

# THE SALESIAN BULLETIN

ILLUSTRATED REVIEW.

ORGAN OF THE  
ASSOCIATION OF  
SALESIAN CO-OPERATORS



«DA MIHI ANIMAS, CAETERA TOLLE»

MARCH-APRIL 1928

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# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

SUMMARY: The Salesian Lay-Brother. — Dominic Savio. — News in brief. — A Cardinal and his mother. — The Old Boys' Corner. — Books received - Reviews received. — Mary Co-Redemtrix of the human race. — Graces and Favours. — Obituary.

*Cardinal Augustus Hlond, Primate of Poland,  
to the Salesian Old Boys' Association, in England.*

Greeting!

E congratulate you heartily on the progress that the Catholic Church has made in your country in the last years. We congratulate you on the evidence everywhere abundant of the revival of the ancient faith of your beloved land. We hasten to add one word of advice to the Salesian Old Boys, as such. Strive ever more and more to practice the christian principles inculcated in your school days. Be zealous to prove yourselves true children of Don Bosco, ready to propagate the catholic faith wherever possible. Your lives will be the best means of advertising the fact that, in the midst of the storm of modern unbelief or cynicism, the only safe port is the Catholic Church, with her everlasting and unchanging truth. We bestow on the Old Boys' Association, our benediction in the Lord.

## THE SALESIAN LAY-BROTHER



We have dealt, so far in this series of articles on the vocation to the priesthood. We have not dealt explicitly of the Salesian Cleric, for the simple reason that what is true of the priest, is, or will eventually be, true of the cleric. The variations arising from difference of state are accidental and temporary. Possibly an occasion will arise to put before our readers a sketch of the young Salesian prior to his ordination, and if such does occur, the matter will be presented at the end of this series of sketches of Salesian personalities in their vocational sphere. However we must deal with the Salesian Lay-brother in a distinct article both to show his position in the work of the congregation and to dispel the idea that his is an inferior vocation in itself. We have here used the word "*lay-brother*", because it has been consecrated by usage to indicate that section of the religious body, that does not aspire to the honours of the priesthood. Perhaps co-adjutor would be more accurate, if less usual, a term. However it is only a matter of words, and we hope that from the following article the reality will so stand out as to have no need of verbal definition.

A Saint is very often a prophet. Very frequently he is a precursor of the coming age's spirit and a supplier of its needs. Being more free from the trammels of the flesh, he sees more clearly and further than his contemporaries, and divines, with happy intuition, the new ideas and their consequences, and often announces a formula, or presents an aspect of things, which to the established order seems folly but which rapidly becomes a commonplace. He is, as it were, the advance-guard of *Christian progress*; and the friends of routine and *Bumbledom*, regard him with suspicion, if not with positive dislike.

The Ven. John Bosco was one of this favoured class of beings. He had all the traits of their intuitive spirit and traditional foresight. To quote but one case out of many, his popularisation of the

*Preventive System*, has proved how well he divined our age's spirit of revolt against repression, and its thirst for liberty, (so much so that it is often content with license under the appearance of liberty). In other spheres of activity too, his so-called audacity has proved the wisdom of the saints. One of his "*creations*" was the person of which we intend to treat, that is, the "*lay-religious*", which he gave to the Church of God, under the title of "*Salesian Coadjutor*". The questions that naturally arise, and to which we attempt the solution, are,—

What combination of circumstances gave the impulse to this work?

What kind of being is this new form of religious?

Whence do recruits come?

### *Origin of this work.*

Don Bosco himself used to repeat that he had but one merit,—that of working and acting according to the inspiration of God and according to the exigencies of circumstances. Thus, in these two points do we find the origin of the Salesian lay-brother. With regard to the inspiration of God, this is evident from the approbation of Holy Church, given to this work and also from the vast good obtained by this section of Ven. John Bosco's religious army.

When the Ven. Servant of God commenced his work on behalf of poor and neglected youth, he perceived at once the absolute necessity of giving a home to these poor creatures, both to preserve them from the occasions of sin, and to prevent them from dying of cold and hunger. At the same time he conceived the plan of putting these youths in the way of learning their livelihood, by teaching them some trade or other—and so began the workshops of the Oratory. That part of the plan was the easiest, by far—a more difficult problem presented itself when he began to think of the personnel to staff the shops. Where was

he to turn for the necessary help? He was not willing to take *any one*, but he wanted men endowed with those moral, as well as technical, qualities that would assure his boys a sound education. Where was he to look for these men?

His apostolic soul that embraced the whole universe and saw years ahead of his own epoch, foresaw the time when the spreading of pamphlets would forestall the evil doctrines of *liberalism* and *modernism*, would dissipate prejudices, would correct error. He foresaw this and wanted the catholic press to be thoroughly efficient in mechanical as well as intellectual resources. Where was he to find men capable of running a catholic Press?

His work was increasing by leaps and bounds. His correspondence, his contracts, his visits from patrons, could not be discharged personally. Who was to undertake this delicate office?

In his single foundation and in the houses that would come after it, there were walls to build, walls to demolish, floors to be laid, alterations of all kinds to be done. Tomorrow there would be churches to be constructed and fields to be tilled; later on, in the wilds of Patagonia there would be the installation of a complete missionary centre to be accomplished. Who was to aid him in these tasks?

This then was the problem, from a few of its aspects, that presented itself to his enterprising spirit and empty purse.

### *The Solution.*

However, almost everywhere, there were to be found laymen, who were apostolic and who from most excellent reasons—age, scruples, lack of intellectual ability, infirmity—were intending to remain laymen, but who came to offer themselves to Ven. John Bosco, if they could be of service to his incipient work. What was he to do? Was he to refuse these men? By no means; he regarded them as Heaven's reply to his need of workmen and, in an instant, he enrolled them in his religious family. He knew what employment to allot to *each of them* according to each one's accomplishments. Some became teachers and professors,

some became musicians: some became assistants in the play-ground or refectory or study. One would take charge of the stage and would, according to needs, be stage-manager, scene-shifter, "electrician" or scene-painter. Another would superintend the band practice; another the gymnastics. Finally those, who were of finer intellectual equipment, founded the schools of theory in trades, and also the first Salesian library. On the missions too, these men founded the "dressing-stations" and medical posts: at the most antarctic point of the globe, at the extremity of Terra del Fuoco the most advanced of meteorological posts was due to their initiative.

Indeed this part of Don Bosco's work was providential!

### *Activity.*

Thus was the religious life thrown open to hundreds more than before. Hundreds of devoted souls, of keen intelligence, could thus find wherewith to appease their thirst for the apostolate and, at the same time, an immense field of labour for their initiative. All talents were useful; all could find scope for their activity in this great army of lay-religious. A University Professor might ask for admittance and, when his novitiate was finished and he was found worthy, he would have a "chair" worthy of his learning; an agricultural expert would in the same, way, find that there were at his disposal immense fields, wherein to expend all his skill according to the most modern methods. An accountant would come, and with his knowledge of figures and their vagaries, would be the object of dispute for the many administrative offices.

Thus was formed a band of men of varied talent, and an advance-guard that was able to penetrate in places where prejudice, wickedness or circumstances barred the advance of the priest. Innumerable are the times that the Salesian lay-brother, thanks to his non-denominational dress, which does not distinguish him from any other lay-man, has been able to be the instrument of Divine Providence, slowly but surely preparing the way for the acceptance of the faith and its ministers. To have attempted to



Salesian Oratory. Turin. — Compositors' Shop.

approach these poor people, directly, would have been folly for any priest. An intermediary, a zealous, tactful, discreet, upright and trusted intermediary was essential: this post was fulfilled by the *Salesian Co-adjutor*.

Thus is the field of the Salesian lay-brother a vast one. Even in our own countries of Europe his activity is a salutary lesson for all men. The example of a life devoted to others, of talents, often striking talents, put at the service of others without any thought of recompense, of a life of hard work, of solid piety and high morality, united with an ever cheerful countenance and sympathetic attitude towards all, forms a powerful means of educating the young and all, who are fortunate enough to come under its sway. That a priest should display these virtues makes less impression on the observer. His calling exacts them, the altar to which he is consecrated demands these qualities. But to find in a man, dressed as the ordinary layman, this holiness of life, this abnegation and donation of self, this goodness, skill and

happiness, makes the deepest impression on mankind. It impresses the children who come to this man for technical training; it impresses the casual visitor: it impresses by its very simplicity and candour. Thus does the Salesian lay-brother stand apart from the lay-brothers of the past—a former of character, a seeker after souls, a cultivator of vocations for the vineyard of the Lord.

### *What manner of man is this?*

To give a clearer concept of what the lay-brother is, according to the mind of Don Bosco, we shall proceed by the way of negation and say first what he is *not*.

First of all he is widely different from the lay-brothers of the old monastic orders and the traditional type of lay-brother. He does not wear any distinctive dress by which he may be distinguished from other men. He is dressed quietly correctly and decently. No seeking after elegance or "modishness" troubles him—his clothes are made according to good models and in the darker tints of cloth.



Salesian Oratory. Turin. — Mechanics' Shop.

He seems, in short, an ordinary middle-class man of the world. His sphere of activity is not to assure the cleanliness of the house, nor is he deputed to attend to the lower offices of the House. He is never the domestic of the priests, but simply their equal, with the exception of two points of discipline.

He sits at the same table with the priests, practises the same rule, takes part in the same practices of piety, has the same holidays, and after death enjoys the same suffrages. The only differences between these two parts of the same religious body are, that the lay-brother cannot say Mass—which is evident; and that he cannot assume the direction of the House or community. Thus did Ven. John Bosco devise the method of avoiding the troubles that have been afflicting other religious bodies for the last fifty years or more—the lack of vocations to the lay-brotherhood.

#### *Avocations.*

What then does he do in the House? That altogether depends upon his bent, his taste, his health, age and ability. He can

be head of the workshop, manager of the press, professor, gymnastic instructor, technical director of an agricultural colony, architect, engineer, accountant, administrator of Salesian Magazines, surveyor and the many other offices that are open to the enterprising and zealous coadjutor, whether at home or on the Missions. We have seen them as cattle-breeders on a very large scale in the extremities of Patagonia; others, who in civilised countries give agricultural conferences. It even happened that at a Labour Conference at Geneva, under the auspices of the League of Nations, the Catholic Workers' Associations of the Argentine Republic were represented by a Salesian Lay-brother.

Their field of labour and initiative is all the more wide on account of the dominant note that regulates the relations of these Salesians with their superiors—that is the note of trust, of implicit confidence that begets all the noblest and best works in the heart of man. This confidence is the basic principle upon which the lay-brother is trained and is the foundation of all his Salesian career and action.

### *Training.*

If an aspirant comes to the Congregation, already formed in his trade—all the better; if not the Congregation stops at no sacrifice to assure him the training that will make of him a competent artizan. She knows well, that his educative and moral power will be in ratio to his technical perfection. Thus there have been founded schools, where these future Salesians may learn their trade, and they are always kept up to modern requirements and any special training is given to those who may need it. Thus, there are the evening classes, the attendance of courses of lectures in the great towns, visits to model workshops, competition with other professional schools, participation at Exhibitions, temporary stay with a great industrial society, acquisition of the necessary study manuals and so one might continue. Everything is provided for the Salesian, without fear or hesitation, for the superiors place their confidence in this young intelligence, which is greedy to know more and more, but only for the end that his service to others may be more useful, more salutary, more Christian.

Such methods make of these religious most useful and precious auxiliaries, upon whom one can rely in all circumstances. Again in their own sphere of activity they are the managers assuming full responsibility of the work confided to them. True they have their Superiors but these exercise only a paternal and discreet surveillance. For all practical purposes, it is the lay-brother who is the Superior of his shop or office, and his authority is strong and firm, based, as it is upon the highest virtue and the necessary technical knowledge. The coadjutor is left free to act, to teach, to arrange matters of the business and this large field of initiative, thus given over to him, attaches him most profoundly to his holy vocation.

### *Consolations.*

Their consolations are many. Chief among these is the sight of the boys who have been under them, taking the road to the novitiate and coming out as Salesian lay-brothers. Their obscure apostolate

brings dozens of boys into the Congregation. Their example and practical piety attract the imaginative minds of the young and resolve them upon the God-given career of Salesian Lay-brother. For the rest, those whose lot has been cast in the midst of the world, leave their masters with regret. They leave the Salesian workshops—competent workmen proved by strict and progressive examinations.

If, on the contrary, the lay-brothers' field of action lies in the Missions then their joy and activity is doubled. Here they see ignorance, vice and sickness give way before them. They see the advance of truth, virtue and health due to their activity as catechists, teachers and infirmarians. Indeed the idea of forming this body of men was an inspired one! Thus do the needs of today get their answer in the creation of the Ven. John Bosco, who realising the immense resources of virtue in laymen, opened a way into the religious life to all men of good will and divine vocation. Thus did these come into existence a new type of "Monk"—new indeed but in perfect harmony with the needs of the day.

### *A soldier without pay.*

So true is this, that if you met a Salesian Lay-brother in the street, in the train or in a tram or bus you would not know him from any other working man. He is dressed the same as you are, he walks the same pace without any distinctive gait, he talks with you composedly and freely—a man in short whose conversation has nothing extraordinary about it, unless it be in his abstinence from talking politics or retailing shady stories. As a religious he does not think it necessary to appear negligent in his attire and bears himself, as his constant contact with the world and its affairs demands. He has the appearance of being very contented and a smile is ever lurking in his eyes. You would take him for a man of your world, a man of business, but you would be very much mistaken. He is *not* a man of the world. He is *in* the world but not of the world. He is of another world, a soldier without pay, a soldier of a cause that has no budget on this earth.





Argentine. — Aspirants to Salesian Lay-Brotherhood.

This man has money passing through his hands but he lives poor: this man traverses the world, talks with it, works in it, but he has neither the spirit, nor the soul, nor the ideas nor the morality of the world: he lives strangely pure, disinterested, loyal and true: this man breathes, as you do, the vitiated atmosphere of the world, but every morning and every evening, he refreshes and protects his soul in the practice of prayer: this modern religious does not use the traditional methods of penance, neither discipline, hair shirt, or prolonged fasting: but his whole life, which he spends in the service of the young and in the midst of its noisy clatter, is a constant mortification that never ceases to irk the rebellious flesh. Thus you have him, a religious with all the spirit of the old-time lay-brothers, hidden behind the appearance of a man of the world, a worker, a man who shirks none of the many forms of human activity, when these can be directed towards the salvation of souls.

### *Vocations.*

Thanks to the all-seeing Providence of God aspirants to this branch of Salesian Vocation have not been lacking up to the present. Nevertheless they are far from sufficient for the demand and needs, although the number of lay-brothers is somewhat considerable. Where do we get them?

A good number of vocations come from the Salesian Schools of Arts and Trades. During the four or five years professional formation, the young lads have seen and admired the activity and devotion of their trades-masters. Above all they have noticed and liked the air of serenity and happiness, that these religious bear, and from that have concluded that happiness is to be found in the same state, and so, have become themselves, Salesians.

Others, a smaller number, are those men who had thought of a sacerdotal or monastic life. They were shown, however, either from insufficiency of means, fear

of responsibilities, weak state of health or some infirmity, that precluded the possibility of becoming ministers of the Most High, that the will of God lay in some other sphere of action. Were they then to renounce a life of sacrifice that their souls desired? By no means, their abilities both intellectual and physical could be put to good use in the Salesian lay-brotherhood and behold they ask for admission.

*From the world.*

However, the bulk of the vocations come from the world, from the world that holds so many fine ardent spirits that ceaselessly seek the path they would follow and sometimes, through a mere nothing just fail to attain it. A famous French writer talking about the presentation of

**A THOUGHT FOR MARCH.**

*If jealousy could exist in the Kingdom of Eternal love, the Angels would be jealous of the sufferings that God bore for man, and of the sufferings that men bear for God.*

St. Francis of Sales.

his latest publication remarked that it would be presented in the great cities and the drawing rooms of the *élite* and finally at the open air speaking centres. Upon some of his hearers protesting that the street was hardly the place for a religious novel he said—

“Why not? There are plenty of beautiful souls, even in the street. Who knows but that one of them listening, by chance, to kill a few leaden-footed hours, may not find the grace of God hidden behind my tale! Life for these worldly people is really so empty, so sad; many of them are sick of it, and without knowing it are vaguely longing for other things, seeking better things, awaiting the purer things. A ray of revealing light and they will find the road they seek and will become real apostles”.

Thus it is, and thus it will be to the end. How often have we experienced this truth. Men, whom we never dreamed

would become Salesians, one day take the resolution and the next are engulfed in the stream of apostles setting out for the shores of the unknown and uncivilised lands. They all come, bachelors who long for an object for their starved love and idealism, stunted by repression—widowers, whom sorrow has rendered wonderfully good, with all the richness of their experience—young workmen, pure, ardent, full of dreams and ideals—original souls that the humdrum of existence, the petty things, of life, the hand-to-mouth existence are slowly but surely choking. These are some of the immense forces that lie dormant awaiting the reveille of “*come follow me*”.

They despair of ever being able to quench their thirst for the apostolate, but the hour is nigh and one fine day, a mere nothing, a visit of a friend a conversation, a conference, a reading of a pamphlet teaches them that they can be useful to the holiest of all undertakings, that of the apostolate of youth, which is to prepare the Catholic Church of tomorrow. Then, like the apostles of old, they arise, sell all they have and come to ask of Ven. John Bosco, what they can do and what they may receive. They are told they can do whatever they are capable of, and will receive—work, bread and eternal life.

*Why farriest thou?*

Perhaps among our readers there may be some who have been awaiting this enlightenment; who have been in a torment of indecision: who have felt the call but have not known where the recruiting office was situated.

There are the men for whom the world holds no appeal: to whom its message is too carnal; souls bruised at every turn; betrayed at every crossing of the way. The thought of leading this life of lassitude and continual remorse is intolerable. They seek and cry out for the arbour of rest.

Others would gladly conclude their existence, that seems all too long in the world, by the exercise of charity towards their neighbours. But who will accept them at forty or fifty years of age?

Others have suffered too deeply from life to love it over much. Their long calvary has not however discouraged them, they may have fallen by the way, but always do they struggle on, and the consequence is, their souls are full of pity for their brethen, to whom they long to devote themselves.

Some have always dreamed of consecrating their days to a noble, useful work, but where are they to look for it?

Some are the unlucky ones of life, for whom nothing seems to go right, whether that they lack one of the three or four qualities that spell success, or that ill-luck has marked them for its own. And notwithstanding, their quiver possesses some fine arrows that need the master hand to make the necessary bow to fit them—who will provide the bow?

Some are disgusted with the world. They would fain leave it and its futilities for they are sick to death of its deceit and frivolity: but the cloister, with its solitude and silence, frightens them. They would like a "middle state"—a religious life that would subtract them from the world, but allow them to devote their lives to its betterment.

Many people do not believe that there exists a religious order, approved of by Holy Church, in which not only the priest has his place, but in which the lay-religious also has an honourable place, not as a servant of the priests but as their equal, their helper in the great work of spreading the kingdom of Christ.

To all these souls, then, who are inflamed with the one desire of serving God, of devoting themselves and their talents to the young, to the ignorant, to the needy, we say but one thing—"Come to us" and,

"You will find all the joys and merits of the religious life,

"You will find employment for all your talents,

"You will devote yourselves to the most imperative of all works,

"The good you will be able to achieve, will form a great consolation for the disappointments of life, both past, present and future.

"You will find a band of brothers who will become your dearest friends, united

to you by the strongest of ties—the bond of Christ,

"At death, when God calls you, your hands will be full of merits and He will say unto you, "Amen I say as long as you did it unto one of these, my least brethren, you did it to Me".



### New Patroness Of All The Catholic Missions.

(*"Universe"* Correspondent).

*News has been received at Lisieux that the Sovereign Pontiff has proclaimed St. Teresa of the Child Jesus as Patroness of all the missions, equal in this respect to St. Francis Xavier.*

*The Holy Father took this step in response to an appeal from the missionary Bishops and after a favourable report from Cardinal Vico, Prefect of the Congregation of Rites.*

*The Bishops supported their appeal by recalling St. Teresa's ardent zeal for the propagation of the Faith and the miracles attributed to her in pagan countries.*

## DOMINIC SAVIO.

Many things have been written about and around that saintly pupil of the Ven. John Bosco, Dominic Savio. Many of these things are easy of credence, others are not. In some therefore we must make an act of faith. The difficulty lies in most cases, in the personal element in our judgements. By the personal element, I intend that phenomenon, by which we are apt to discredit a thing, merely because either, it is the first time we have heard of it, or, it is not a thing that we ourselves are likely to do. Hence, we find it most difficult to approach a matter with an open mind. We are already biased (biased in the sense that we have a leaning towards) to the incredulous. Hence in reading the lives of Saints, we are often at a loss for the reasons above mentioned. The "folly of the Cross" is beyond our mundane judgement and, besides, it is more true of this class of thought than of any other that, "*we have not learned wisdom and have not known the science of the saints*" (Prov., XXX, 3).

### *The secret of his sanctity.*

However, in reading about Dominic Savio we are faced with another difficulty. Few of us have had the great good fortune, to have had our characters moulded, by such a master as the Ven. Don Bosco. Few of us have such implicit confidence in a man, as Dominic Savio had in Don Bosco. Not every man has it in him to inspire such confidence and to obtain such blind obedience to his directions. Hence, in reading the following incidents, we ask the reader to make an act, of faith if he feels disinclined to believe. All the facts related are historically sure, but have no higher value than that which is generally attached to reliable human testimony.

The nature of the human boy is the same, fundamentally, all the world over. Differences, accidental at the most, occur from diversity of climate, country, education and race. Hence the Italian boy

is apt to be a little more sentimental than the English boy; or rather sentimentalism is more open in the Italian character than in the English. An English boy deems it unmanly to display any feeling, which might be suggestive of "softness"; although, in point of fact, there are few races more sentimental than the English race.

### *A real school-boy.*

However, to proceed, we find Dominic Savio engaged as a youth in the games current at the Oratory. It is only of late years that football has come into Italy at all, so we do not expect to hear of Dominic's prowess on the football field. I believe, however, that he would have thoroughly approved of the game, both as an educative weapon, and as a preservative against immorality. The games of the Oratory boys of those days were chiefly concerned in running. The playground is small and, what is worse, is surrounded with those bugbears of the school-boy's existence, windows. Hence all games with a ball were necessarily restricted to games with a small rubber ball, wherein there was little chance of it rising high enough to do any damage. In these games Dominic took an active part whether as an attacker or as a fugitive. The object was to strike the opposing players with the ball, while striving to avoid being hit. The game is exciting and approaches somewhat to the English game of "rounders". Dominic Savio was a living example that prayer and play are not exclusive of each other. He was a true child of Ven. Don Bosco, whose motto was—"Play as much as you like, do what you like but don't offend God. Serve the Lord in joy and keep dull care far from the Oratory of Don Bosco".

### *His great charity.*

An interesting incident in the life of Dominic Savio serves to show the Latin character in a bad and in a good light. That the Latins are quick tempered is

an undeniable fact, but it is equally undeniable that they are quick to forgive and respond to generosity. Hence the following incident will not seem extravagant.

Two boys had a quarrel: an ordinary matter, which, on examination, was a trifle, but which seemed a tremendous matter to the two boys. They quarrelled therefore, their tempers rose, they lost their self-control and, sad to say, determined to decide the issue by having a fight—with stones. Dominic Savio heard of this, and tried to bring peace between them by all the means in his power, but in vain. He then obtained their consent to his accompanying them to the field of battle, provided he did not interfere by bringing anyone to stop the fight. They each collected ammunition, in the form of a heap of stones, with which to pelt each other. It was only a case of which of them was the better shot. Dominic was at his wits' end. At last, however, he decided to rely upon the religious appeal and forthwith stepped between the two would-be-combatants. He produced a small crucifix that he was accustomed to carry about with him and addressed the two boys thus,

"You see here a representation of Christ crucified. I ask you to reflect for a moment upon the reason for that Crucifixion. Your faith will tell you, that there was no reason for it, because Christ was an innocent man. He died for the offences of others, of you, of me, of sinful man: Yet we are told in the Gospels, that one of his last prayers was "*Father, forgive them, for they know not what they do*". He, an innocent man, prayed for His murderers, forgave them. His prayer is the same for you two boys "*Father, forgive them, for they know not what they do*". He, an innocent man, I say forgave his murderers. You two, sinners, like the rest of mankind do, not only, not wish to forgive but even, to have revenge. Reflect a moment, and think better of your rash resolves. If, however, you are determined to continue, look at this crucifix and repeat in a loud voice, "*Jesus Christ, the innocent died pardoning his murderers; I, a sinner, wish to offend Him by a public act of revenge*". Then he went to the more furious of the boys and said

"I beg of you, throw at me the first stone". The same procedure was held with the other boy. The result was that the two boys dropped their stones, made friends and thanked Dominic for his timely and christian intervention. The point, however which must not be missed is the victory which Dominic had obtained, not over the passion of his two companions, but over himself. How great must have been his natural repugnance to the task; but, he had been brought up in the school of Don Bosco, the school of mutual love, the school of forgiveness, and so was able to overcome the natural repugnance and to conquer himself, in order to prevent an offence of God, a breach of charity and, who knows, a life-long hatred between two beings, that God made to love each other. The victory over the passions of his companions was a great one, but the victory over himself was incomparably greater.

#### *Vince teipsum.*

A maxim, which all masters of a spiritual life recommend, to anyone who wishes to advance in perfection, is "*Vince teipsum*", conquer thyself. Be not solicitous about the faults of your neighbour, they are *his* concern. Turn your eyes upon yourself and eradicate the evils, which a short, examination will reveal.

Conquer yourself for Christ's dear sake and you will soon be able to walk, aye, to run along the royal road of the cross, and to understand the so-called follies of the Saints: not only will you understand them, but you will admire them and seek to imitate them: therefore "*vince teipsum—conquer thyself*".

#### A THOUGHT FOR APRIL.

*There is no recompense without victory: there is no victory without battle: let us pluck up our courage and convert all our trouble into so many acts of virtue.*

St. Francis of Sales.

# NEWS IN BRIEF

## *Battersea, London.*

### Prize Distribution by the Bishop.

On Tuesday evening Dr. Amigo, Bishop of Southwark, presented the prizes at the Salesian College, Battersea. The present rector of the college is Father Sutherland, formerly rector of the Salesian College, Farnborough. After the presentation of the prizes and certificates a mystery play (by the late Robert Hugh Benson) was performed by the boys.

Father Smith, giving his report for the year, said the school had kept up the high standard of excellence associated for so many years with the name of the college. The customary examination in religious knowledge was carried out in all classes by the diocesan inspector, who, in his report, endorsed by the Bishop, said, "Excellent in every class." In the profane studies, too, they had a highly successful year. First and foremost were the results of the London matriculation examination in June, in which five candidates were entered and four succeeded in passing. In the Oxford local examination six certificates were obtained out of eight entries, and in the junior grade two boys obtained second class honours and twelve, pass certificates. In the examination set by the Central Examination Board for the rest of the school, a very large percentage was successful.

### A Good Test.

The examination was a very good test and showed how the boys had responded to the efforts of their masters. Speaking of the examination generally the examiners said. "It is always a mystery how students manage to pass in Latin. The work that is sent up is really very bad. Your successes are an exception," and, "I may tell you in confidence that your schools ranks very high among the schools examined this year." Out of 158 boys 139 passed; roughly 87 per cent, of the whole school.

Good results were also obtained in the realms of sport. The football first eleven lost only one match out of 19, while the cricket first eleven won six matches out of nine. An excellent standard was attained in athletic sports, and G. O'Connor broke the school record for the senior half-mile and now holds the school record for both junior and senior half-miles.

The college had had a clean bill of health

throughout the year, and the calls upon the medical officer were few and far between.

Altogether they were satisfied with the past year. It had not been one of brilliant achievements, but it had been a year of good sound work, creditable both to teachers and boys. (Applause).

The rector (Father Sutherland), who thanked the Bishop for presenting the prizes, said it was the first time he had had the privilege of welcoming his lordship to Battersea. He (the rector) had been there only a few months after many long years of absence. Since his return he had been most grateful to,

### The Willing Staff

of the school and most proud of the fine record of educational achievements. He was proud of Father Smith and his assistants, who had brought the school to so high an educational level. He was amazed at the extraordinary work done by their old rector, Father Macey. How it was done at a time when money was so scarce he (Father Sutherland) could not understand. Father Macey must have had a wonderful gift of drawing people to the school. Their present provincial (Father Tozzi) was as keen as anyone in his desire to see the school among the leading schools in the London area. He (Father Sutherland) hoped he would always have the confidence of the parents, the boys, the staff, and also the clergy. The Bishop had asked him how many boys were preparing for the seminary. He could not tell him exactly how many there were, but he hoped there were many in the school. (Applause).

The Bishop said he was pleased to come and assist at the prize distribution and also at the very excellent entertainment especially the mystery play. He was pleased to give the boys their prizes. He did not know whether they had the right ones. He supposed they all had got a prize or a certificate and could decide among themselves whether they had the right one or not. Congratulating the boys who had been successful in public examination, he said he noticed there were four who matriculated in London, and also that the school had had,

### Very Great Success,

in the Oxford local examinations. It was hard sometimes for boys to study, but they put up with the inconvenience because they wanted



His Lordship, Dr Amigo, Bishop of Southwark.

to get on. Father Smith deserved credit for his many years' work at the school. According to Father Smith, in his report, they had no brilliant achievements, but he (the Bishop) was very pleased with them.

Continuing, he said he was proud that their rector (Father Sutherland) was ordained by him something like twenty years ago. He was proud not only of him, but of Father Smith and many other Salesians he had ordained. He hoped the school would make greater and greater progress in days to come. (Applause).

The Bishop presented to the provincial (Father Tozzi) a gold medal, presented by the Pope in recognition of missionary services in South Africa.

### *Farnborough, Hampshire.*

### **Bishop and Salesians.**

The close of a busy term took place at the Salesian School, Farnborough, Hants, when his Lordship, Bishop Keatinge, presented prizes and certificates to the successful students of 1927.

His Lordship was welcomed by the Very Rev. Father Michael H. McCarthy, S. C., Principal, supported by the Very Rev. Mgr. Smith, D. S. O. (North Camp), the Rev. Fathers F. McHugh, C, F, (Aldershot), and the staff of the school.

### A Successful Year.

A bright and cheery concert, interspersed with Christmas carols, formed the main item of the entertainment, after an address of welcome from the students.

The report of the school year, presented by the Rev. E. Muldoon, S. C., Prefect of Studies, showed that many successes had been obtained in the Oxford Locals, the Sheffield Locals, and the London College of Music, while two candidates had been successful in the Royal Air Force examination for cadets.

The religious report from the diocesan examiner, forwarded by his Lordship Dr. Cotter, Bishop of Portsmouth, was one of the most gratifying ever received, the upper forms being particularly singled out for their excellence in Apologetics.

### In the Playing Field.

The school had also maintained its position in the realm of sports and games, and was still the envy of surrounding colleges and schools for its high percentage of victories in cricket, Association, and tennis.

The health of the school was excellent, and the end of the school term found no one on the sick list.

Music was encouraged in the school, and this encouragement was rewarded by 100 per cent, results in the public examinations, which included the London College of Music and the Association Board of the Royal Academy.

In general deportment and good manners the boys could hold their own with any school in the country. There were many sons of officers among the pupils, and their good conduct and hard endeavour at solid work augured well for the coming year, when it was hoped that the excellent traditions and high standard of the past would be maintained.

### The Bishop's Congratulations.

Bishop Keatinge, having distributed the awards, congratulated the winners and encouraged the losers, commending both the staff and pupils on the many successes in public examinations. He recalled the fact that he was no stranger to the school, for he had worked for many years for the spiritual good of the military in the Aldershot Command, and he realised the important position the school held, and he was very interested in its continued success.

At the end of his speech he graciously asked the Principal to extend the Christmas vacation, a request that was heartily supported by the pupils themselves.

### An Excellent Spirit,

Very Rev. Father McCarthy made known that his Lordship had very kindly consented to take the place of Dr. Cotter, the Bishop of Portsmouth, who was very disappointed in not being able to come to the annual function, owing to an ordination service which he was holding on the same day at Southampton.

Father McCarthy thanked his Lordship for his kind words of encouragement to the pupils and staff, and declared that he himself was surprised at the excellent spirit he found in the school at the time of his appointment, and he attributed it in no small measure to his predecessor, the Very Rev. Father Sutherland, S. C., and the generous, fatherly patronage of their own dear Bishop, Dr. Cotter, who was deeply interested in the good fortunes of their school.

### A Nursery of Priests.

Many of his diocesan students began their ecclesiastical studies at Farnborough, and this year was no exception, there being six in the school at present.

The preparation for all other careers was well represented in the school, and only a fortnight previously he had heard of the success of a student who had qualified for the law. The past pupils of the school were to be found in the list of successes in every walk in life, and he sincerely hoped that the present year would come up to and even advance the honour and glory of the Salesian School, Farnborough.

The proceedings terminated with the singing of the school song, the National Anthem, and three hearty cheers for Bishop Keatinge.

### *Rotterdam, Holland.*

A medical course for missionaries and aspirant mission workers has been opened at St. Francis's Hospital, Rotterdam, in an effort to reduce the appalling deathrate among European missionaries in Asia and Africa.

Dr. Hermans, chief of one of the departments of the Rotterdam Harbour Hospital, stated at the opening address that the lives of missionaries sent to those two continents are shortened by 11.5 and 16.5 years respectively.

He added that life is shortened 19 years in countries where the missionary is totally without medical assistance.

"Not long ago," said Dr. Hermans, "the daily Press informed us that upon the West Coast of Africa lie buried more than 200 priests who had not yet attained their twenty-eighth year when they died...."



## "Unknown Enemy".

"There is a religious community at work in Africa whose members' average period of usefulness there, was up to a short time ago, two years.

"In that particular field the advanced pioneers of civilisation are allowed to carry aloft the flag of missionary conquest but two years, when under normal conditions, they might live on for 30, 40, or more years. How frightfully hard it must be to keep on sending new men from the rear, when it is known beforehand that those men will be ruthlessly mowed down by an unconquerable and still unknown enemy!

"The word 'unknown' may truly be emphasised for, in most instances up to date, missionaries have been ordered to the field afar without any knowledge of the ailments the flesh is heir to in the countries they were sent to evangelise. I cannot believe that God is best served by such a course."

## Leading Physicians Helping.

"Statistics published by the Catholic University of Milan," Dr. Hermans continued, "tell us that the average missionary's life, computed from the day he enters his order, is shorter by 14 years than the life of his contemporaries at home. That means that for 100 missionaries sent out 1,400 years of missionary labours are being lost."

The course at St. Francis's Hospital is conducted under the auspices of the Catholic Medical Mission Committee. The lectures are given by 15 leading physicians and University professors, some of them non-Catholics.

## Chertsey, Surrey,

### Prize Day at Chertsey.

At Highfield Chertsey, the annual distribution of prizes was presided over by Mgr. Canon Sprankling, supported by Mr. Francis Wellesley, the Principal (Father Austen, S. C.), and the Prefect of Studies (Father Murphy, S. C.), Beautiful and effective stage setting was produced by Rev. E. Clift, S. C.,

The first part of the programme included the duel scene from "Hamlet," the name-part being taken by G. Robins, who sustained a difficult rôle in excellent style. The junior boys presented a sketch in lighter vein—"The Secret"—in which Norman Sandfield especially distinguished himself.

In his report the Prefect of Studies pointed to many honours and distinctions gained at the various examinations, and to an all-round

progress in every department of the school, as well as in the sports, three previous records having been broken.

Mgr. Sprankling said the two dramatic pieces gave clear evidence of the practical training of the boys, not only in speech and action, but in general capability and resource. He spoke upon the educational progress of the school, and congratulated the boys on the many high distinctions they had won.

## Southwark, London.

### Bishop Amigo's Message.

Bishop Amigo, in a message published in "The Southwark Record," the official organ of his diocese, writes:—

"I wish you to continue to do all in your power to bring about the canonisation of our two glorious martyrs, Blessed John Fisher and Blessed Thomas More. The whole country and the whole Catholic world should work for this object, but remember that the Bishops of England and Wales have done us the honour of entrusting the promotion of this cause into our hands.

### Must Be Better Known.

"These martyrs are not sufficiently well known. It is our duty to read about them and to tell others what they were and what they did. The Rector of the Seminary, as Vice-Postulator for these two martyrs in England, is ready to distribute more and more of those small leaflets which we have had printed giving a short notice of their lives with the pictures of the two Beati. The Summer School at Cambridge for 1928 will deal with our martyrs. The Catholic Truth Society has reprinted the short Life of Blessed John Fisher with a foreword from me. This Life and that of Blessed Thomas More by the same Society should be on sale in every church.

"Unless the martyrs are better known and more honoured, they will not work the miracles which the Church requires before declaring them to be Saints. Remember that these two were witnesses unto death for their faith in the spiritual authority conferred by Christ on His Vicar on earth."

## Watsonville, California, U.S.A.

The ceremony of the blessing of the sister's dormitory and laundry building recently completed at St. Francis' school, was performed Thursday afternoon by the Right Reverend Bishop I. B. MacGinley, Bishop of the diocese

of Monterey-Fresno. At the close of the ceremony a short discourse was delivered by the Rev. Fr. P. J. McGrath. The Very Rev. Mons. Crowley chancellor-general of the diocese was also in attendance. A number of fine selections were played by the St. Francis' boys band during the afternoon.

A very large crowd of parishioners of both the Immaculate Heart of Mary, and St. Patrick's parishes were present for the ceremony and availed themselves of the opportunity to inspect the new building, at the invitation of the Rev. Fr. Beccaria director of St. Francis school.

Everyone concerned with the erection of the building has cause for pride in this modern addition to the St. Francis community. On entering the front door the eye is first attracted by a lovely little chapel, which is for the use of the sisters in the community, There is a small reception room, a very large and well appointed sewing room, with several sewing machines and other necessary fittings for the large amount of such work that must be done in an institution of this sort.

The laundry equipment is most complete and modern. The large dryer and one press were saved from last year's disastrous fire. It was necessary to have the dryer rebuilt, but the work on it was much less expensive than a new dryer would have been. A locker room with places for the clothing of everyone in the institution adjoins the laundry.

The upper floor is given over to the Sister's dormitory and a small community sitting room. All parts of the building contain only absolute necessities, but the rooms are delightfully sunny and cheerful. One great improvement is that the sisters, who do all the "housework" at St. Francis school, are now near the other buildings and will not have to walk through the mud in rainy weather as was formerly the case. Everyone at St. Francis feels very grateful to the Granite Construction company, who made a gift of a carload of gravel, sufficient to gravel all the walks around the new building, so there will be no mud.

### *Peru, S. America.*

News reaches us from this country, that despite the great scarcity of personnel, it has been possible to begin two new foundations in the year just past, namely, the direction of the diocesan seminary at Chachapoyas, and an agricultural school at Puno, for the native children. Peru and Bolivia are urgently in need of more Salesian foundations, and applications have continually to be refused owing to the scarcity of men. The Government is anxious to open up both countries to Salesian activity,

but without the necessary staff to run the Houses, it would be folly to accept any foundations. Hence the Co-operators are asked to pray the Heart of Jesus, and Mary, Help of Christians, that they send more labourers into the vineyard, so that the benefits of the faith and civilisation may, all the more quickly, be given to those, who ask so earnestly and constantly for them.



### *Mary Magdalen.*


*To the hall of the feast came the sinful  
and fair:  
She heard in the city that Jesus was  
there:  
She marked not the splendour that blazed  
on their board,  
But silently knelt at the feet of her Lord.  
The hair from her forehead so sad and  
so meek  
Hung dark o'er the blushes that burned  
on her cheek:  
And so still and so lowly she bent in her  
shame,  
It seemed as her spirit had flown from  
its frame.  
The frown and the murmur went round  
through them all,  
That one so unhallowed should tread in  
that hall:  
And some said the poor would be objects  
more meet  
For the wealth of perfumes she showered  
at His feet.  
She marked but her Saviour: she spoke  
but in sighs:  
She dared not look up to the heaven of  
His eyes:  
And the hot tears gushed forth at each  
heave of her breast,  
As her lips to His sandals she throbbingly  
pressed.  
On the cloud after tempests, as shineth  
the bow:  
In the glance of the sunbeam, as melteth  
the snow:  
He looked on that lost one—her sins were  
forgiven:  
And Mary went forth in the beauty of  
heaven.*

JAMES JOSEPH CALLANAN

## A CARDINAL AND HIS MOTHER

German and Polish papers gave great prominence to a touching letter written by Cardinal Hlond, Archbishop of Posen-Gnesen, to his mother immediately after he was created a member of the Sacred College. The letter reads:—

Dear Mother,

HE Holy Father has graciously made me a Cardinal of the Holy Roman Catholic Church. With deep gratitude I turn my heart and mind towards you, my dear mother, and write my first letter to you.

"When I consider the ways in which God's Providence leads me, your image is always before me. Better than many learned pedagogues, you instilled in the souls of your children a strong foundation of life based upon faith and the Divine Law. And, as you knew yourself how to pray sincerely and fervently, you taught us children earnest prayer, in which I find courage and confidence in God to this day.

"You showed to us the way to happiness, teaching us not to be indolent but to be strong in character, and to work, and you taught us to love duty and to desire to carry out our duties sincerely and gladly.

"Therefore, nowhere but in the nobility and the sublimity of your simple and devoted heart is to be found the beginning of that way on which God's grace guided me and led me to that which, generally is called dignity, but which, after the conception of our family, means a higher fulfilment in work and devotion.

"On this day, on which the grace of the Holy Father is shining with its splendour over our Upper Silesian hut, I thank you heartily that you were a good mother to me and ask for your pious prayer that I may by my work serve the honour of God, the cause of His Holy Church and the happiness of my father.

"These same sentiments, in spirit, I lay upon the tomb of my beloved father, whose pious and strong character confirmed me and made me willing to follow him.

*"With gratitude and piety, I kiss your hands, hard from work, and ask your motherly benediction on the way that duty will lead me.*

*"Your son AUGUSTUS,  
Cardinal"*

Although this letter was written some little time ago, we have delayed presenting it to our readers for lack of space. The delay was unavoidable and our readers will, we are sure, excuse it.

A brief reading of this letter will be of great comfort and consolation to many mothers. Cardinal Hlond, like his illustrious model, Don Bosco, attributes the success that he has achieved to the early education given him by his mother. Don Bosco, too, always dwelt lovingly on the care lavished on him by his mother, and often bore eloquent testimony to her wise and judicious guidance of his young soul, when he was still in the years of boyhood. Cardinal Hlond, too, says that the foundation of his success was his mother's christian education of him when a boy.

All mothers have a tender and special regard for their sons and anxiously await their success in life. They do what they think best to accomplish this end, but how often do they rely on solely human calculations and worldly principles! They, sometimes, alas even exclude the child from thoughts of attributing his success to God and wish that he should be grateful to them alone. Then they bemoan their ill luck if the child makes shipwreck of their hopes, even though he come out of the catastrophe a sadder but wiser man. How ill-advised these parents are, time has shown and will continue to show.

Hence we take this opportunity of presenting to our readers the idea of educating their children solely on christian ideals. Let them emulate the example set by the mother of Cardinal Hlond. Let them emulate the example of Don Bosco's mother. The result is certain. Their children will succeed in the highest

purposes of life. Their temporal prosperity will not be wanting for *"to them who love God, all things cooperate for good"*: thus they will be contented with their lot in life whatever that may be. They will be resigned to the will of God and will be happier than kings. Riches may bring an ephemeral joy and a transitory power, but the love of God brings a lasting joy and the greatest of all powers—the power of good, the power of helping others.

Let all mothers then teach their children the value of life from the point of view of the faith and Divine Law. Let them point out, by example and precept, the royal road to happiness here and hereafter, by helping their children to develop energetic characters, strong natures with a love of duty for God's sake, and showing them that happiness lies in the joyful discharge of the duties of one's state. Let them pray for and with their children. Let them form habits of prayer in the young souls, that God has given them, and of which He will demand a strict account.

May all mothers be able to rejoice in such a son as is Cardinal Hlond. May they all receive the encomium that, *"nowhere but in the nobility and sublimity of your simple and devoted heart is to be found the beginning of that way, on which God's grace guided me and led me on to that, which is generally called dignity, but which means a higher fulfilment in work and devotion"*. Happy mother that receives such a letter. Her years of training have borne fruit that will endure, not for a day, but for the eternity of heaven. She it is who is the cause of the present success of her son. She it is that has given another pillar to the Catholic Church. Her joy even on this earth is something sacred, something purer than the sentiments that are inspired by grief-deadening events. The fountain of her joy is the Heart of Christ. She has done the work that God gave her to do and her reward will be exceeding great. The road may be rough and stony. The weather may not always be fine, but the end of the road and the end of the bad times comes at last, and the happiness of the moment, when she realises that her training has fulfilled its purpose and

has made of her son a man—not a reed to be shaken by every adverse wind of human criticism—but a man strong in the security of his faith and her love—then indeed after the journey is over, her joy will be all the greater, all the sweeter, all the purer for the trials that had to be endured to reach the desired end. God bless all mothers and give them grace to bring up their children in the fear of God and the love of right.

*God make my life a lovely light—  
A taper burning fair and tall,  
That casts a radiance warm and bright  
When night and dark shall fall.*

*God make my life a joyful song—  
A song renewed each day,  
That sorrow may not linger long  
With those who pass my way.*

*God make my mother's dream come true...  
She dreamed her child would be  
Endowed with strength, yet gentle, too,  
And blessed with gaiety.*

*God let me to my mother bring  
True honor—let me raise  
My life to her a gallant thing,  
A hymn of living praise!*

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Every year as Lent goes on, the severity of the season, the nature of the hard work done by so many of our people, the continued round of occupation for both young and old combine to induce the Church, always a tender Mother, to allow her children such moderation in the matter of food fasting as has considerably negatived for many the early Lenten regulations.

This being the case, it is, all the more important that the disciplining of the will prevent the Catholic from losing sight of the purpose of this holy time. All can find occasions very readily for abstaining from some enjoyment not necessary to successful work so as to gather beautiful fruits of patience, of gentleness, and of thoughtfulness for others. Happiest of all, there is to be found in the mortification of the will a substitute for the physical mortification of fasting. There is a refining of the whole spirit in such disciplining of the will as may make any Lenten time a period of great spiritual gain.

John W. Lord.  
London





## *The Old Boys' Corner*

### HIS EMINENCE CARDINAL BOURNE at Battersea Salesian Re-Union.

Consolidating Don Boscos' Work.  
The Apostolate for Youth.  
Remarkable Success of the S. O. B. A.

The above are headlines taken from the Catholic and Secular Press, which published reports of the celebrations on Sunday January 8th, when at the Salesian College, Battersea, 170 Salesian past pupils responded to the invitation inviting them to spend the day at the college, and to attend the annual general meeting.

The day's programme opened with a well-contested football match, Past v. Present, the latter securing victory by six goals to four.

After tea Solemn Benediction of the Blessed Sacrament was given by the Very Rev. Father Provincial, the ministers and servers all being past pupils.

#### *Presentation to Secretary.*

Before the general meeting, Father Sutherland having eulogised the work accomplished by the secretary, Brother Vincent, S. C.; spoke of the pleasure it gave him to present him with an illuminated address and a watch, as a sign of their appreciation of all he had done for the Salesian Old Boys' Association.

Brother Vincent, in replying, said that like himself, some of those present that evening, no doubt, thought they were going to assist at a burial (of the Association) when he was elected secretary some three years ago, but when they beheld the large gathering present that evening that anticipated sad event seemed a very long way off.

The reports of the secretary, treasurer, and sports secretary were passed. In concluding his report, the Hon Treasurer remarked that the Association had paid all its debts, and had a balance in the bank. Brother Vincent, S. C., was re-elected secretary and Mr. Dan Dempsey treasurer. Messrs. T. Butler, B. Brophy, L. Davies, B. McCourt, T. Monahan, and J. Reynolds, were elected on the committee.

#### *The Year's Programme.*

Among the social happenings arranged includes the annual retreat in Holy Week, a pilgrimage to Lourdes, and an effort to bring the numbers, of the boys attending Battersea College up to 300.

The general meeting having ended, all betook themselves to the gaily decorated dining-room, where dinner was served at seven o'clock. His Eminence Cardinal Bourne presided, and was supported by the Very Rev. E. M. Tozzi, S. C. (provincial), Very Rev. A. Sutherland, S. C. (rector), Very Rev. Mgr. Canon Cooté, Very Rev. W. G. Austen, S. C., and other distinguished members of the clergy and laity.

The Cardinal gave the double loyal toast, his Holiness the Pope and his Majesty the King, which was accorded musical honours.

#### *From a Tiny Seed.*

In proposing the health of the Cardinal, Father Tozzi said he felt they would not be able to pay the honour due to a prince of the church, who had rendered such great services to the Catholic Church in this country. He looked back some 40 years ago, and thought of the kindness and timely help with which the Cardinal surrounded the first Salesians who came to Battersea. As the work developed, so his kindness increased. When he was Bishop of Southwark Father Macey never considered the Feast of St. Francis of Sales complete without his lordship's visit and participation. And now they were happy to know he had not forgotten the Salesians. He had all their affection and gratitude. The small seed he planted in Orbel Street with the first Salesians had grown and extended itself far beyond the shores of this country, in Ireland and South Africa. From England the work had branched off into two provinces, the Eastern and Western in the United States. The new foundation in Austra-

lia had already four members from this province. The missions in Palestine, India, Assam, Malacca, and China were drawing considerable staff from England. The past pupils' movement kept in touch with young and old. They had been told they might expect the beatification of the Venerable Don Bosco at an early date. The Cardinal's visit would be a great encouragement to them to prepare for this event.

On behalf of the Old Boys' Association he extended a hearty and affectionate welcome to His Eminence.

### *The Cardinal replies.*

The Cardinal, rising to respond, was received with enthusiastic applause. He said he was indeed grateful for the kind allusion, made by Father Provincial to the very close connections which had existed between the Salesian Fathers and himself for some years. It was a source of immense satisfaction to him to see the way that work had been blessed and extended and to learn of the vast development of the Salesian Old Boys' Association.

The members should all be very grateful for the training received while under the Salesian Fathers, for it was not enough to have a school on Catholic and educational lines, the old boys must keep in touch with their school.

Continuing, His Eminence went on to say that one of the causes why the Church in this country was making progress, very much more rapidly, than hitherto was the fact that, there was an ever growing number of Catholic Men, who had the advantage of Secondary Education.

The work that had taken place, the organisations that had grown up, such as the Knights of St. Columba, the Catenians and the Catholic Evidence Guild, would not be possible, were it not for the growing number of Catholic men, who, by their previous education, were able to undertake such works and little by little fashion themselves to render service to the Church.

The Cardinal said if he were asked to single out what he regarded as perhaps the greatest service which the Salesians had rendered, it was Secondary Education to an immense number of Catholic Boys.

### *A World-wide Association.*

Fr. Sutherland, S. C., rector of the College, proposing "The Old Boys' Association" stated

there were now three hundred active members. At the gathering that night all parts of the country were represented, as well as Italy, Ireland, India and South America. Though himself a past student of the school it, was the first time he had attended one of those reunions.

The Rev. Speaker said that, the Salesian



London. — H. E. Cardinal Bourne.

Old Boys' Association differs in some ways from similar organisations in other Schools, which are chiefly concerned with the social side; but, besides this, the Salesian Old Boys' Association has a distinct religious outlook which may be called its religious side. For, to speak of the Salesian Old Boys' Association, is to conjure up before one's mind, the Ven. Don Bosco and his Apostolate for youth.

### *Furthering Don Bosco's work.*

We read, from time to time, of large gatherings of past pupils, in Europe and especially in America, and these have a wider outlook than merely social events.

They band themselves together to help on the works of Don Bosco, by every means in their power, and for this reason assist the Superior General and the Chief Superiors of the Congregation, in overcoming the great difficulties, in the vast missionary fields in China, India, and other parts of the world, which have been entrusted to the Salesians by the Holy See.

This is the spirit of self sacrifice and it is this spirit that animates every Salesian Old Boy worthy of the name. The Salesian Old Boys' Association has therefore an international character and it has a badge with the image of Don Bosco upon it, which distinguishes a Salesian Old Boy in any part of the world.

### *The First Fruits.*

Those present are the first fruits of Salesian teaching in this country, and therefore pioneers in that by their presence in Salesian schools they have helped, in no small way, to consolidate in its initial stages the work of Don Bosco in England.

Personally, in other schools I have been deeply indebted to our Past Students. Many a time, in difficult circumstances I have relied on them, and they never failed me, and I feel sure that the same spirit holds you all.

In the Roman Column of this weeks Catholic papers will be read that it is expected in Rome that Don Bosco will be beatified in 1928, and if the process is not quite completed this year, then at the latest in 1929 on the jubilee of the Holy Father. I feel sure that your flourishing Organization will prepare to celebrate this great event in a manner worthy of so great an occasion. And therefore in proposing the health, and prosperity of your Association, I cannot wish you anything better than the blessing of our saintly founder on your work.

Other speeches were made by Brother Vincent and Dr. Byrne-Quinn. A telegram was read from the Very Rev. Philip Rinaldi, Father General of the Salesian Society, conveying his paternal blessing to all assembled.

A smoking concert brought the day to a close. The chief items were by the well known singer, Mr. John Scotland.

R. J. H.

## LA PLATA - ARGENTINE

### Silver Jubilee of the S. O. B. A.

The jubilee feast of this Centre was honoured with the presence of His Excellency the Governor of the Province of Buenos Aires.

The Committee which at present directs

the progress of the Centre, arranged a plan of festivities. The nine hundred Old Boys enrolled were notified by a circular detailing the points of the programme.

### *In the Church.*

The beautiful Byzantine Church of the Sacred Heart, on the morning of the festival bore eloquent testimony to the piety of our Old Boys. The great nave was occupied by more than two hundred Old Boys who united to give thanks to the Almighty for the life which He had given to and conserved in the Centre.

The Right Rev. Mons. Francis Alberti, Bishop of the Diocese (and himself a Salesian Old Boy), in a beautiful address, urged those present to receive Holy Communion with fervour. Nearly all present communicated. After the Mass, all proceeded to the college refectory, where breakfast was prepared. The President of the Association, Señor Macías, then extended a hearty welcome to all present.

### *Inauguration of the matches and games.*

Several months ago a project was formed to erect a Fives Court in the largest of the three playgrounds belonging to the College, as a permanent record of the Silver Jubilee. The new court—one of the best in the city—was accordingly opened, and the first game played immediately after breakfast. Simultaneously, in the basket-ball field a match was played and won by the Don Bosco Basket-ball Club. This match was the crowning triumph of many past victories, as the vanquished team had for some time past held the title of "invincible". These diversions mark the sporting spirit reigning among the younger members of the Centre, and are the outcome of the exercises and games encouraged among the boys who attend our schools.

### *The dinner.*

The College refectory is large, well-lighted and comfortable. Here the tables were laid for the dinner, four hundred places being prepared. At a few minutes before noon, the Rector's Office, the Quadrangle and the Hall were filled with a happy crowd, awaiting the arrival of His Excellency the Governor of the Province of Buenos Aires, who, accompanied by a brilliant suite, received a great ovation. At 12.15 all entered the refectory, the orchestra meanwhile rendering festive music. When all had taken their places a brief grace was said, the number of members presenting an imposing spectacle.

His Excellency occupied the centre, while among those at the principal table were the



Secretary of State, Señor P. Cavello, Dr. M. Bent, Cabinet Minister., Dr. M. Escobar, Rear Admiral E. Moreno, the Very Rev. G. Serié, Provincial of the Salesian Colleges, the Very Rev. F. Picabea, actual Rector of the College.

When dessert was served, Dr. R. L. Ferrando delivered a discourse, remarkable for the telling manner in which the doctor clinched his arguments and developed his theme. His Excellency the Governor, amid thunders of applause, then rose to speak. The following is a digest of his discourse.

Boys always think of their former Superiors, live in their love and in the memory of their old Masters, and are always interested in the imperishable work of the immortal Don Bosco. You have answered this call to tell them that you are always with them. (Applause).

My Government, gentlemen, like all governments which contend against anarchistic ideas, and which encourage political and social institutions based on religion and the home—against that disorder which ruins everything, which makes shipwreck of the principles of social



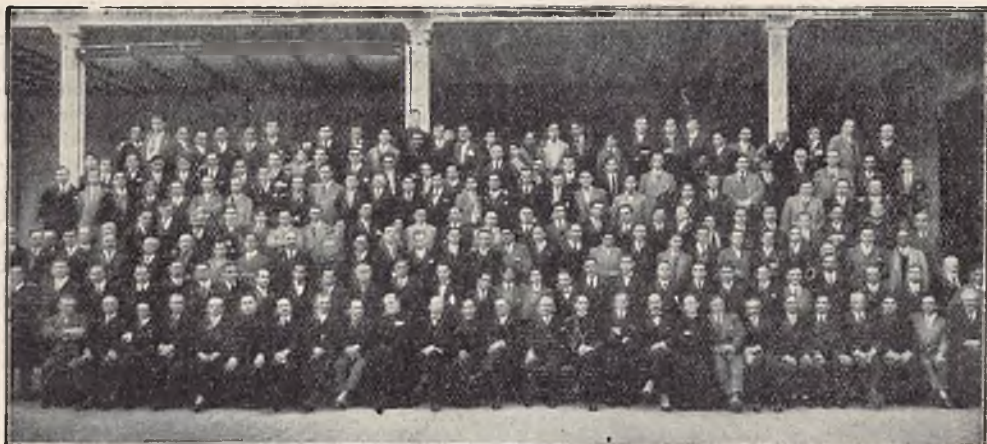
La Plata. — Past and present members of the Old Boys' Committee.

### *The Governor's Speech.*

"I feel, Gentlemen, that you have done me a great honour in giving me a place at this table and in inviting me to take part in the festivities on this occasion of the Silver Jubilee of this Centre of Salesian Old Boys. You have come from all parts to meet to-day in this College, the home of your youthful studies; and in you, gentlemen, we see the splendid fruit of those labours and studies, of gratitude towards this college where your minds and hearts were formed to prepare you for the battle of life. In all of you there is a love for this historic house, which breathes an aroma of faith and hope the only basis upon which large cities and villages can live in concord. The Salesian Old

ethics, and whence proceed all anarchistic acts opposed to order—dedicates all its attention to defend those institutions, so as to destroy irregularities and vanities and to sustain the principle of authority and love of country; of our country, gentlemen, in which there is not a single person who has a social grievance or an injustice needing redress.

These manifestations, which arise from the most intimate depths of my spirit and the most noble of my aspirations, express the plain truth that, that, which is not bound up in justice will fall in the future, as fell that powerful Roman Emperor who, in spite of being a soldier, a politician and a writer, on raising his arms against religion was undone, his power and grandeur overcome; and we see that to-day history solely



La Plata. — Some of Those present at the Re-union.

remembers him with the synthetical name of Julian, the Apostate. (Applause).

This, gentlemen, which arises spontaneously from my convictions, I see with pleasure that you comprehend and approve in all its amplitude. We live in an age, in which we should retire into ourselves, in which we should consider our future, labouring to fulfil the necessary and sacred duties we owe to ourselves and to our posterity. We must consolidate the work we have begun, confirm, affirm, and extend it; for this I speak to you in this manner and for this I feel myself at your side, because in this I interpret your feelings. (Applause).

All know me as a friend of the Salesian Fathers, all know me to be a friend of their work, all know that I am an admirer, second to none, of the grand achievements of Don Bosco. It is not for nothing, gentlemen, that the figure of this eminent educator and sociologist is presented for universal admiration. Intelligent and good, he was a great student; his chief task was to defend and save the young, and innumerable are those who, from boyhood, have been saved by him from vice and neglect. He knew the human heart, and how to attract the young; he saved them by the most noble of human means—love and tenderness. So great was his love for the young that he was persecuted through not being understood, and like the immortal Nazarene, who poured out His blood for humanity, Don Bosco would have done the same to save the young, if justice had not later on recognised him, in society and among the people, as a great saviour. (Applause).

Why do I speak to you, gentlemen, of all this which you already know? It is like speaking of a great work in the presence of its author. I only desire to acknowledge the honour which you have shown me in having invited me to your

table, and to congratulate the Superiors of this House, which carries on the most noble, humanitarian and patriotic work. Consequently, Reverend Fathers, I drink your health, also that of His Lordship the Bishop, who honours me with his friendship. Finally, gentlemen, I drink to you all, to our country, which is not solely, the unlimited Pampa, the great Andine chain, the immense rivers, but what is more, the unity of our sentiments, of our ideals and aspirations towards the common good, towards an ideal of perfection and of grandeur which unites, dignifies and elevates us." (Thunders of applause greeted these last words of His Excellency).

Discourses were also pronounced by other guests, but lack of space precludes their reproduction here.

### *In the theatre.*

In order that the families of the local Old Boys might participate in the day's festivities, a musical entertainment was given in the theatre. Here the President of the Centre, in a few words, sketched the activities of the Centre during the past twenty-five years. The entertainment which followed was excellently performed, and brought the actors considerable praise. The Cardinal Cagliero Orchestra was ably directed by Professor E. Wolcan.

During the day many congratulatory telegrams were received from all parts.

### *Gymnastic Display.*

On the 22nd October a display of physical exercises and gymnastics was given in the College grounds in honour of His Excellency the Governor, in the presence of His Excellency, of the Auxiliary Bishop and Chaplain General

of the Forces, the Chief of the Military District of La Plata, the Very Reverend Father Provincial of the Salesians, and many well-known ladies and gentlemen. The various exercises were performed in a manner which reflects great credit on the boys and their various instructors. The triumphal marches were accompanied by Police Band, kindly lent by Señor G. Gonzalez, Chief of Police.

On this occasion His Excellency the Governor renewed his congratulations to the College Authorities on the cultural and patriotic work realised by the Salesian Fathers, and inscribed the following thought in the College Album:

"I shall always remember the agreeable afternoon I have passed with the Salesian Fathers. Once more I have been impressed by their great work and the immense benefits they confer on the country.

VALENTINE VERGARA, *La Plata*. October 1927."

H. M.

## COPSEWOOD COLLEGE.

### Meeting of Old Boys.

Old Boys of Copswood College, Limerick, held their reunion on Sunday, the 11th inst. The gathering was representative and successful, and the guests spent a very pleasant day at their Alma Mater.

The day's programme included Mass in the College Chapel at 10 a.m. and Benediction at 5 p.m. From the point of view of the present students the great event of the day was the football match Past v. Present. After a very close match the Present Students secured the victory by two points.

Lunch was served at 2 p.m., and was followed by a very enjoyable smoking concert, the Old Boys providing the items, in Gaelic and English. Mr. Scannell, Limerick, ably presided at the piano.

At the General Committee meeting, which was held at 4.30, the following members were co-opted to the Executive—Messrs. J. B. Nolan, Newcastle, Kilmurry; M. McMahon, Ballyshonick, Pallaskerry; C. O'Sullivan, Ballynolan, Kildimo.

The Rector, Rev. P. McConville, then addressed the meeting, taking as his theme the words.—"*Orare et Laborare*—What the Association asks of the members is that they be first and foremost sterling Catholics and hard workers."

The members expressed deep sympathy to Mr. W. Fitzgerald, Rathkeale, on the death of his father.

Sympathy is also extend to Mr. M. Murphy, Waterford, on a similar bereavement.

The next reunion will be held early next summer. The date will be fixed by the Committee.

*Limerick Leader* 17-12-1927.



La Plata. — Gymnastic Display in honour of the Governor.

## BOOKS RECEIVED.

**The Salesian System of Education. Part III. Salesian Methods in Practice.** - Salesian Press, Battersea, London. Price 6d.

The above work has just been presented to the public in general and to the Salesians in particular. It preserves the high standard of excellence of the first two parts and forms an admirable commentary on the same. The literary and educational worth of this small book are very great and merit a wide circulation. The book should prove a boon to all those who have to do with the education of youth whether teachers or parents. The arrangement is judicious, three parts being allotted to the main headings.

It is difficult to quote from the book, so many are the passages worthy of quotation, but we cannot pass by, what, we are told, is the basis of any true education, namely, that, "*if a teacher wishes to be able to impart a sound Christian education, he must first win the hearts of the pupils; and kindness undoubtedly is the master-key to the hearts of "the young".*" To meet the objection of the rigorists the writer goes on to describe the system as, "*a combination of gentleness and strength, of indulgence and firmness, in which strictness and consideration, determination and patience are justly poised. It is supernatural in its origin, and its ideal is therefore always noble*".

Specially good from the point of view of the general public are the chapters on *Punishments, Equanimity and Catechetical Instruction*, both for their sound common sense and for their psychological grasp of the nature of the child.

The School system of education is carefully dealt with and such passages as, "*The prestige and moral standing of*

*each one of the Superiors must be held in high esteem by all, if the educational work of the College is to make progress,"* or, "*the school exists for the purpose of forming good Christians and must therefore be conducted in a Christian manner and on no other lines*", show that the writer has the real spirit of education, of Christianity to guide his pen.

After-school care is given due importance and a solution of the present difficulties foreshadowed. We are thus told that Christian ideals must inspire both scholars and teachers in these after-school centres and that, "*the young men should be gradually convinced that both the Church and Society earnestly desire to see numbers of workers rising up, who will be capable of exercising a good influence over their fellows, and who will be, in fact, a sort of intellectual aristocracy among their fellow-workmen, well grounded in the principles of the Gospel*".

The section on catechetical instruction should prove useful to teachers and parish priests. The third part of the book is concerned with things Salesian, but here also the educator can get some very useful hints upon the best way of discharging his onerous duties. We cannot do justice to the book here, in this short space, but we earnestly recommend it as a book to be read and re-read and meditated upon, for the lasting benefit of the individual and of Society.

## REVIEWS RECEIVED.


The editor begs to acknowledge receipt of the following—: Far East, Catholic Missions, The Field Afar, Our Missions, The Little Missionary, Canadian Messenger of the Sacred Heart, The Poor Souls' Friend, St Joseph's Sheaf, Help of Christians, St. Anthony's Annuals,

Old Boys' Annual Spiritual Retreat  
Salesian School, Battersea, London.

Preacher — Very Rev. A. E. Tozzi, S.C.  
Maundy Thursday (Evening) April 5<sup>th</sup> to April 8<sup>th</sup>

## MARY, CO-REDEMTRIX OF THE HUMAN RACE.

*The Very Rev. Superior General of the Salesians has expressed the desire that we should talk during the next year's writings about Mary, Help of Christians as the Co-redemptrix of mankind in general and then pass on to Her special graces to our Society and particularly to the Ven. John Bosco. Hence we fall in with this idea and that, all the more readily, because it is an undeniable truth that the foundation of our hope in Mary's help, springs from Her co-operation in our redemption. She was the Help of Christians, because she helped to redeem them all. As a word of apology we tender the following. We are passing over for the present the fact of Mary's co-operation in the Incarnation and the Presentation of Jesus, till a more opportune moment, and are proceeding to the ultimate act of the great drama of the redemption—the crucifixion, for it was at the foot of the Cross, that Mary, as well as Jesus, consummated the salvation of mankind. The preparatory acts will be presented in future issues of the Bulletin.*

HE Gospels have comparatively few texts that refer directly to the Blessed Virgin. We are left with a sense of disillusion when we read the narratives of the various triumphs of Jesus, and find no mention of Mary. Was She not present at the Transfiguration? At the Last Supper? The Evangelists are all silent upon this point. One point is however very clear that, "*there stood by Cross of Jesus, Mary, His Mother*". We are not told if She witnessed the various stages of the Passion of Her Son. We are merely told that She was by His Cross. There, upon Calvary's Mount, She awaited Her Son, in order to accomplish with Him the final act of our Redemption. She stood there to assist at the sacrifice until Jesus should murmur "*consummatum est*", (it is finished) and bowing His Head, should give up the ghost. Thus we are told two things about Mary's presence at the Crucifixion, that She was present, and that She stood—*Stabat*.

Generally speaking, a Mother does not feel herself able to assist at the death of her child, particularly when she knows beforehand that she cannot in any way alleviate his sufferings. Thus, in the Old Testament, Agar, on seeing her son Ismael about to die, placed him in the shade of a tree and withdrew, for she did not wish to see him die. Mary, on the other hand, who is never mentioned as present at the glories of Jesus is present at the foot of the Cross. What was it then that called Her there! Certainly not the hope of alleviating the sorrows of Jesus. She had kept all these things in Her Heart and knew well how bitter was that dolorous passion; She knew only too well that Her presence would not diminish in the least the insults offered to Her Divine Son; that She would not be able to bind up His wounds: that She would not be able to give Him, even the glass of water that He asked. Mary knew well enough that Her presence, far from alleviating the sufferings of Christ, would serve to augment them, for His sufferings tore Her maternal heart and the sight of Her affliction would be a bitter sight for Her beloved son.

### *Mary's Co-operation.*

Why then did Mary go to Calvary? There is but one explanation. She was there from a sense of duty. She went because She had Her part, a solitary part, to play in that act of consummation. She went because She knew that the Eternal wisdom desired, besides the sufferings of Christ, also Her "*com-passion*" that is Her participation in those sufferings. She went because She realised that at the foot of the Cross, She was to play the part that Abraham was ready to play in the sacrifice of his son Isaac. Thus can we apply to Her the words that St. Paul predicates of the Eternal Father "*He did not spare His only begotten Son, but delivered Him up for our sake*". Mary became the Mother of Jesus, only in so far, as He was the victim destined



Mary's "Com-*passion*".

for our salvation. She could not then be missing when that hour arrived in which the sacrifice was to be offered.

#### *Her sufferings.*

What of the sufferings of Mary at the foot of the Cross? Who can imagine them! Who can express them? Not our feeble pen, of a surety. We however give a few considerations from which our readers may draw their own pious sentiments.

*"There stood by the Cross of Jesus Mary His Mother, and His Mother's sister, Mary of Cleophas and Mary Magdalen".*

Mary then was not alone at the foot of the Cross, for by Her stood these other women whose faith in Christ never swerved. But Mary's position there was widely different from that of the Holy women. The material presence of those women was far from being able to elevate their relationship to the figure on the Cross, to anything near the bonds, that united Mother and Son. The figure of Mary stands out glorious, great and dominant.

In the Crucifixion there were two main actors, Jesus and Mary. In this sphere no-one else could enter. Their sufferings were reciprocal, their ministry mutual. Mary was there at the foot of the Cross to put the seal upon Her work as co-redemptrix of the human race. She was there to crush the head of the infernal serpent beneath Her heel. There, by the tree of the Cross, Mary, the second Eve, repaired the damage wrought by the first Eve beside another tree of far different aspect. On Calvary, Mary became the Mother of all men. Losing Her own Son, She accepted all of us, as children by adoption.

The whole life of Mary was one long sorrow, from the day when Simeon told Her that Her Son was *"set for the rise and fall of many in Israel"*, until the day when, on Calvary, the prophecy that, *"thine own soul a sword shall pierce"*, received its tragic and complete fulfillment.

#### *"There stood by the Cross of Jesus..."*

The most touching picture in all the Gospel narrative is, I think, that of Mary, at the foot of the Cross. Nobody can think of it and remain unmoved! It has no parallel in the whole history of humanity. This suffering of Mary is a mystery in itself. She exhausted all the potentialities of suffering and yet *"She stood"* at the foot of the Cross. The sufferings of a Mother are in proportion to the love she bears her son. The love of Mary for Jesus was incomparable and unsurpassable. Thus that which urged Mary to Calvary and which increased Her suffering was precisely Her boundless love of Jesus. Every mother must suffer in face of the sufferings of her child. The bonds that unite Mother and son are so close that she considers done to herself whatever is done to him. His misfortunes are hers. The heart of a mother has a unique power of absorbing all the crosses that afflict the heart of her child.

#### *"Jesus, Her Love..."*

If this is true, it is also true that no mother has ever been called upon to witness the sufferings that Mary had to

witness. The reason is obvious. Jesus suffered beyond the power of man to endure and Mary witnessed this. Then the love that united Jesus and Mary was a unique love. In their relationship there were divers loves, and the complex of these produced a love, of which no other creature, human or angelic would be capable. Mary was the only parent of Jesus on earth. Hence in Her were united the fatherly and the motherly sentiments towards Her Son. In Jesus, Mary not only loved the most amiable of Sons, but God himself—goodness itself. She loved God in Her Son, and Her Son in God. In Her heart were united natural and supernatural love, and, from this, it follows that the love of Mary for Jesus was the strongest, most delicate, most just, most sacred, most absolute and marvellous that could exist.

... is crucified”...

This being so Her presence at the death of Her Son must have been a martyrdom exceeding in agony, any torments that the martyrs ever endured. *Regina Martyrum* She was indeed. Her love being so boundless, Her suffering must have been the same. She is not recorded as having been present at the agony in the Garden, at the scourging, crowning with thorns, but this, by no means diminished the intensity of Her agony. She was present when Christ reached the height of His Passion; when His whole body was one bleeding wound; when His flesh was torn and rent; when His head still bore the crown of thorns; when every part of His lacerated Body bore eloquent and awful testimony to the torture that had gone before. She was present when the mock regal robe was torn from His Body thus renewing all the agonies of the scourging; when Jesus was stretched upon the Cross, laid upon the unresponsive earth. She heard each blow of the hammer as the nails were driven into the quivering and sensitive flesh, and each blow was a stab to Her heart. She saw the Cross raised on high, and saw the awful shock that Her Divine Son's body received, as the executioners allowed it to fall violently into the hole prepared for it. She wit-

nessed the last struggles of Christ. She stood by His Cross and saw the wounds in the hands and feet grow larger under the deadening weight of the body.

Truly all this may be horrible but it is none the less true. Every one of these sufferings had its echo, too, in Her heart that which Christ suffered in the flesh, Mary suffered in spirit.

Jesus on His part tried to console His Mother. He gave Her His beloved disciple, John, to be Her Son, and in his person was represented the whole human race. The gift was welcome but, as St. Bernard says so well—“She received the servant for the Lord, the disciple for his master, the son of Zebedee for the Son of God, a simple man for God Himself”.

“There stood”.

The words of the Gospel with regard to Mary at the foot of the Cross are simple and clear. We are told that, “She stood”. All the sufferings that had come upon Her did not deprive Her of Her reason.



“Halt! all ye that pass by the way, and consider if there be any sorrow like unto my sorrow”.



"It is finished", and Life comes through death.

or senses. She did not rave or tear Her hair. She was the "strong woman" of the Scriptures. She was mistress of Herself. Supported as She was by the power of God, She suffered in conjunction with Her Son, in a like spirit of forgiveness and love. She was wholly resigned to the adorable will of the most High. She showed no signs of rancour, of hatred, for the mocking crowds that insulted the dying Christ. Not a sign of contempt, not a word of complaint. When Jesus prayed from the Cross, for his executioners She accompanied the prayer in Her heart "*Father, forgive them, for they know not what they do*".

The Gospel does not state explicitly how long Mary stayed at the foot of the Cross, but it can safely be concluded that She never left Jesus until She consigned His poor torn body to the Sepulchre. Thus She was present at the last insult offered to Him. She saw His Sacred Side pierced by the lance and witnessed the shedding of the last drop of blood accompanied by water, and better than any other, She understood its symbolism. Jesus shed His Blood even to the last

drop and Mary drained the Chalice of Her sorrow even to the dregs.

Soon after the death of Christ, His friends came to take down the body. It was lowered from the Cross and for a moment Mary held the body in Her arms, for the last time. She contemplated the mutilated corpse and Her thoughts flew back to the birth at Bethlehem. Ah well!—it was finished. He had been about His Father's business and now He was at rest and mankind was free, from the toils of Satan. She drew the body close to Her breast and shed over it a few tears of mingled sorrow and joy. Sorrow that He was to be a sign that should be contradicted and joy that He was to be the salvation of many in Israel.

Thus was accomplished the prophecy of Simeon. The sword had indeed pierced Her soul. The wound however did not make Her hard, but only more tender, more generous. Certainly without the sorrows of Calvary, Mary would have loved us with a surpassing love. Her heart had, even before that tragic consummation, given undeniable proof of its goodness for men. However, without the agonies suffered at the foot of the Cross there would have been something missing. There would have been wanting that sweet gentleness that comes from sufferings borne for God. This idea comes from St. Paul, who says that Christ learned to be merciful from what He Himself had suffered—which means to say, that His Mercy, after His Passion, assumed so to speak, a new character, became as it were, more human and more interested in us when we are suffering. Such was the case with Mary. We are Her beloved children. She has for us a limitless patience, an infinite indulgence, a boundless love generated amidst indescribable agony. We were born to Her in agony. She brought us forth into the world of grace through the labour of the sufferings at the foot of the Cross. In Her lacerated Heart we can always find rest and security. In Her love we can always hide our miseries. In Her pity we can always seek our consolation. Son behold Thy Mother, and consider, at how great a price, thou hast been redeemed.



## GRACES AND FAVOURS

CANNANORE (*India*). — I enclose offering on behalf of my brother who wishes thus to express his gratitude for two favours received. One of these favours was granted to himself, in this wise. While at work in the locomotive shed he had the misfortune to get a bit of steel filing into his eye. At first it was feared that his sight would be lost. However by the powerful intercession of Mary Help of Christians, he got over the operation and is now back at work as well as ever. The second favour was granted to his wife and also had to do with eye trouble. She, too, is now cured of her affliction and her sight is perfectly normal. Our thanks to the powerful Help of Christians and may She be ever blessed and praised by all men.

May I ask the prayers of the Associates for a special intention.

F. FERNANDES.

HORSHAM (*England*). — Enclosed please find an offering from my sister and myself in thanksgiving for a favour received after a novena to Mary, Help of Christians. May the Salesian Works prosper ever more and more under Her maternal guidance.

E. O'SHAUGHNESSY.

MALLOW (*Ireland*). — About two years ago I received a favour of Our Lady Help of Christians and I now send a small offering on behalf of the work of the Salesians. I recommend myself to the prayers of the Associates.

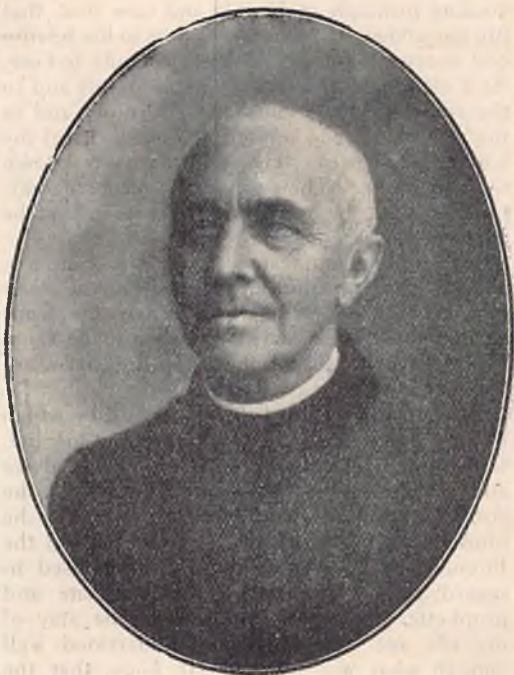
J. K. O'CONNOR.

BELFAST, (*Ireland*). — Please have two masses said in thanksgiving for favours received from Our Lady, Help of Christians.

R. ROBINSON.

DONEGAL (*Ireland*). — Will you kindly have a Mass said in honour of Mary, Help of Christians for the Holy Souls in purgatory, in gratitude for a favour received.

M. MONTAGNE.



Very Rev. J. Barberis, S.C.

The Salesian Society has suffered a great loss in the death of the Very Rev. Julius Barberis, General Catechist of the Society. Fr. Barberis was one of the few surviving pupils of the Ven. John Bosco.

In 1920 Fr. Barberis celebrated the golden jubilee of his sacerdotal ordination and then, after 60 long years of labour and trouble, he recalled clearly his first encounter with the Servant of God, John Bosco. He writes: *Oh blessed day that brought me to the hands of Don Bosco. It was March 1861 and I was brought to him by my mother. That day marks the most memorable event of my life, for from that day I count the commencement of my vocation. The good Father placed his hand upon my head and with an expression that has ever remained impressed in my mind he said, "We shall always be friends, and you will be one of my helpers."*

Being received at the Oratory at Valdocco, Julius Barberis completed his preparatory studies in three years and a half, and in 1864 received the ecclesiastical habit from the hands of his beloved Father Don Bosco and in 1865 made his first temporary Vows. Upon the occasion of his taking the vows, Brother Julius asked Don Bosco for a rule of life and the good father, writing him a letter, gave him instruction on the use of food, rest and study and added these words, *"Do everything, suffer everything to gain souls for the Lord."* This was to be the

guiding principle of his life and now that, that life has ended we can bear witness to his fidelity and success. He did all to gain souls to God. As a cleric and as a priest; in the pulpit and in the confessional: in the Festive Oratory and in the Schools his one aim was the extension of the kingdom of Christ. His sufferings were known to God alone. They were not inconsiderable judging from the worn out appearance that he presented in the last days of his life.

Don Bosco had trained the cleric Barberis, and his care was continued, even after the cleric had become a priest. Thus when the Constitutions of the Society were approved, Don Bosco had, in Julius Barberis, the necessary man for *Master of Novices*.

This then was the field of labour in which Fr. Barberis spent the best years of his life. Guided and helped by the example, the advice and encouragement of Ven: John Bosco, he strove to form the young Salesians, even as he himself had been formed—after the soul of the Founder. A phrase that Don Bosco used in regard to Fr. Barberis was affectionate and prophetic, namely,—“You will be the stay of my old age.” Fr. Barberis understood well enough what was meant. He knew that the most cherished work of Don Bosco’s heart was the solid religious training of future Salesians, who would carry on the work, when he himself had departed for eternity. He understood that this old age was not so much the age of years, but the age of development, when the Salesian traditions founded and inculcated by the Servant of God himself, should make of his sons true Salesians, and each one a copy of the Founder himself. “*Our harvest,*” so writes Don Bosco to Fr. Barberis, “*increases from day to day. Prepare then, holy and energetic workers for the harvest.*” And again, “*I need some men of heroic virtue and that at least two should come to work miracles. Without these I cannot go on.*”

In pursuance of these advices the novices were formed by Fr. Barberis. Admirably did he fulfill his office. Among the many Salesians formed by him, two, at least, arrived at the pitch of satisfying Don Bosco, in their keen desire and effort for sanctity; namely, the Servants of God, Andrew Beltrami and Prince Augustus Czartoryski.

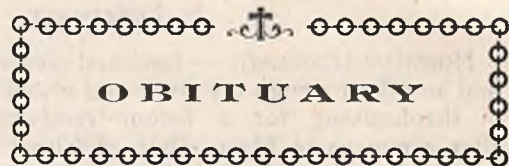
From 1886 to 1901 Fr. Barberis continued to exercise the supervision of all the novices, but at the same time he fulfilled other offices confided to him by Don Bosco and Don Rua, such as, for example, the temporary Spiritual Director of the Congregation, during Father Albera’s absence in America.

In 1910 Fr. Barberis was elected Spiritual Director of the whole Congregation and for seventeen years, he gave to this work the

fruits of his long and wise experience, of his intimate knowledge of Don Bosco, Don Rua and Don Albera. In the discharge of his duties he displayed an innate kindness of manner, a delicacy of feeling that made him loved by all and proclaimed the personification of kindness.

We heard him remark—in the last days of his life,— with regard to kindness, “*I have always tried to be kind to all, but if I had had more kindness, perhaps more men would have remained with Don Bosco.*” This self-reproach of a man on the threshold of eternity, when the sun was setting upon his mortal career, of a man whose whole life had been spent in the exercise of kindness is edifying and consoling and salutary to most of us, who are too ready to pat ourselves on the back for any small act of kindness we perform.

For the past five years his health has been on the decline. He died, in full possession of his faculties, the 24th of November 1927, the monthly remembrance of the feast of Mary, Help of Christians. In life he had always been a zealous and energetic propagator of devotion to the Mother of God, under this title and She took him to Herself on this day of days.



## OBITUARY

Most Rev. J. Ireland (*Minn*) U. S. A.  
 Very Rev. A. J. Saxton (*Harrogate*) England.  
 Rev. W. Mulcahy (*Limerick*) Ireland.  
 Rev. Mother Joseph (*Glasgow*) Scotland.  
 Mr. P. Walsh (*Gorey*) Ireland.  
 Mr. E. B. Boniface (*Bexhill-an-Sea*) England.  
 Mr. J. B. Cramp (*Loughborough*) England.  
 Mr. J. Dunleavy (*Foxford*) Ireland.  
 Mr. J. Hughes (*Ballina*) Ireland.  
 Mr. R. G. Mush (*Gosport*) England.  
 Mr. D. E. Rossetti (*Alessandria*) Italy.  
 Mr. W. Skey (*Belfast*) Ireland.  
 Mrs. C. Ferrarini (*Piacenza*) Italy.  
 Miss B. Hegarty (*Kilcar*) Ireland.  
 Miss C. Mc Fadden (*Kilcar*) Ireland.

*At the time of going to press we have received the sad news of the death of:*

- 1) *The Rev. E. Rabagliati S.C., at the Salesian House, Chertsey, Surrey.*
- 2) *The cleric, D. Bonetti S.C., Ph. D.*

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For further particulars and admission, write to the Rector.

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