoned to perdition. I am enclosing the photographs of two of these cases. They are of two little girls whom I baptised some time ago. Their father was supposed to be a Christian, the mother was a pagan. The man was an inveterate gambler, and to satisfy his passion he actually sold the two little mites for as much as he could get. But his small knowledge of Christian principles would not let him rest in peace when he had made his unseemly bargain. His manner of life soon brought him to misery and illness, and as death approached he sent for the missionary, and handed over to him the deed of sale, gave all particulars for tracing the two girls, and besought the priest to prevent him from departing this life with such a crime on his conscience. He also expressed his repentance publicly to the people who had assembled round his sick bed, as is the custom out here, and a few days later he died with every sign of repentance and confidence in God, and relying on the promise of the missionary to rescue his two little girls.

This man had two other daughters before he embraced Christianity, and they were both present at his death-bed. They were greatly impressed by his sincere conversion, by the consolation which religion clearly brought him, and by his peaceful end after so stormy a journey. They expressed their admiration but they were not sufficiently struck to ask for Baptism; a greater shock was necessary and it was soon forthcoming.

Their mother was still a pagan, and after her husband's death she became more rabid than ever; she even placed obstacles in the way of rescuing her two little girls, as she knew it was understood that they were to be Christians. We did our utmost to bring her to a more reasonable frame of mind, but all in vain; and finally the hand of God was laid heavily upon her. Before her husband had been dead a year she herself was at death's door. The missionaries soon heard the news and hurried to see her: insults and reproaches met them by way of greeting; she would listen to no persuasion, and finally as if possessed she broke out into curses and died in despair. It seemed like a just judgment of God. The unfortunate woman had had some instruction in the Christian faith, had even promised to be baptised, but had always refused in the end.

The two daughters were present at this death-bed scene, and had the opportunity of noting the contrast between the Christian death of their father and the pagan death of their mother. They were moved by the grace of God, and at once cleared away every obstacle to the rescue of their little sisters and handed over the missionaries a little brother to be brought up in the Christian Religion. They are both in the best dispositions and are striving to win over their husbands to be instructed. Before long we hope that the two families will be regenerated by Holy Baptism.

In the meantime the two little girls were traced and rescued. The expense entailed was considerable and this was defrayed by a priest who is a Salesian Co-operator and who was interested in the sad lot of the two children. They have been placed in two good Christian Families, where all their needs are sure of every care. This is but one example of the saving of young children from paganism and from wretchedness, and it would be a splendid thing if many Co-operators could combine to assist us with the funds without which this work of mercy cannot be accomplished."



Salesian Notes and News.

AFTER WAR EFFECTS.

It seems a long time since we could regard the publishing of this magazine as running in its normal groove. In English-speaking countries where the supplies of raw material were kept up to a fair percentage during the war, the publishing trade experienced great difficulties, and issues of various papers ceased altogether while others had to curtail their output. These difficulties must be multiplied many times over to get any idea approaching accurateness in regard to the position abroad. Not only was paper severely rationed, but the wholesale drafting of men to the army and the shortage of many classes of material placed insuperable barriers before the printing and publishing firms. It is true that this periodical is printed and published at the Oratory at Turin, but the demands upon the young men for the army could not make a distinction in its regard, and machines had to stand idle. Thus it came about that the magazine became a seldom visitor, and was greatly restricted in its radius, though this latter drawback applied more particularly to continental countries.

But the war is practically terminated — yet the conditions it created are still with us, and will exert their influence for a good while. It was most unfortunate that the very class of charitable and missionary work which this periodical strives to stimulate and maintain, and which depends largely on its propaganda, was the first to feel the effects of the distress of war, and became necessarily strictly rationed and was controlled by intangible though none the less effective powers, and thereby limited in its sphere of operations. We hope that new conditions will soon have the effect of lifting this heavy and obstructive hand, that prosperous years may follow the scanty years of famine, and that an impetus may be given to these works, as well as to the great undertakings which a new era ought to bring into being.

However, it must never be forgotten that Divine Providence has enabled all these good works to *carry on*, if that phrase may be

borrowed from the scene of military operations, and it will probably be found as reports come in that various centres of Salesian activity had their beginning amid the stress of war, and that other places undertook extensions and developments. For the present we must limit our hopes to the modest aspiration that our Readers and Co-operators will equal in the future their own past generosity, and that the name and fame of the Servant of God, the Venerable Don Bosco, may still be potent in its appeal.

LONDON.

Jubilee of the Chief Salesian Church of the Province.

In October last occurred the twenty-fifth anniversary of the opening and consecration of the Sacred Heart Church, Battersea. It seemed scarcely credible that such a number of years had rolled away since that famous occasion in the Autumn of 1893; for apart from the great religious functions, and the spiritual progress involved in the building of so fine a temple to the glory of God, the persons gathered together for the event would suffice to make it memorable and famous. One recalls to mind the consecrating prelate, *Mgr. Cagliero*, who has, during the interval, ascended step by step to the Cardinalate, to which he brings his own native wisdom and great capabilities, matured by the experience gained in important and highly successful labours for the Church in many lands; with him was our late *Superior General, Don Rua*, since passed away in the odour of sanctity, after he had governed the Society for long years, and beheld it spread and multiply, as though its Founder was daily breathing into it the breath of a new life; he received the mantle from the hands of Don Bosco himself, and transmitted it to the *Very Rev. Don Albera*, who was also present on that memorable day, being then the Spiritual Director of the Congregation; with him, too, was Don Barberis, then the General Master of Novices, now the Spiritual Director in the place of Don Albera.

At the Pontifical High Mass, sung by Mgr. Cagliero, the Bishop of Southwark, the Right Rev. Mgr. Butt assisted; failing health had prevented him from performing the consecration rite, as had been originally intended. The Assistant priest was the Very Rev. Don Rua, the deacons at the throne being the Very Rev. Canon McGrath of Camberwell, and the Very Rev. Father Macey, the Rector of the Church and Salesian Schools, who had borne the main part of the heavy burden in bringing such a work to completion, and who has guided its destinies ever since; the deacon at the Mass was the Very Rev. Francis Bourne—now familiar to and revered by the great body of English-speaking Catholics as the Cardinal Archbishop of Westminster; he was then the Rector of St. John's Seminary, and just at the beginning of his distinguished ecclesiastical career, he was then, as he has ever been, a prominent Co-operator and took a leading part in these functions; the Subdeacon with him was the late Rev. Father Bonavia S.C., who passed to his reward in January 1904, not destined to see here below the fruits of his labours, unobtrusively performed, but surely in the enjoyment of the reward of so much suffering and sacrifice. For some years he edited this periodical, in fact until the pen dropped from his hand, for he was ever assiduous in the apostolate of the Press, knowing that the Ven. Don Bosco had been a constant labourer and devoted believer in that Apostolate. The Superiors of two of our Houses in France, since taken from us in the religious persecutions, were assistants to the celebrating prelate. The master of ceremonies was Fr. Barni S.C., while other assistant clergy were the Rev. Dr. Whereat, the Rev. E. Murnane, Father Breene of the Benedictines, and Father Bernardine of the Franciscans. The chronicles of those times particularly say that: "a special encomium is due to the choir, for its admirable rendering of the Mass under the direction of Father Rabagliati."

The sermon was preached by one, who still delights to assist at scenes which promise the revival of the ancient Faith in this storied land, Father Philip Fletcher, then as now the Master of the Guild of Our Lady of Ransom; and he lost no opportunity of driving home the lessons of such an event, and of urging his hearers to bring to a great realisation the work that day begun. Among the preachers for the Octave of celebrations were the Very Rev. Canon Akers, Father Bernardine of the Franciscan Order and the Rev. Dr. Whereat from East Battersea. On the Wednesday evening a Conference was given to the Sa-

lesian Co-operators by the Very Rev. Francis Bourne, (now His Eminence the Cardinal). His Grace the Duke of Norfolk, who has since passed away, full of merit, was among the visitors to Don Rua. His Holiness Pope Leo XIII sent his Apostolic Blessing.

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Such are in briefest record some of the memories of a famous occasion in our annals. It was worthy of a great celebration when its Jubilee came, but none then even dreamt that when it came in the course of a quarter of a century, it would be in the midst of a world war. We are happy to be able to give our Readers almost *verbatim* an account which appeared in a local paper, the *South Western Star*, which gives us an outsider's view of things, and does so in a very sympathetic and capable fashion. Our Readers will allow for any strangeness of expression in dealing with matters catholic. "On Sunday last," it says, "the Catholics of Battersea celebrated the Silver Jubilee of the Sacred Heart Church. The proceedings were rendered peculiarly impressive by the presence and the ministrations of Cardinal Bourne, Archbishop of Westminster. A specially strong link connects the Cardinal with the district, because many years ago, he was for a brief period a mission-priest at Battersea, and he had assisted at the dedication of the Sacred Heart Church. A few years ago the founding of the Mission by the Salesian Fathers was commemorated and on that occasion the head of Catholicism in England spoke from the pulpit, describing the early difficulties and the wide expansion of the work. On Sunday last he drew a parallel between the situation of Europe in the birth-year of the Founder of the Salesians—1815—and that of today.

In the Catholic Church, the sermon, though it be delivered by a Cardinal, is not the chief thing. Importance centres in the service itself, and this importance is marked by a gorgeousness of ritual and of circumstance that at best are but feebly and painfully imitated by the highest of high Anglicans. Nothing was lacking to impress the congregation, and to quicken the religious emotion of the many, who perhaps, on entering the spacious and richly decorated Church of the Sacred Heart might have felt that they were about to kneel before a strange altar, for the attendance was widely representative. Battersea's Mayor, with the Town Clerk and members and principal officials of the Borough Council were present, as also were many who for political or party reasons desired to give a demonstration of their zealous

concern for everything that is an aid to the advancement of the welfare of the people. The most indifferent and the most worldly could not have been in the Church long without realising in some degree the feelings of the Psalmist, who was glad when they said unto him, "Let us go into the House of the Lord."

High Mass was celebrated with a magnificent solemnity that vivified the emotion of all present, and made them for the time being superior to themselves. All could not follow the words, nor comprehend the symbolism of the service, but that was not the great point. The dominance and fascination which Rome has continued from the world-wide Empire of Caesars was felt in the Cardinal's procession, with its jewelled cross and its train of vested priests, and in the stately progress of the central figure robed in crimson, the imperial purple. The Cardinal's hand moved in blessing as he went.

The great altar was bedecked with flowers. Its gilded furnishings glittered in the light of waxen tapers. Priests and servers moved with rhythmic ease, bowing and genuflecting with disciplined grace. And on the northern side of the chancel the Cardinal sat enthroned, impressively symbolising the silent, penetrative power of the Church. A truly democratic institution that ancient church, for the stately figure, clothed with the majesty of ecclesiastical purple was once acting as parish priest in this very district. Impassive his features, but, since Cardinals are human, who shall say his thoughts were free from all shade of exultation, as his mind contemplated the work of a quarter of a century?

The absent were not forgotten. Father Kelly in his surplice and stole detailed from the pulpit a list of those, for the repose of whose souls and for whose intentions Masses were to be said. The length of the list and the services announced made it evident that the clergy of the Sacred Heart Church have little unoccupied time. Father Kelly also read the epistle and the gospel. He surprised some by his manifestation of power and impressiveness, by his clear enunciation. The progress of the church is a testimony to his organising ability.

The Cardinal's sermon was short but purposeful, carefully balanced and calmly delivered. His Eminence takes the dignity of his high office with him into the pulpit and attempts no rhetorical tricks. Measured tones, a regular pace, supreme self-command, these are his characteristics and they impress and convince. In the course of the sermon from the words "What an one, think ye, shall this child be?," the Cardinal said the circumstances

which existed in Europe in 1815 were not dissimilar from those in the midst of which we now live and move. The persistent and remorseless ambition of one man, who aspired to be a world conqueror and to dictate to the whole earth in what manner it should be governed, to cause the nations to bow down in submission beneath his rule, had just come to an end. The battle of Waterloo had been fought on June 16th of that year, and already a Congress had been held at Vienna to give new shape and new proportions to the government of the nations of Europe in opposition to the will of the tyrant who had been overthrown. In the course of that year was born in the north of Italy a child whose name was to become known throughout the Catholic World, before another half-century had passed away. The Cardinal then traced the early life of the Venerable Don Bosco, founder of the Salesian Society. Salesian Fathers first arrived in London thirty-one years ago and brought new efficacy to the work of Catholicism. The building of the Sacred Heart Church was in the forefront of their work. The fathers also took in hand the Catholic Elementary Schools, which they found insufficient for the growing population. At great cost and sacrifice they enlarged the school. They then set up a new school in which Catholic boys received a sound secondary education. That parish had become in many ways a model one, uniting within its energies many different Catholic works, and ever ready to take part in the greater work which served the whole of London. The efforts deserved all praise. Some of those who were present at the consecration twenty-five years ago had since passed away, but the revered Rector of the Salesian Work, the Very Rev. Father Macey was still with them. It was largely due to his wise governance that the congregation held so high a place in the esteem and affection of the clergy and laity.

"What an one, think ye, shall this child be?" was a question which was being dictated to every one so long as they lived on earth. Every man had to ask himself what answer he would give when the great Day of Judgment came. To the Fathers and Brothers of the Salesian Congregation, his message would be, let the thought, memory and principles of their founder ever live in their hearts. Many of the vast army of boys who had grown up under their care had made an heroic answer to the question: "What an one, think ye, shall this child be?" They had laid down their lives in the sacred cause for which we have been fighting so long, the victorious issue of which was a lasting opening before us. He

exhorted those who had been taught to know and love God by the Salesian Fathers to strive so to live, that when the day came when an answer had to be given, that answer might be in accordance with the lessons they had been taught so well."

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The Salesian School Cadets, under their officer, Father Smith S.C., formed a guard of honour for His Eminence both before and after the Mass, and by their smartness and efficiency added not a little to the success and dignity of the ceremonial. On leaving the church the Cardinal was entertained to lunch in the Salesian School by the Rector and the Community, with whom he spent some time, and he had an interview with the Mother Provincial of the Nuns of Our Lady Help of Christians. When he left the School, the students surrounded his car and showed their appreciation of the Cardinal's visit by resounding cheers.

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In the first part of this account there was occasion to mention the name of Cardinal Cagliero, of our Society, who after many years of high position in the congregation and in the Church, after immense labours in the outlying regions of the world, converting tribes and nations, now uses his great talents and unique experience in the various Holy Offices, by which the Church is governed from its head-quarters in Rome. He has recently been a good deal at the Oratory at Turin, and in the neighbouring towns, all of them the scenes of his youth and of his early priesthood. At the many functions celebrated by him, there were vast crowds of people anxious to hear him speak now as a Prince of the Church, whom they knew had once played about their streets and fields. They were not disappointed. Ever an apostle, the Cardinal maintains the eager vitality of his younger days, and having spent more than a quarter of a century in arduous missionary work, opening up new spheres of action, and ever setting his face towards new horizons, the same apostolic nature cannot be now laid aside, but ever manifests its zealous enthusiasm.

The generations who now listen to his voice have grown up subsequently to the wonderful events of Don Bosco's youth, and the first days of the Oratory, and as the Cardinal was eighty years old in January 1918 his reminiscences are extensive and bear the stamp of authority. He thus has the advantage of having been an eye-witness of those extraordinary scenes, and in fact was often one of the

chief actors in them; so that his addresses have the personal element which makes them living and real, are full of incidents, and show how subsequent events, have brought vision and prophecy to realisation. He gave several conferences to the Co-operators, to whom his counsel and encouragement came as fresh and copious streams bringing new life and effort.

In Turin and its suburbs the Co-operators have found plenty of scope for their generous endeavours in assisting the large numbers who have suffered by the war. The Very Rev. Don Albera, relying on the good-will of the public and of the Salesian Co-operators, has long ago opened a school for boy-orphans, and now the nuns of Our Lady Help of Christians have undertaken a special work on behalf of the girls and little ones. It is a work which gives very practical assistance in circumstances of pressing need. Where the men are with the army, the mothers must often leave their homes to go to some kind of employment: the little ones are in the meantime left to the tender mercies of others, or with only precarious supervision. The Nuns are now arranging to take these children, whether quite young or a little older, to provide their meals and other requirements and to be wholly responsible for them from seven in the morning till seven at night. Many of the lady Co-operators are devoting their free time to the care of these children.

**HIS EMINENCE CARD. FERRARI
AT THE SALESIAN HOUSE.**

The great church of St. Augustine, which the Salesians have long served at Milan, recently had its visitation from the Cardinal Archbishop. The Superiors of the two Salesian Schools in the town, with their chief Co-operators and the heads of religious Associations were gathered together to receive the much revered Pastor, who has ever been a staunch promoter of Don Bosco's work. His visitation to the Church was quite an arduous undertaking. After the reception according to the ceremonial, he ascended the pulpit and addressed the people at some length upon the purpose of his visit and the fruits they could derive from it; he then proceeded to the Sanctuary and gave the Absolutions, and next celebrated Mass, at which he gave Holy Communion to quite two thousand persons. When his own Mass was finished, he assisted at another which followed immediately, during which the vast congregation recited the Rosary. During the subsequent singing of sacred mottets he made the prescribed visitation of the Church, and this closed the morning's proceedings.

In the afternoon he first paid a visit to the Salesian School of St. Vincent and addressed the boys, returning to St. Augustine's at a quarter to five. His first work was to visit the classes in Christian doctrine which have been organised in four separate sections, for men, women, boys and girls; he attaches great importance to this doctrinal instruction for adults as well as for the young. Having next addressed all the people, and given them his last recommendations, he went into the Salesian Institute to be at the disposal of the boys for a short time. The School was perfectly familiar to him for he was a frequent visitor there, long before the parish church had begun its flourishing work among the people in general. It was eight o'clock before he took his departure, and he was leaving Milan that same night for a visit to Rome. His day had been very fully occupied, but he had the satisfaction of knowing that his visit was a source of encouragement and pleasure to his very numerous flock.

**THE PRESIDENT OF COLOMBIA
AND DON BOSCO'S WORK**

The Republic of Colombia (South America) has recently elected to its Presidential chair His Excellency Signor Suarez who has long been a particular friend and Co-operator of the Salesian Work. At Bogota, the capital, there was a special commemorative celebration when the Cause of the Venerable Don Bosco was introduced a few years ago, and on that occasion the new President wrote:

"Colombia is one of the nations that is most deeply indebted to Don Bosco, whose fame will live for ever. The Salesian Society came into our midst just after the death of its great founder, and the members were sent at the request of the Apostolic See, His Holiness the Pope adding his own express desires to those of the Colombian Government. Since that time we have all the reason to thank and admire the Sons of the Venerable Founder whose Cause is now introduced. Every one is aware that the Salesians have opened flourishing Institutes, filled with the boys and girls of the people, bringing them up in the fear of God and in piety, as well as providing them with an education second to none, including trades and commercial training, which are the basis of all progressive industry. On our visits to these centres of youth, where the Salesians have as their watchword: "labour and prayer," we have experienced the beneficial effects of the combination of piety with duty, the service of God with the training of the faculties of body and mind.

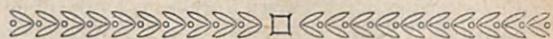
Moreover every one knows that the Salesians have been ever laborious on behalf of the young, increasing their activities and willingly sacrificing themselves whenever souls may be gained and the welfare of the young may be benefited."

In 1915 on the occasion of the centenary of the birth of Don Bosco, the new President, who was then the Foreign Secretary, accepted the charge of giving the oration at the commemorative celebrations, at which the legislative chambers were officially present; and his main theme, a most practical one in such an assembly, was to show how Don Bosco's method of giving sound religious training with technical or literary knowledge, and his promotion of the Co-operators, provided a true solution of the difficult *Social-Catholic* question, and was of first importance in the securing of a contented democracy. The President declared that he never refuses anything when it is a question of doing something *for his beloved Don Bosco*.

Such sentiments in the head of the Colombian State should prove a blessing for that Catholic people who by their votes have chosen him as their leader. A great Co-operator long ago stated that ever since he began to assist Don Bosco's work, his own affairs began to prosper as they never had before; this should now be experienced by the Colombian State as a whole. And in fact the position looks very like the fulfilment of some of Don Bosco's words when he said in reference to the Co-operators, that he foresaw a time when whole states with their leaders at their head would be zealous members of that Association.

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At Williamsbridge, a suburb of New York, a new House of Studies for prospective members of our Society has been inaugurated, as an act of homage to Our Lady Help of Christians.



The organ of the Association of Salesian Co-operators is the Salesian Bulletin. When Don Bosco issued its first numbers, its humble start did not foreshadow any such rapid development. It is now printed in nine languages and its total issue reaches 300,000 copies per month.

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DEVOTION TO OUR LADY HELP OF CHRISTIANS

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

May the Blessed Virgin deign to help us... and may she take under her maternal protection the Church and all the Souls redeemed by the Precious Blood of her divine Son. BENEDICT P.P. XV.

In our last issue there were many references to the great Jubilee of the famous Sanctuary of Our Lady Help of Christians. It was fifty years since that Shrine was dedicated to the Queen of Heaven, who in every manner of wonderful and even miraculous manifestation had made it clear to all, that she had desired to have, and would take extraordinary means to secure a great Church, now a Basilica, dedicated under the far-famed and efficacious title. It is no wonder that there were scenes of enthusiasm, such as are only evoked by events that combine all that is stirring, memorable and inspiring. Even the young generations seemed to have caught the enthusiasm of their predecessors, among whom the Venerable Don Bosco had daily worked, and had in the name of the great Patroness, performed on behalf of the needy and afflicted the most striking of wonders. The age of miracles was very much in evidence during those times. The Church became the rendezvous of the afflicted, the crippled, the blind, the broken-hearted; none came in vain.

From that day in 1868 till the present, these wonderful favours have continued to come from Our Lady Help of Christians in one unbroken chain of heavenly gifts. The only difference has been that by degrees other centres of the devotion have arisen and have multiplied over and over again the favours and graces first bestowed at her favourite Shrine. The heavenly dew of these refreshing and consoling blessings has fallen upon city and suburb, upon town and country, upon the thronged capital and the wayside village upon the busy haunts of men and the recesses of the forest and the settlements of plain and pampas. The dark-visaged Indian, seen by Don Bosco in vision, has learned that name *Help of Christians*; his children, who once

had little chance of religious knowledge, save the superstitious nonsense that passed as such, now learn the names of *Jesus and Mary*, and are as familiar with this devotion, its practices, feasts, novenas and tridiums as are their little fellow-Catholics in the European centres where Don Bosco's work is known.

The Jubilee therefore was not an event which concerned one place or the Sanctuary alone. It was celebrated with almost equal pomp and ceremony in many a great Church; while innumerable chapels bearing her name kept in quieter fashion, as echoes of a far away festival, the Jubilee of their original home. They were the members of a world-wide family looking towards their Mother and Patroness; the reminiscences of fifty years ago strengthened by more recent events, brought new confidence and love, and ushered in the new half-century with fresh proposals, which carry on the devotion to new triumphs.

Graces and Favours. ⁽¹⁾

GLOUCESTER. — After a novena to Our Lady Help of Christians I received a great favour which I ardently desired. I enclose an offering for a Mass in thanksgiving, and ask you to publish the favour.

Sept. 1918.

E. C.

CHICAGO. — I had made a Novena to Our Lady Help of Christians to obtain two important favours, and had promised publication of my thanksgiving if they were obtained. I now beg to make my thank-offering and to fulfil the promise of publication. One of the

(1) In these accounts no claim is made to any authority, beyond that given to authentic human testimony.

favours was granted soon after the Novena had been begun.

July 1918.

R. M. K.

BALLYMOTE (Ireland). — I had made a Novena to Our Lady Help of Christians to obtain the cure of a painful swelling that seemed to refuse to yield to any treatment. During the Novena it became very much better, and will, I trust, be quite cured by the time my thanksgiving reaches the Sanctuary of Our Lady Help of Christians.

Nov. 1918.

K. H.

DUBLIN. — When the epidemic of the Influenza was at its height in the city and the neighbourhood, I made a Novena to Our Lady Help of Christians in order to obtain her protection against the scourge. I am pleased to say that not one of my family caught the infection which was all around us, and for this preservation I desire to send an offering for a Mass in thanksgiving, and to publish the favour.

Dec. 1918.

S. M.

LONDON. — After a Novena to Our Lady Help of Christians and promise of publication, a very important undertaking was brought to a successful issue. I now desire to fulfil my promise of publishing the favour.

Sept. 1918.

Anon.

THE NOVENA

suggested by the Ven. Don Bosco is as follows:

(1) To recite for nine days the *Our Father*, *Hail Mary* and *Glory be to the Father*, three times, in honour of the Most Blessed Sacrament, adding each time *Most Sacred Heart of Jesus, have mercy on us*, or *Blessed and praised every moment be the Most Holy and Most Divine Sacrament*; and also three times the Hail Holy Queen, with the invocation. *Mary Help of Christians, pray for us*.

(2) To approach the Sacraments at least once during the Novena.

(3) To make a promise of a thank-offering, if one is in a position to do so. It is suggested that this may take the form of a Mass

or Masses in thanksgiving, or an offering towards the Works of Don Bosco.

In accordance with the recommendation of the Ven. Don Bosco a promise to publish the favour in Our Lady's honour, should also be made.

Thanksgiving to the Ven. Don Bosco (1)

FARNBOROUGH. — After special prayers to the Venerable Servant of God, Don Bosco, and promising to publish the favour: if granted, I have obtained my request in a very important matter, and now desire to fulfil my promise of publication.

Sept. 1918.

Anon.

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GLOUCESTER. — I had made a Novena to the Ven. Don Bosco and I received the very great favour that I desired. I now enclose a thank-offering and would ask you to publish the favour in honour of the Servant of God.

Nov. 1918.

E. C.

Thanksgiving to Dominic Savio. — In two cases of very dangerous illness, recourse was had to the intercession of the saintly pupil of Don Bosco, Dominic Savio, whose Cause has already made considerable progress in the Roman Curia. In each of the cases referred to, a relic of the Servant of God was placed upon the bed or upon the person who was very dangerously ill, and prayers were said to obtain his intercession.

There was a very remarkable improvement noticed almost at once, and this improvement led to complete recovery. In one of the cases there were serious complications, which made the cure all the more striking.

London, Nov. 1918.

S. C.

(1) In accounts concerning Don Bosco or Dominic Savio, we again declare that we present them in the manner prescribed by the Pontifical briefs concerning such narratives, and subject always to the judgment of the Church who is still considering the Causes of these Servants of God.

The Life of the Venerable Don Bosco

By G. B. LEMOYNE, of the Salesian Society.

CHAPTER XIV.

(Continued).

“My dear son, you should now be able to see what I meant, but as time goes on, it will become clearer and clearer to you. It meant that one day I would share my work with you.”

As a matter of fact, young Rua was the first cleric and assistant to Don Bosco; in later years he acted in his stead, and was his Successor as Superior General. Evidently none of these future events were secrets to the Servant of God.

Trouble was now brewing in the vicinity of St. Martin's. The work-people probably had a grievance in being somewhat disturbed by the games of so many boys, but they multiplied it a hundredfold, and by a stretch of the imagination even saw in the gatherings a menace to the public safety and to the State, etc. etc. Official complaint was lodged with the Municipality and investigations were made, but in the meanwhile Don Bosco had a partial break-down in health and had to retire to Becchi, to spend a short time with his mother and brother. A few of his boys accompanied him. While there, he was one day talking to a friend, who expressed some anxiety as to his future work, but Don Bosco assured him that he would soon be surrounded by a great number of fellow-workers who would share with him the education of youth. The friend at once concluded that Don Bosco already had in view the establishment of a religious society. His short time at Becchi was fully occupied, for besides looking after the lads whom he had brought with him for a brief stay in the country, he put the finishing touches to his *Ecclesiastical History*, a publication which was at once a guide and help to young students, and an eloquent testimony to that devotion to the Holy See, which was so prominent a characteristic throughout his life.

On his return to Turin, he stepped straight into the arena. The manager of the Mills, which, as has been said, formed the chief centre of industry in the vicinity of St. Martin's, had written to the municipality complaining of the Oratory as a public disturbance, and repeating many false accusations which had been spread about it. The Authorities in question knew that the accusations were groundless, but by a majority of members passed a resolution which should withdraw from Don Bosco the permission to use the Church and its vicinity. He was to be allowed till Jan. 1st 1846 to make other

arrangements. When the necessity for another move was announced to the boys, some of them complained of the injustice of the order, but Don Bosco assured them that Divine Providence knew how to defend them from harm. And so indeed it was. The opponents of the Oratory had won the victory, but not all of them enjoyed it long, for, as in the preceding case, the letter of complaint proved to be the last which the manager was to write. He was suddenly seized with a violent trembling of the whole of his right side, and often suffering from this affliction for three years, he died. His young boy was left homeless, and came to the Oratory, which Don Bosco had then opened in Valdocco, to ask for food and lodging.

Although he was not told to quit St. Martin's before Jan. 1st of the following year, Don Bosco found that the people made it so disagreeable for his boys that he decided to leave as soon as possible. Having no fixed abode, the Oratory began its period of travelling. Using the piazza of St. Martin as a meeting place, the boys were taken to different churches within the city and without for the Sunday services. He definitely left the neighbourhood of the Mills on the fourth Sunday of Advent. He closed his adventures there by a prayer to the titular Saint, and as he went he raised his eyes to Heaven and said: *Domini est terra et plenitudo eius!* — *The earth is the Lord's and the fullness thereof.* And to the boys around him he said: “Do not be distressed. Our Lady will come to the rescue. Let us see where we can go.”

For Christmas Day the boys gathered together at the *Rifugio*, to which Don Bosco was still officially attached. He took them to a neighbouring church for their Mass, and sought by every means that his ingenuity could devise to keep them in good spirits for the feast-day. He assured them that their future habitation was all prepared, but it was his mind's eye alone that could see it. Yet the boys believed his word. In fact he himself had been fortified by another wonderful vision. He seemed to be standing on the borders of that district of Valdocco which was soon to be the centre of his labours, and the cradle of his world-wide apostolate. In the distance he beheld three young men surrounded with light, and they were standing on the spot which had been pointed out to him in the previous dream as the place of their martyrdom. They invited him to approach and to accompany them. He did so, and they went together over the land, on the extremity of

which there stands today the Sanctuary of the Help of Christians. A little further on they stood before a Lady who was magnificently adorned, of indescribable charm, splendour and majesty, near whom there were a number of elderly men who seemed to be princes. Round about was a large body of personages who made up a retinue of courtiers all attired in splendid robes, and the number of them was so great that they covered all the land as far as the eye could reach.

The Lady was stationed at the spot where is now the high altar of her Sanctuary, and standing there she made a sign to Don Bosco to draw near. She then told him that the three young men were the martyrs Solutore, Avventore, and Ottavio, as though she meant to indicate that they were the special patrons of the place near which they had been martyred. Then she urged him not to abandon the work to which he had set himself, but to carry it on with ever greater ardour. There would be many difficulties, but by confidence in Our Divine Lord and His Blessed Mother, they would be overcome. Lastly she pointed out to him a house which was in actual existence, and which he afterwards found to be the property of Signor Pinardi, and a lowly chapel on the exact site on which he afterwards built the church of St. Francis of Sales; then raising her right hand the Lady exclaimed *Hæc est domus mea! Inde gloria mea. This is my house! Hence shall my glory go forth.* At the sound of those words, Don Bosco was so greatly impressed that he awoke, and the vision slowly vanished like a mist at the rising of the sun. Don Bosco had gained great courage and consolation from this vision and he consecrated anew all his energies to the task which lay before him.

On the following morning he went out to look at the house which had been pointed out to him by Our Lady, but all that he found was a house of evil fame. On his return to the *Rifugio* he told Fr. Borel that the place he had thought would be his new Oratory was not suitable. It was now very cold weather, and some sheltered place for the boys was indispensable, so Don Bosco hired some rooms in a building not far from his residence. Without suspecting it, the boys were drawing near to their promised land, the goal of their wanderings, but for the present, they had to go to the Church of the Consolata, or to that of St. Augustine for their services. A further draw-back was the fact that Don Bosco's health was again very unsatisfactory. He was therefore constrained to suspend his labours at the *Rifugio*, and at the hospital attached to it; but no one dared to suggest that he should give up his work among the boys. Besides this work of his own Oratory, he was at this time a frequent visitor at several of the Schools of Turin, where the teaching of religious doctrine, and the preparation for the Sacraments needed particular care; wherever he went, the boys became at once his enthusiastic

admirers, but he found small favour in the eyes of a certain number of very serious persons. The rumour went round that Don Bosco was a revolutionary, a madman, a heretic. They viewed the Oratory as a snare to draw the young men away from the parish churches, and to teach them dangerous maxims. This latter accusation was the most general, and was founded on the idea that Don Bosco belonged to the party of *Liberal* teachers; though the only apparent grounds for it were that, while he would not tolerate anything in the way of sin or even ill-mannered behaviour, he encouraged all kinds of noisy games. The old system of education necessitated a severe manner and a stick; Don Bosco's method had the air of too much liberty about it.

At a meeting of the Clergy, Don Borel had to speak out very courageously on his friend's behalf, and although he succeeded in winning over the majority to a better frame of mind, there was a general feeling that the new teacher was alienating the young from the parish churches; the parish priests contended that they would have no control over the rising generations. They decided to approach Don Bosco and to hear him explain his own ideas. He pointed out that the greater number of the boys and youths who attended his Oratory were strangers in the city, away from parental control, and ignorant of any parish authority; that the bigger boys would not associate with the young children who were beginning to learn the catechism; and that he could not undertake to send them to their respective parishes, unless some one came to show them where their parish church was. In any case he could not answer for their attendance, as they were attracted to the Oratory by the games and pastimes, and by the lessons they received, which conditions would be lacking elsewhere. Therefore if he abandoned the work these lads would soon go back to their idling in the streets, and no church nor parish would be able to influence them.

The two reverend visitors could not refute these arguments. They said they would report to the Conference which had deputed them, and the result was that a resolution was passed encouraging Don Bosco to continue his work, until some satisfactory alternative could be devised. As soon as this trouble was disposed of, another arose. The rooms which Don Bosco had hired were part of a large house, which had other tenants as well. These persons now concluded that they could stand the boys no longer, and sent in a protest to the landlord, threatening to leave at once if he did not give Don Bosco notice. The landlord put the case before Don Bosco, but without any unfriendly manner, for the fate that had overtaken the chaplain and his servant, and the manager of the mills now inspired respect for the Oratory. However, Don Bosco had foreseen this move, and having settled his accounts with the landlord, he hired a field near by, where he would be able to hold

his gatherings on the following Sunday. The Spring was now at hand, and the boys who reached the number of four hundred were delighted to have plenty of space in the open air for their games. They assembled there quite early in the morning, went to confession, if they desired, in one corner of the field, and then marched off to Mass at a neighbouring church. After the midday meal they again assembled in the field and played till the evening, or went for a walk organised by Don Bosco. At a certain time in the afternoon a big drum was sounded. This was the signal for the catechism. For this purpose they were divided into groups each under the care of one of the priests who volunteered to help in the teaching, and some of the more advanced pupils were quite useful as assistants to the backward boys. The people of Turin soon got to know of the novel purpose to which Filippi's field was being put, and a great many came on the Sunday afternoons and evenings to witness the proceedings. They were all favourably impressed and some of them became Co-operators in the Salesian work. But the consolations brought their thorns with them. Rumours began again to get about to the effect that Don Bosco's influence tended to make the boys or young men idle and good-for-nothing and to be independent of parental or of other authority. His complete ascendancy over these large numbers of lads was evident to all; the most casual of observers could not but notice it; but even this was regarded as a bad omen. In those very days there were rumours of risings and revolutionary movements in various parts of Italy, and so it was quite easy to spread the ridiculous notion that this young priest might be dangerous to the state, and could at any moment cause a revolutionary movement in the city by means of these young men, who obeyed his slightest command. Wonderful imaginations some people have! It was even spread abroad that the very boys who were most remarkable for piety and excellent conduct, were in reality goal-birds, preparing the other young men for every nefarious scheme. This phase of the persecution against the Oratory is particularly interesting. The rumours soon reached the city authorities and gained credence among some of the Councillors, who would not have been regarded as so susceptible to deception. Chief among them was the Marquis Cavour, a political figure of importance and the father of Camillus and Gustavus Cavour, the former of whom was a foremost member of several ministries.

The Marquis tackled the question with characteristic vigour.

"Who," he asked, "is that priest in the midst of these urchins?"

"That is Don Bosco."

"Oh, indeed! Well, he is either mad, or he should be put into prison."

With this no small amount of prejudice to put him in a suitable frame of mind, he sent for the priest, and had a long talk with him about

the rumours which had been spread. As a conclusion to his arguments he said:

"Now take my advice. Disperse these boys, they will only be a bother to you and a nuisance to the public authorities. I have been assured that these gatherings are dangerous and therefore I cannot tolerate them."

In vain did the Servant of God try to put before him the true scope of the work, for the Marquis replied by a threat to imprison him. But Don Bosco did not even lose his habitual smile. This imperturbability incensed Cavour, who had been by no means calm, and he said that his duty would compel him to stop the gatherings, as all public assemblies had been prohibited.

"My meeting," replied Don Bosco, "have no political nature whatever. They are for teaching catechism to poor boys, and this I do with the authorisation of the Archbishop."

As soon as Cavour heard of the Archbishop's permission, he decided to refer the matter to him and so the incident closed. Don Bosco returned home rejoicing at the thought of having secured peace, but on arriving he found a letter requesting him to leave the field, although he had hired it for a year. Signor Filippi complained that the constant trampling of the soil by so many boys had destroyed even the very roots of the grass; but that he would refund the amount of rent paid, if the ground was left within a fortnight. It looked like a plot; but in reality it was part of the persecution sent by God to His Servant, in order to show in due time before the eyes of all, that the work was providentially ordained. Cavour saw the Archbishop, and soon perceived that he would not get from him a prohibition of Don Bosco's work. So he pretended to acquiesce, and, sending for Don Bosco he told him that if he would not abandon his gatherings, he could only hold them under the conditions which he would impose. Accordingly, on the following Sunday soldiers were seen on guard around the field, and accompanied the boys on their walks. Don Bosco rather enjoyed it, and spoke of the soldiers as the guard of honour about a sovereign; and ever afterwards regarded the period of the meetings in the field as the most romantic in the history of his Oratory. Meanwhile his vision continued to give him assurance, though sometimes the very vastness of what they promised made him somewhat chary. And then a voice seemed to say: "And do you not know that God can enrich his people with the spoils of the Egyptians?" In fact the Oratory in its wanderings, was steadily approaching the promised land.

CHAPTER XV.

The end of the wanderings.

The extraordinary difficulties and serious obstacles that persistently harassed Don Bosco's work moved some of his friends to urge him

once more to abandon it. They were genuinely grieved and alarmed to find that it had now become his one endeavour, his sole occupation, and the only work in which he seemed to realise his vocation. They thought it had developed into a madness, and as some of them had been his fellow students at the Seminary, they considered themselves fully entitled to take him to task on the point.

Their argument was in this wise:

"Your method of living is detrimental to the priestly character."

"How can that be?"

"By your strange conduct, by lowering yourself to take part in boys' games, and by allowing them to accompany you about and to make so free with you. Such things have never been seen in this city before, and they are certainly contrary to the ancient customs of a grave and reserved clergy such as ours."

Don Bosco showed no signs of being convinced or even influenced by their arguments, so they could only conclude that he was beyond the reach of clear reasoning. Even Don Borel, his staunchest friend and constant assistant, now wavered, and he suggested a way out of some of the difficulty, which was not without its allurements.

"My dear Don Bosco," he said, "in order not to lose the whole of our flock, let us make sure of saving a part. The time is evidently not favourable to such a work; let us await more favourable circumstances. The bigger boys could be dismissed and we could retain some of the younger ones, who are easily managed. While we are looking after those, God will show us the way to prepare for taking larger numbers."

The sweet reasonableness of this temptation is at once apparent, but it made no more impression than the arguments of the others. Don Bosco replied:

"Not at all! Almighty God has begun this work and He must complete it. You yourself are the best witness to the immense labour we have already expended on this undertaking, and are aware of the great advantages so many boys have reaped. I am therefore of opinion that it would not do at all to leave them now to themselves, and to the danger from which we have largely drawn them."

Don Borel then referred to the lack of any accommodation, and to the seemingly hopelessness of the position. But Don Bosco answered without any hesitation:

"We shall gather them together in the Oratory."

"To what Oratory do you refer for I know of no such place?"

"I see it already built, its church, houses and recreation grounds."

"And where do you see them?"

"I cannot tell you yet, but they do exist and they will be for us."

Don Borel, as he afterwards told some of the first of Don Bosco's priests, was profoundly

moved at hearing these words. At that time he could only see in them a further proof that his dear friend, by whom he had stood in so many anxieties, was really losing his mind. He could do no more than embrace him in silence and parted in tears.

The report of Don Bosco's supposed madness was now spreading round the city, and several important ecclesiastics, among them the highest in the Archdiocese, came to visit him. They were received with all the courtesy due to their position; they sought to impress upon him that he could do a great work for souls in some other sphere, and in some other part of the diocese, and made many suggestions with the best of good will. When they saw that Don Bosco listened to all their remarks and apparently acquiesced in their proposal, they went on to say:

"You should not be obstinate in this matter. One cannot achieve the impossible: even Divine Providence seems to withhold approbation from the work you have undertaken. It would be a sacrifice to send the boys away, but you are called upon to make it..."

"Indeed!" exclaimed Don Bosco, "in regard to Divine Providence you are mistaken." And as he spoke his eyes shone as though with a supernatural light. "I am very far from not being able to continue the work of the Oratory. Divine Providence sent me these boys, and I shall not send even one away. I am absolutely certain that God will provide me with all that is necessary. The means are even now prepared. Since no one appears willing to let me hire a building, I shall erect one, with the help of Our Blessed Lady. We shall have a vast place, capable of holding as many boys as like to come: there shall be workshops of every kind, grounds for recreation, class rooms for study, Church, priests, clerics, assistants, masters of trades, teachers and others to foster and train vocations."

The good priests opened their eyes with wonder as they listened to all this, and one of them said:

"You intend, apparently, to found a religious order?"

"And suppose I should have such an idea?"

"What would be their chief feature?"

"Virtue," replied Don Bosco, not desiring to be drawn into a discussion of particular details.

The priests said they perfectly understood the situation, and they departed fully persuaded that he was on the verge of madness.

Don Bosco, on his part meant exactly as he said. He had related all his dreams or visions to his spiritual director, who had declared that he judged them perfectly trustworthy, as the work to which they referred was for the glory of God and the good of souls.

However the question of Don Bosco's madness was by no means dismissed. In fact it was now discussed all over Turin. His real friends were soon distressed, the indifferent and hostile joked about it, and the general result was abandoned

by almost everybody. When things were at this stage it was decided at the Archbishop's Curia that a tactful and prudent ecclesiastic should be sent to see if the report were well-founded, for it was a serious matter that a priest should be suspected of being out of his mind. If it were really so, something would surely happen contrary to the dignity and responsibilities of the priesthood.

The one deputed broached the usual topic and heard the same replies. His conclusion was soon drawn. — He is raving. He is under an hallucination, he imagines that he has something that he hasn't, and never will have. But in spite of this conclusion which was meant to be decisive, no steps were taken chiefly because the Vicar General, who was a friend of Don Bosco's, would not allow any precipitate move. So some clergy of considerable standing took the matter into their own hands. They had been at one of their usual monthly conferences, and what more natural, when their theological discussion was over, than that the conversation should turn upon the subject which was uppermost in their minds — the question of Don Bosco's madness, and the steps to be taken in regard to it. The position seemed entirely reasonable and even charitable. "Don Bosco," they said "is suffering from delusions, which will undoubtedly lead to madness; but if a remedy be applied at once he may be cured; very likely we shall be in time to save him from going absolutely mad. Let us convey him to the asylum where he may have every care, and all that charity and art can do shall be devoted to his cure."

Communications were opened with the master of the Asylum and a place prepared for the Servant of God. Two priests, perfectly friendly to Don Bosco were selected to put the charitable design into execution. They went to see Don Bosco and began to discuss his favourite topic. They heard him once more talking with the utmost confidence of his future plans, and they looked at one another and said compassionately: "It is true!" — meaning the priest's madness.

From the unexpected visit, from the questions asked, and from this mysterious exclamation, Don Bosco soon perceived that they were among the number who thought him mad, and while secretly enjoying the joke, he kept himself alert to see what would be the result of the inquiry. Things soon developed. The two visitors invited him to come out with them for a drive. The fresh air would certainly do him good and they had a carriage all ready waiting. Don Bosco perceived the strategy, but he did not betray the fact. He accompanied them to the carriage, where with every mark of respect they desired him to get in first. But Don Bosco alleged that, as superiors in rank, they should precede him.

They stepped in without the least suspicion, expecting him to follow; but as soon as they

had entered he quickly shut the door and said to the driver:

"Quick, to the Asylum where they are expecting a patient!"

There was the sound of a whip and of rapid wheels. The driver took no notice of protests from inside the carriage and in a very short time — for the asylum was in the vicinity — the destination was reached. As the gates were wide open he drove straight in, and up to the entrance. The attendants were at hand, they opened the carriage doors, and to their surprise found two priests, whereas they had only expected one; moreover the two patients protested very angrily that neither of them was the madman.

It was certainly an enigma, but it was not the place of the attendants to endeavour to solve it. Their duty was plain. Respectfully, but with decision and energy, they conducted both the priests up the steps and into the Asylum. Protests and arguments were lost upon them. The two unfortunate individuals asked to see the doctor, but he was dining. They also should have been at their dinner, and they had never been in such an awkward fix. After much expostulation, the chaplain at last arrived on the scene; he perceived the mistake, broke out into loud and hearty laughter and had them set at liberty.

Don Bosco took no notice of all these absurd reports, nor was he discouraged by the loss of his assistants. The apostolate was his own and he would continue it entirely by his own efforts if that were necessary. A the untoward circumstances of the past few weeks had already induced his co-workers to absent themselves, and he who was suffering from overwork and was on the verge of a breakdown, was now left to manage a Sunday Oratory of four hundred boys!

It must however be remarked that he was not entirely abandoned. Mgr. Fransoni continued to encourage and support him and urged him to set a resolute face towards all these difficulties; it was indeed fortunate that so far-seeing a Prelate was then directing the Archdiocese of Turin, for had it been otherwise only a miracle could have prevented the Oratory from being stifled in its birth.

Don Cafasso, his spiritual guide, assisted him with alms, and by his never-failing sympathy. He pointed out that as the generality of persons could not comprehend all his far-reaching plans, he should not be too eager to go forward, but should direct his policy by the events which Divine Providence caused to happen while to others who desired him to use his authority to restrain the zeal which they regarded as too enterprising, he would reply with a smile, but as though he could read the future: "Let him go his own way!"

Don Borel, so often mentioned in these pages, was ever willing to assist, but at that time he was silent and watched how events would turn out. He felt deeply for his friend, whom he saw exhausted by overwork and by the strain

of so much endeavour, and in order to calm his fears somewhat Don Bosco told him, as a secret, that he had been several times assured in vision by God, and by Our Lady, that the fields of Valdocco would be the cradle of the Oratory, and the home of a new Society which he was called upon to found.

Turin as a whole did not know what to make of the strange priest and his work. As he and his boys passed through the streets, hundreds of people would come out to see him or would show their appreciation from the windows; some said he was a saint, others that he was mad, and others did not know whether to be pleased or shocked when they sometimes saw the boys carry Don Bosco home upon their shoulders in triumph, in spite of his remonstrances.

But there were now serious difficulties to be faced. On April 5th 1846, Palm Sunday, Don Bosco's lease of the field expired and that day had now come. It was one of the saddest days of his career. He must announce to the boys the place of meeting for the following Sunday, and as yet in spite of every endeavour no place had been found. His last hope lay in the prayers of the boys. A good number had been in the field quite early and had been to confession, awaiting notice as to where they would attend Mass. At the proper hour Don Bosco called them together and announced that they would go to the Church of the Capuchin Fathers, Our Lady *della Campagna*, about a mile and a half distant, and that they would go there as on a pilgrimage, in order that she would obtain the favour of finding them the place for another Oratory at once.

All agreed. The Rosary and Litany were recited on the way, and as they turned into the shady by-road that led to the Convent, all the bells of the Church burst out into loud peals of music, as though to bid them welcome, causing no little astonishment. It must be remarked that the boys had been there several times to Mass, but no chimes had sounded forth their salutation. This unexpected reception was so remarkable, that the rumour went round that the bells had rung by themselves, and the fact remains that the Guardian of the Convent, who was then Confessor to King Charles Albert, asserted that neither he himself nor any other religious had given orders for the bells to be rung, and in spite of every investigation, it could not be discovered that anyone had rung them.

After Mass and breakfast the boys returned with Don Bosco to their recreations in the field, and things seemed to go on much as usual. But after a time they noticed that he who was always in their midst, organising and joining in their games now took no part in them, but seemed to hold aloof to himself in one corner of the field. It was the first time that they had seen him absent himself from them, or wear any expression that was not joyous and full of hope. Things must be dark indeed, and in fact they

were. Don Bosco had been once more that afternoon to the owner of the field to see if he could persuade him to extend his tenure; but in vain. His strength exhausted, misunderstood, attacked and by many derided, he had now no place where the boys might gather together.

His own memorials tell us something of this severe trial: "In the late afternoon of that day I looked round on the multitude of boys at play, and thought of the immense work that might be done for and with them; I was deeply moved. I alone of the labourers remained; I was well-nigh exhausted, for my health was now enfeebled, and to crown all we were to be deprived of every place in which to hold our gatherings. I strayed apart from the boys and walked alone, and for the first time I was moved to tears. I sent a cry to heaven: "Why do you not show me, my Lord, where I am to gather these boys together? Deign to tell me what I am to do!"

It was his darkest hour, and was about to pass; it was the great sacrifice of abandonment demanded by God, as He invariably demands from His servants, and it was sustained solely by hope in Him. In this new father of the multitude seem to be fulfilled the words of St. Paul, as applied to the patriarch Abraham: *Who against hope believed in hope; that he might be made the father of many children, according to that which was said to him. (1)*

Don Bosco had scarce uttered his prayer to God when there entered the field a poor man, who stuttered so badly that he could scarce be understood. He came forward to the Servant of God and said:

"Is it true that you need a place for your boys?"

Don Bosco, somewhat surprised, at once answered that he did, and bade him lead the way to show him where it was. The sky was evidently brightening, for one of the priests who had often given him assistance now arrived on the scene. Don Bosco told him to stay with the boys for a few moments as he had to go away on a brief errand.

He went off with the man to see the prospective Oratory. They came to a ramshackle place, consisting of a ground floor and one storey, with an outside landing approached by a worm-eaten wooden stair-case. It was the very same broken-down habitation that he had previously been to visit after the indications given in one of his dreams. This place seemed unpromising enough, but worse was to come. Don Bosco went towards the entrance, but the owner came forward and said: "The place that I meant to offer to you is round at the back of this," and he led the way. There they beheld an old shed slanting to the ground at one end; its roof had fallen in in several places; floor there was none; it had served various industrial purposes, but now was abandoned to the mice and the bats. As

(1) Rom. IV, 8.

Don Bosco stepped in he almost knocked his head against the roof, it was surely never meant for anything more than a woodshed.

"It won't do for me," he said, "it is too low."

"I shall have it altered for you," said the owner, whose name was Pinardi. The floor can be lowered, the roof repaired, and other alterations made to suit you, for I am anxious that you should use it for your work.

"It is not meant to be a work-shop you must know," answered Don Bosco, "but a chapel in which I can have Mass and instructions for the boys."

"All the better;" said Pinardi, "a chapel it shall be. I am myself a singer and we shall have two chairs put in, one for myself and the other for my wife. Moreover I have one or two things in my house that would be suitable. So a chapel it shall be."

Don Bosco was pleased with the man's willingness, and agreed that if he could make certain alterations he would take the place. He also got him to let a strip of land with it, and to promise to have the whole thing ready in a week's time. This was agreed. Don Bosco returned to his boys, and broke the news to them. Needless to say it was received with acclamation, so much so that the passers-by all wanted to know what was the matter. It was a moment of strange joy to Don Bosco after such severe trials, and it had for him a meaning far different from, and beyond that which appeared on the surface, for his previous vision again swam before his eyes. It was indeed an answer to prayer and when the excitement had somewhat abated, he called the boys together and got them to recite with him the Rosary as a thanksgiving for the favours received.

(to be continued).

INDULGENCES

which may be gained by the Co-operators.

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

1st. On the day on which they are enrolled as Salesian Co-operators.

2nd. On one day in each month chosen by the individual.

3rd. If there is a day fixed for a Salesian Conference they may gain one on that day also.

4th. On the day they make the monthly exercise for a good death.

5th. On the day on which they make the first consecration of themselves to the Sacred Heart.

6th. As often as they join in the customary retreat of eight days.



Among the many whom Almighty God has deigned to call to Himself during these recent times through war or illness, are several members of the Salesian Society, and it is our sad duty to record in this issue the death of **Father William John Kelly** of Battersea, London, who fell a victim to influenza and its development pneumonia. As has been so frequently the case in these recent deaths, those have been taken who seemed to have before them many years of useful life, and who appeared capable of achieving yet much good in the vineyard entrusted to them. But, without our knowing it, their work was done, and now its reward remains.

The House at Battersea, and the whole of the district had grown so accustomed to the familiar figure of the Parish Priest, that no such idea as their separation had even been imagined, and his memory will doubtless be long associated with the Salesian School and the neighbourhood. Father Kelly was one of the very first to receive the clerical habit at Battersea, the ceremony having been performed on the Feast of the Immaculate Conception, Dec. 8th 1892. His profession was made on the same feast day a year later, and having passed the next seven years in the scholastic duties appertaining to Salesian life, and having completed his studies, he was ordained on Sept. 22nd 1900.

With the exception of a brief period, his life as a priest was spent at Battersea in the multifarious and onerous duties which attach to the position of a Parish Priest in a populous and important centre. A non-catholic writer says of him, in describing this part of his career: "From that time forward he devoted his time to the parish, and especially the care of the children. He was an esteemed member of the Board of Guardians and on

local committees of general welfare. No one was better known in Battersea, his ministry and cheerful presence winning for him respect and regard from many outside his own church and community. Among the earliest expressions of sympathy which were received from all quarters were letters from the Cardinal and the Bishop.

There was a remarkable and widely representative gathering at the Solemn Requiem Mass in the Church of the Sacred Heart. People in all ranks of life were present, not only members of the Catholic Community, but representatives of churches of all denominations, and other friends of the late Father Kelly amongst the educational, municipal, and social undertakings of Battersea. Among them were the mayor, the Vicar and Rural Dean, Sir Arthur Sirley Benn, G. A. Christian Esq., the District County Council Inspector, the members of the Board of Guardians etc. etc. His Lordship the Bishop of Southwark assisted at the Mass, the ministers of which were three of the Community who had been longest associated with him. There were great numbers of the clergy and laity, and the church was full to overflowing. At the termination of the service six bearers, members of the Blessed Sacrament Guild, bore the coffin from the sacred edifice. The entrance was lined and guarded by the Salesian School Cadets, who formed a guard of honour as the remains were borne to the hearse, in which they were taken to the private burying ground attached to the Novitiate at Burwash. Owing to serious indisposition the Rector, the Very Rev. C. B. Macey, could not perform the last rites at the grave, his place being taken by Father Hawarden. The Community at Burwash sang the Benedictus and other parts of the burial service.

During their meeting in the following week the Guardians passed a vote of sympathy and condolence, the Chairman voicing the general feelings in a touching reference to their late co-worker. At the meeting of the Council in the same week, the mayor took the opportunity of expressing the public regret at the loss of one of Battersea's best known and most highly respected citizens.

The following lines, published by the *South Western Star*, are a farewell tribute written by the Head Master of the Boys' School. They make a fitting close to this memorial notice:

In Memoriam.

Sadly and slowly let the solemn bell be tolled;
Deep is our grief as we render to the mould
All that is mortal of him we loved so well.
Far deeper is our anguish than the deep funeral knell.

God now has claimed him to join His heavenly fold.
Our loss is great — so let the bell be tolled;
Sorely we miss him in the all — pervading gloom,
And mournful is our duty — to consign him to the tomb.

O God of mercy! Grant us our request;
May he be numbered among Thy saintly blest.
Dearly he loved Thee till earthly life did cease,
Lord, in Thy goodness, grant him eternal peace.

P. McHUGH.

R. I. P.

The Prayers of the Association of Salesian Co-operators are asked for the following members recently dead:

1. Mr. Richard Brennan, Dungarvan, Ireland.
 2. Mrs. Mary Brennan, " "
 3. Miss E. Moran, Dromcolleher.
 4. Miss Hanbury, Stendon, Arundel.
 5. Miss Dashwood, " "
 6. Mrs. Mary Egan, Birr, King's County.
- May they rest in peace.
7. James Duffy, Cloghan Hill, Belmont.

