

# The Salesian Bulletin

ORGAN OF THE ASSOCIATION OF  
= SALESIAN CO-OPERATORS =

VOL. XIV — N. 2.

MARCH-APRIL 1922.



## SUMMARY.

His Holiness Pope Pius XI.

The late Holy Father Benedict XV.

Indulgences.

The Feast of St. Francis of Sales.

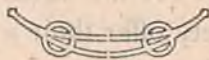
Salesian Notes and News: London — Farnborough —  
Pallaskenry — Cape Town — Holy Land — Pun-  
tarenas — Rome.

News from the Missions — Brazil: Expedition up the  
Rio Negro — Missionary Episodes. — Ecuador:  
Missionary Incidents.

Devotion to Our Lady Help of Christians.

Graces and Favours.

Important Notice.



## **Conditions of admission**

### ***To the Association of Salesian Co-operators.***

---

1. To be not less than sixteen years of age.
2. To be a good practical Catholic.
3. To be able to promote the Works of the Salesian Society by prayer, or by offerings or personal assistance.

The Association does not bind anyone in conscience; therefore a whole family or Community may be enrolled by means of parents or Superiors.

### **Some of the Advantages.**

- (1) The Co-operators participate in all the Masses, prayers, spiritual exercises and works of Charity performed by the Salesians in every part of the world, the Co-operators being an integral part of the Salesian Family.
- (2) The intentions of the Co-operators, their spiritual and temporal needs are prayed for every day, particularly in the Basilica of Our Lady Help of Christians, where Mass is daily offered for their welfare.
- (3) On the day after the Feast of St Francis of Sales, all the Salesian priests celebrate Mass for the deceased Co-operators. The other members of the Society offer their prayers, Mass and Communion for the same intention.
- (4) Special prayers are offered for the sick members as soon as their illness is known, and particularly for the Co-operators who have died.
- (5) For the numerous indulgences see the Co-operators' hand-book.



# THE SALESIAN BULLETIN

:: Organ of the Association of Salesian Co-operators ::

==== Via Cottolengo 32, Turin, Italy. ====

## His Holiness Pope Pius XI

At half past eleven on the morning of Monday Feb. 6th, the famous puff of thin white smoke arose from the long, narrow pipe by the side of the Sistine Chapel, and announced to the eager crowd in the great Piazza that the Sacred College of Cardinals had, after four days of serious deliberation, elected a successor to the August Benedict XV. And when a few moments later the glad tidings « Habemus Pontificem— we have a Pontiff » went forth from St. Peter's to the vast gathering beyond, that message was, in an instant, flashed from city to city, from country to country, across many seas and continents to the uttermost parts of the earth. It was a message of great moment—it recorded an event of deep significance for the world at large, for it meant the appointment by God Almighty of another visible Head to the Church on earth, of one who would rule and govern, in the lofty traditions of the past, no less than 300 millions of souls. The tidings, were indeed full of intense joy to the Catholic world. Once more the living Church of God has its visible head on earth to direct its ways and guide it safely through all the perils that surround it.

And this joy was all the more intense when it became known that the Sacred College of Cardinals had elected a prelate, whose reputation for learning and pastoral zeal was so well established everywhere. The selection of Cardinal Achille Ratti has indeed been a happy one and has been made in the truest interests of Holy Church, and we can and ought to bless the Providence of God, with hearts overflowing with gratitude, for having thus vouchsafed to hearken to the prayers of His people by sending them so worthy and illustrious a Pontiff.

### The New Pope.

By the election of Pius XI the orphaned Church of Christ has been given a Father and Guide, who has come to us with claims to veneration, not merely on account of the sacred office which he bears but also because of his splendid qualities, both as a man and as a priest. He was born at Desio in the Brianza on May 30th 1857 of Lombard parents, and was the third of seven children, of whom only three now survive. At the time of his birth his father, Francis Ratti, was manager of a Milanese silk manufactory under Conti Brothers, and later on became a partner in the house of Gadda.

Young Achille received his earliest education at home and in the private school that Don Joseph Volontieri a priest of Milan, held in his own house at Desio. He then went to the diocesan Seminary, where he studied for many years, and finally he completed his course at the Lombard College in Rome. He obtained at the Gregorian University of Rome the degree of Doctor in Philosophy, *Theology and Canon Law respectively.*

### After His Ordination.

He was ordained Priest at Rome on Sept. 20th 1879, and said his first Mass over the tomb of St. Peter in the Vatican. He returned to Milan in 1882, and passed some months as Curate in the little parish of Barni, and was then appointed Professor of Theology and sacred eloquence in the Grand Seminary of Milan.

This post he held till 1888, when he was placed on the staff of the College of Doctors of the famous Ambrosian Library at Milan. The



Tablet of February 11th gives us an interesting account, from the able pen of Mgr. Casartelli, Bishop of Salford, of the literary and scientific activities of Dr. Achille Ratti at Milan and Rome. "Under the sure guidance," it goes on to say, "of the great scholar, Mgr. Ceriani, (Prefect of the Library), Dr. Ratti soon became master of all the scientific treasures of that famous library, so that on the death of Ceriani in 1907 he was naturally and unanimously elected to



His Holiness Pope PIUS XI.

the vacant post. The literary activity which he displayed during the years of his administration is evidenced by the long list of his scientific writings in various learned publications, which lies before me, filling some two columns of an ordinary newspaper. One of these is a deeply interesting and pathetic historical sketch of the fate of the famous library and archivium of St. Columbanus.

"In the midst of all his literary and scientific labours, Dr. Ratti was devoted to his work as a priest and director of souls. During the years of his early priesthood the nuns of the Order of the Cenacle opened a house in Milan, first in the Corso Venezia, later in the Via Monte di Pietà, where it still exists. The then reigning Archbishop, Mgr. Calabiana, appointed the young priest chaplain to the new convent,

and to that work he devoted himself with admirable zeal to the very end of his sojourn in the city. For many years he gave to it all the enthusiasm of his sacerdotal heart. No good work was undertaken in that ever active home of good works, in which Don Achille Ratti was not the chief co-operator. In 1884 he organised an Association of Catholic Schoolmistresses, of which he retained the direction during the whole period of his stay in that city.

The congregations of Children of Mary for the young ladies of Milanese high society, for those of middle class, women clerks, workgirls and all the social classes, had the benefit of his direction and of his elevated and edifying, though simple, instructions. The humblest of the little guests of the Cenacolo were the little chimney sweeps, a race which has disappeared from own country. These little fellows are gathered together by the good Cenacle nuns for religious instruction, and the learned Prefect of the Ambrosian Library, in the midst of his absorbing work, found time, both to pass the afternoons of feastsdays in teaching Catechism to little boys in the Church of St. Sepolcro, and also to prepare the little chimney sweeps for their First Communion, on the occasion of which he would share their little feasts and their innocent games.

"This life of combined learned labours and apostolic works was suddenly interrupted when, in 1911, Mgr. Ratti was called to Rome as Pro-Prefect of the Vatican Library and assistant to Father Ehrle, whom he succeeded as Prefect in 1913, when he was also made Protonotary Apostolic. The Great War, which has changed so many things in the world, put an end to Mgr. Ratti's career as a librarian. The war had not yet come to an end when, on April 25th, 1918, Pope Benedict XV sent him out as Apostolic Visitor to Poland, in order to regulate the complicated affairs of the Church in that unfortunate country. When Poland finally obtained her restored independence, the Holy Father, to show his sympathy with the Catholic State, appointed Mgr. Ratti, Apostolic Nuncio to the new Republic of Poland, creating him, in the Consistory of July 3rd, 1919, titular Archbishop of Lepanto"....

\* \* \*

When the saintly Cardinal Ferrari, Archbishop of Milan, died last summer, the thoughts of all turned instinctively towards the illustrious member of the Milanese clergy, who had recently been sent as Apostolic Visitor



to Poland. And it was thus that five months before his election to the Chair of St. Peter, Mgr. Ratti was appointed to the vacant see of Milan and raised to the Roman purple, as Cardinal Archbishop of that important city.

Needless to say, he there confirmed the reputation for tact, courage and pastoral zeal, which he had so deservedly gained in his difficult Mission in Poland.

\* \* \*

Pius XI is no stranger to England and English manners and customs. And it is a matter of interest to us all to know that the present Pope, who is such a master of modern languages, is able to speak English fluently. In the year 1900 he made a tour in this country, together with the Rector of the Seminary of Milan and a parish priest of the same city. At that time Dr. Achille Ratti was Sub-Prefect of the Ambrosian Library, but later on, in 1914—just before the outbreak of the Great War—he came to England again to take part, as delegate from the Vatican Library, in the "Roger Bacon" commemoration at Oxford. On the occasion of the unveiling, on June 10th 1914, of the statue to the famous Friar, Mgr. Ratti played a prominent part and was one of the chief speakers at the subsequent luncheon given at Merton College. It is interesting to our readers to know that the present Holy Father who now holds the highest position on earth that man can possibly fill, and is regarded with reverence and awe, not only by the poor and lowly, but by the high and mighty ones of this earth of every race and clime under the sun, has a very fair acquaintance with our great city of London. He was at one time a guest in the Cenacle Convent there and visited many places of interest in the city.

\* \* \*

And now to-day a new era opens out for the Catholic Church. Many struggles are, doubtless, before us; many problems of social life have yet to be solved. The Catholic education of our children is menaced in several countries, and labour unrest is prevalent in many regions. But no matter what difficulties many come—whether religious, social or intellectual—we have a true Father, a sure Guide in the illustrious Prelate, who has been elected to fill the place vacated by the death of the admirable and saintly Pontiff, who has lately been called to his reward. We all rest assured that the pontificate of Pius XI will be, in the truest

sense of the word, papal and directed to the highest interests of the Catholic Church. It will, too, be cosmopolitan and universal; for the Pontiff has a large heart and, like his predecessors, will extend his fatherly care to all his children, irrespective of rank or nationality. His first Papal act—the blessing given to the whole world from the open "loggia" of St. Peter's and not within its walls, was significant of this. His benediction was given « urbi et orbi » — to Rome and the whole world besides — and like his predecessor of saintly memory, he, too, will emphatically be, as his name Pius suggests, a Pope of Peace. And thus, with a loyalty which is inborn in every Catholic heart we unite with one mind and one soul to offer the new Pontiff, Pius XI, our filial obedience and warmest good wishes for a most happy and blessed Pontificate. We, as members of the great Salesian family, owe this tribute of respect in a special way to the Holy Father, for he has shown us much kindness and manifests his fatherly care for us in many ways already; and before the advent of those circumstances which have placed him on the Chair of St. Peter he had kindly promised to officiate in the Salesian Basilica at Turin on the last day of the recent Triduum in honour of St. Francis of Sales.

And while we view the portrait of the gentle features of our new Supreme Pontiff, one thought cannot escape our minds. It is this that beneath the calm and peaceful glance of the Holy Father, whose deep thought and careful judgment are depicted on his countenance—qualities which eminently fit him for his high position—there beams the charity of Christ—that charity which Our Divine Saviour came on earth to establish and which has always shone and ever will shine, in a special manner, in his Vicar on earth.

---



---

## Important notice

Our Co-operators are kindly requested to send their offerings to  
**The Very Rev. PHILIP RINALDI**  
 Prefect General  
 (Salesian Oratory) 32 Via Cottolengo  
**TURIN, 9 (Italy).**

---



---



# The Late Holy Father Pope Benedict XV

In the death of His Holiness, Pope Benedict XV, the Salesians and their Co-operators mourn the loss of a powerful protector, a true friend and a sincere well-wisher. His kindly interest in the work of the Ven. Don Bosco has been very marked. As all those, who had the privilege of being personally acquainted with the late Holy Father, knew so well, he was always to the fore in encouraging and promoting good work of every kind, and the Salesians themselves had, on many occasions, experienced his fatherly care and gracious kindness. It is thus that when, on Sunday, Jan. 22nd, the sad tidings reached us that His Holiness, after a very brief illness, had departed from us, the Salesian Congregation and its Co-operators were second to none in fulfilling the duty which filial love and respect had imposed on them of remembering their common Father in their prayers and suffrages.

At the very beginning of his Pontificate, when the terrible scourge of the great European war had already commenced its dreadful ravages amidst all his painful anxieties, Pope Benedict XV showed his regard for the Sons of Don Bosco. For on Sept. 8th, 1914, in the very first Consistory he held after his elevation to the Chair of St. Peter, he expressed in forcible terms his earnest wish for the speedy beatification of our Ven. Founder, whom he so much admired and whose work for the young he so keenly appreciated. On this occasion, the usual Peroration of the "Cause of Beatification and Canonisation of the Ven. Servant of God, Don Bosco" was made by the Consistorial Advocate, Comm. Santucci—"instanter." At the second Consistory this peroration was again made, this time "instantius;" and at the third Consistory it was made "instantissime." And to show more clearly still his fatherly interest in the work of the Salesians, he raised one of their members, Archbishop Cagliari, to the Roman purple, in the second year of his Pontificate. This was a very gracious act on the part of the Supreme Pontiff, and it was indeed a great honour to the humble Sons of Don Bosco to be able to count a Prince of the Church among their number. Since that date, by the kindness of the same Holy Father, Cardinal Cagliari has been appointed

one of the six Cardinal-Bishops a position which he still holds. And this was only one of many honours which the late Holy Father deigned to bestow on the followers of the Ven. Don Bosco. In 1916 he appointed the late lamented Mgr. Marengo Apostolic Internuncio in Central America, with the title of Archbishop of Edessa, and confided the care of certain bishoprics and Vicariates to members of the Salesian Congregation. Even in the course of the last year, he entrusted the vast Prefecture Apostolic of Assam to the Salesian Fathers.

His interest, too, in the Salesian Congress, organised in 1918 in connection with the first Centenary of Don Bosco's birth was well expressed in the gracious autograph letter which he wrote on this occasion, stating that "the programme traced out by the Venerable Founder of the Co-operators was prompted by wisdom and sanctity; and therefore it could not but be of great usefulness to the people at large, as indeed it has proved, and fruitful in the works of eternal life..."

But, perhaps, his sentiments towards our Holy Founder and his followers are best summed up in the beautiful letter which he wrote to our late-lamented Superior General, Don Albera, on the occasion of his sacerdotal Golden Jubilee. From it we venture to take the following extract: "In very truth, just as the Mother of God watched over the birth of your Congregation, protecting its venerable Founder with Her maternal love, so has She continued Her aid during its growth, and especially from the day when She placed in that Sanctuary (at Turin) the royal seat of Her favours on your behalf.

"Indeed it is there that the most fruitful propositions for the welfare of your work have been made; within it has been preserved and nourished, according to the Spirit of St. Francis of Sales, the ardour of indefatigable labour for the salvation of souls; from it have gone forth at brief intervals most exemplary members of the Order, whether for the work of educating youth, or to teach the name of Christ to the barbarians; from it again, as from its fountain-head, has flowed a perpetual stream of heavenly graces over the whole Salesian Family. It can therefore be said that all the events in the development of your Society



have been consecrated by the devotion to the Help of Christians...

"We desire to be beforehand with this chorus of felicitation (on this happy occasion), both because We wish to recommend Ourselves and the whole Church to the powerful aid of the Mother of God, and also because of our attachment to the Salesian Congregation... As a pledge of Our special benevolence, and as an assurance of heavenly blessings, We send to you with deepest affection, and to all your Sons and Co-operators, the Apostolic Benediction...."

These gracious sentiments are indeed a consolation to the Salesians and their helpers, and it is with a feeling of gratitude and filial love that we now wish to set before our readers a short account of the illustrious Supreme Pontiff, who has so recently been called away to his heavenly reward.

### His early years.

Giacomo della Chiesa (or James of the Church)—the future Benedict XV—was born at Genoa on the 21st of November, 1854. He belonged to a noble family, and in this respect he stood in pointed contrast to his predecessor, Pope Pius X, who was of poor and peasant parentage. In other respects, too, our late Holy Father differed very widely from Pius X.

The former Pontiff had, throughout his life, devoted his energies as priest, Bishop and Patriarch, to pastoral work among his people, while Benedict XV, previous to his appointment in 1907 as Archbishop of Bologna, had devoted his talents almost exclusively to the diplomatic service of the Church. But the contrast between the two Pontiffs was, after all, but superficial, for deep down in the heart of each, there existed that same piety, that same faith and lively trust in God that is so essential for one that is called upon to fill the office of Vicar of Christ on earth. In things that mattered for the welfare of God's Church, there was no contrast: they were identical.

In fact, the words which Cardinal de Cabrières spoke to his people, after his first interview with Benedict XV, bear very closely on this subject, and deserve to be quoted.

"It is not the same Pope," he said, "but it is the same Papacy."

Giacomo was the second son of Giuseppe della Chiesa, a Marchese of the old nobility, who could trace his ancestry back to the fourth century, and whose family had given many

noble sons to the Church. Originally the family had been DELLA TORRE, but it is said to have been changed to DELLA CHIESA by St. Ambrose, on account of signal services rendered by its members to the Church. His mother, too, was of an illustrious family, that could boast of several Cardinals and even of one Pope—Innocent VII—among its sons.

As a boy, the future Pope had a frail consti-



The Late Holy Father Pope Benedict XV.

tution. He was a devoted and ardent student, and it was thought desirable, for the sake of his health, to persuade him to make a hobby of farming. This he did, and he spent many happy hours, working in the garden of a farm at Pegli. He became a life-long friend of the farmer, and in later years, even as Archbishop of Bologna, he frequently visited this scene of his early labours.

From his boyhood Giacomo showed signs of a vocation to the Priesthood; but his family had other views and intended him for the law. In deference, therefore, to his parents' wishes, he pursued his study of the law, and awaited a suitable opportunity for requesting his parents' definite consent to his pious wishes.



He studied first of all, as a day-scholar, at the Preparatory School at Genoa, and later on, attended the "Ateneo" in the same city, where in 1875 he obtained the degree of Doctor, both in civil and in canon law. His father's wish was that he should become a barrister, but on his family's removal to Rome, he was granted permission to study for the priesthood. He accordingly repaired to the Venerable Capranican College at Rome for his ecclesiastical studies, and completed them at the "Academy of Noble Ecclesiastics" in the same city. At the latter College, he took his degree of Doctor of Sacred Theology in the summer of 1878.

### His duties as a Priest.

On December 19th, 1878, he was ordained Priest, and very soon attracted the attention of Leo XIII. His training had equipped him for diplomatic service, and the earliest years of his priestly life were spent in the office of the Secretary for Extraordinary Ecclesiastical affairs—a position then held by Mgr. Rampolla, who later on figured so prominently as the Cardinal Secretary of State. A firm friendship soon grew up between the young priest and his learned Master, and when in 1883 the latter was sent as Papal Nuncio to Spain, he readily chose Father Della Chiesa as his secretary.

And when, four years later, Mgr. Rampolla was raised to the purple and was chosen as Cardinal Secretary of State in succession to Cardinal Jacobini, he retained Mgr. Della Chiesa as his own secretary, while the additional office of the "Minutante" was conferred upon him.

During this period the question of Anglican orders was being investigated at Rome, and Della Chiesa thereby gained a very detailed knowledge of the Anglican Church. In 1901 he was appointed Under-Secretary of State, and from this date his relations with the Cardinal Secretary of State became more intimate, and as time went on, Rampolla came to depend more and more on his assistant. It was an important epoch in Della Chiesa's life; it was a period of testing. Character was bound to show itself; weakness and indecision could not pass unnoticed. So admirably did he acquit himself of his duties that, upon Rampolla's retirement on the death of Leo XIII, he continued to hold office under the new Secretary of State, Cardinal Merry del Val.

### A Canon of the Vatican and Archbishop of Bologna.

From 1902 to 1907 he was a Canon of the Basilica of the Vatican, a member of several

Roman Congregations and a Consultor of the Congregation of the Index. It was in this last-named capacity that he acquired that intimate knowledge of the fallacies and subtle argumentations of the Modernists, for he had a large share in the efforts of Pius X in combatting this most pernicious of the innovations of the present age. In 1907 he was chosen by the Pope as Archbishop of Bologna, in succession to Cardinal Svampa. Bologna was one of the most difficult dioceses in Italy, and many had failed there. It was not unnatural, therefore, that those who did not know Mgr. Della Chiesa intimately, believed that he would be a failure, and that his reputation for diplomacy and tact would soon come to an end. And rumour, too, had it that the new Archbishop was under a cloud, for, despite the fact that Bologna was the chief city in the old Papal State, its chief Pastor had not been raised to the purple. It was not till May 28th 1914, that he was made Cardinal, with the title of "Quattor Coronati."

### As Supreme Pontiff.

It was thus that Benedict XV had been a Cardinal less than a hundred days when he was raised to the highest position that man can hold on earth—that of the Vicar of Christ. The result of the election at the time was indeed unexpected, not merely by the outer world but even by the Cardinals themselves, who had repaired to Rome, on learning of the death of Pope Pius X on the 24th of August, 1914.

And so, on the 3rd of September, one month only after the outbreak of the Great War, Cardinal Della Chiesa, who was but 59 years of age, ascended the Chair of St. Peter. The terrible conflict which was then raging had given the death-blow to the gentle Pius X, who in his dying moments had exclaimed that "his heart was wrung with bitterest sorrow" at the prospect of this terrible catastrophe.

And into the very midst of this turmoil of war, Pope Benedict XV was thrust by the result of that famous election of Sept. 3rd. Leo XIII has described the burden of immense weight that the Supreme Pontiff is called upon to bear, but that burden was magnified tenfold, when it rested on the shoulders of Benedict XV for the cares and anxieties, that it brought with it at an epoch when the whole of Europe might be called one huge battle-field, when the clash of arms resounded over smiling valleys and peaceful homesteads, were tremendous.

The new Pope accepted this burden as coming from the hand of God, and at once



chose as his Secretary of State Cardinal Ferrata.

Strange enough, popular rumour, in its forecast of the election, had reversed these positions; some had put forward Cardinal Ferrata, as a likely candidate for the Papacy, and had suggested Della Chiesa as his probable Secretary of State. But only a few months elapsed before the new Pope was deprived of his main support in the death of Cardinal Ferrata, and Cardinal Gasparri was then called upon to fill this important *office*.

Some had misgivings as to how the new Pope would shape. Those who little understood the Papacy imagined that the Holy Father would eventually side with one or other of the belligerent powers. The heads of all the Protestant Churches had already played the part expected of them. As the directors of purely national Churches they had declared for that cause of the nations that they represented. In Germany the Protestant Churches were loud in proclaiming that the Kaiser was but an instrument in the Hands of God to chastise the enemies of his country. In England, the Protestant Ministers described him as the Man of Sin, and even as the Antichrist that been foretold.

### His Neutrality.

But those who imagined that the Papacy would declare for one or other of the conflicting parties, little understood the sacred character of Christ's Vicar on earth. Benedict XV, as head of the only Church in the world that rises above pure nationalism, and has at heart the welfare of mankind as a whole, quickly recognised that his duty was of a very different kind. He loved all the children of the Church equally well—the German and Austrian, no less than the Frenchman or the Briton—and inspired by an apostolic spirit, he mourned to the depths of his soul the sorrows and the miseries which he knew the terrible scourge of war would inflict on all. He therefore made the heroic resolve to remain neutral, and as the Father of Christendom, to raise his voice in an appeal to both sides, to put away the weapons of brute violence and to settle their quarrels by calm reason exercised under the influence of Christian charity. This was the purpose of his first message to the Catholic world, which was published on September 8th. As the Vicar of the Prince of Peace he preached peace to all.

As the Father of all, his heart was saddened by the strife and suffering and bloodshed that were abroad, and he was "filled with horror and grief inexpressible" at the sight. He

declared that he was "firmly determined to leave nothing undone in order to hasten the end of such a calamity," and he re-echoed the exhortation of Pope Pius X to prayer and penance.

This, too, was the theme of his first Encyclical, which was published on Nov. 1st. 1914.

This striking document, left no doubt what was his attitude to the war and to the nations engaged in it. He noted how the greatest nations were involved in it, and his human heart was stricken with the sorrow and suffering inflicted on countless families by the blood that was being shed and the disorganisation in society produced, not merely by the war, but by the absence of mutual charity among men, by contempt of authority and injustice between the classes. Recalling the words of his predecessor and those he himself had pronounced in his first message, he implored kings and rulers to understand that there had been enough bloodshed and tears, and to hasten to restore to the nations the blessing of peace.

There were other means than war by which violated rights could be rectified. In this hope and to this end, he directed all his energies, in accordance with the pledge which he had given at the very opening of his Pontificate.

But his very neutrality was misunderstood and censured. Many said openly that the Papacy had lost the greatest opportunity it was ever likely to have, to assert itself and declare for justice and equity. Its silence was interpreted either as weakness or as pro-Germanism; and the man in the street was in no way sparing of his fierce invectives and his brutal criticism of the Vicar of Christ. But many of these who so cruelly misunderstood the Holy Father at the time, have come to recognise, since then, the wisdom of his action. In the days of war, men's minds were too inflamed to allow them to take a calm view of their differences. And worse still, there were in every country enemies of the Catholic Church, who seized this opportunity of attacking the Sovereign Pontiff. They assailed him for his very neutrality. Some imagined that he should have taken sides with them, and that his continued silence and neutrality were in no way compatible with moral courage and honesty. Certain Protestant Bishops in England were not ashamed to misinterpret his apostolic charity in this way, and to strive to stir up popular hostility against him. It is indeed characteristic of those times that, while the enemies of the Church in England were decrying the Vicar of Christ as pro-Austrian and pro-German, Cardinal Hart-



mann in Germany found it very difficult at times to persuade many of his countrymen that the Pope had not sided with England against Germany and her allies.

### The Peace Note.

In August 1st. 1917, the Holy Father issued his Peace Note, addressed to the leaders of the various belligerent powers. This was, perhaps, the greatest event in the Pontificate of Benedict XV. In its main outline, and in its concrete proposals, it anticipated in many particulars the famous fourteen points of President Wilson.

It laid down general principles, such as simultaneous and reciprocal disarmament, the establishment of compulsory arbitration, the true freedom of the seas, and "complete and reciprocal condonation" in the matter of indemnities, except where special reasons existed to the contrary. The Note then proceeded to state that there should be a "complete evacuation of Belgium, with a guarantee of her full political, military and economic independence towards all Powers whatsoever, and likewise the evacuation of French territory." The only clause openly favourable to Germany was the one that stipulated the return of the German colonies. As to territorial questions between Italy and Austria and between Germany and France, the Supreme Pontiff hoped that the disputants would be disposed to examine them in a conciliatory spirit. Such, he believed, were the principal foundations on which the future reorganisation of the various nations must be built, and on such a basis as this, he trusted that any return to the dreadful conditions of war world, in the future, be a moral impossibility.

As might have been expected, in view of the feeling against the Pope that was abroad, and the dissatisfaction among the Allies that he had not spoken out in the way they had hoped against certain acts of the Central Powers, a great outburst followed the publication of this appeal. Though it was plainly an effort of the Pope's private initiative, and though undoubtedly His Holiness had tried to hold the balance even, and had put forward an impartial proposal, still it was boldly declared that its terms were pro-German and anti-Ally, or that at least the hand of the Central Powers was in it. Such criticisms were, true enough, weakened by the fact that its reception in the enemy countries was almost equally hostile and unfavourable. Many, however, admitted that the suggestions it contained were a perceptible advance towards the peace that was wanted, and this truer estimate found corroboration

from a closer study of the document. But whatever was thought and said at the time, it cannot be denied that the Note did much to clear the air and prepare the way for later efforts. And it is surely noteworthy that many of its proposals found a place in proposals that followed in the famous fourteen points of President Wilson, and the remarkable letter of Lord Lansdowne. And now, to-day, when the Holy Father has been called to his eternal rest, far away from the bitter criticism of his implacable foes, the world at large has learnt to appreciate him. There is but little doubt that, if he had been spared to us for several years more, he would have exercised on the world at large an influence for good that would have been sensibly felt, and would have gone down to posterity as a great ruler and wise diplomat.

But the ways of God are not as the ways of men, and we rest assured that the same Divine Providence watches over us to-day, and will continue to guide His Church safely through the troubled times and strange vicissitudes that often threaten our peace.

### His Charity towards the Afflicted.

The small compass of this brief article does not permit us to enter into much detail regarding the many ways in which the late Holy Father showed his concern and compassion for all those on whom the hand of affliction had rested heavily during those years of untold hardship and anxiety. The subject, indeed, is a very exhaustive one, and we must confine ourselves to the merest outlines. As early as Dec. 10th, 1914, he sent a contribution of 10,000 lire to the afflicted country of Belgium.

Further donations of 25,000 lire and 10,000 lire, respectively, followed in quick succession.

In October of the following year, 1915, he set aside 30,000 lire for the same purpose. He also interested himself in a very practical and helpful way in the restoration of the Louvain University Library. His work in connection with the exchange of prisoners, the repatriation of women and children and the tracing of those who were missing is so well known that it hardly needs any comment here. Suffice it to say, that even during the first eighteen months of the War he had secured the liberation of some 150,000 wounded prisoners; and where he did not succeed in obtaining release, he often succeeded in bettering conditions of imprisonment to a very marked extent. This is all fairly well known, but much of what he did behind the scenes, so to speak, is not yet known to the public at large. His charity was all-



embracing: even the unspeakable Turk was not outside the large radius of his indefatigable charity. The monument lately erected to the Holy Father at Constantinople bears witness to their appreciation of what he did for them.

And it is a remarkable fact that, in Russia's darkest hour, after the downfall and reported murder of the Tsar, the only voice in Europe that was raised above the din and clash of arms for the protection of the Russian Imperial Family was that of the Supreme Pontiff, who offered them a home and shelter from their enemies. His charity was impartial, it was universal, it was such as the Supreme Father of all Christendom should manifest. Even this bare outline, which in no way does justice to the subject, should suffice to show what a large and creditable part he played in the alleviation of distress. And be it remembered, this charity was exercised in the midst of the most cruel and heartless of criticism from his enemies.

But since that time, much of the bitterness has died down, and men are more prepared to-day to take a truer view of the Holy Father's attitude during the War.

### The last illness.

His last illness was of but very short duration. Though, naturally of a very frail and delicate constitution, Pope Benedict XV had a very vigorous mind and was gifted with great endurance. He was little disposed to allow passing ailments to stand in the way of his important duties as Vicar of Christ, and it was thus that he paid but little heed to a slight attack of bronchial influenza from which he was suffering. No one regarded the illness as serious till the night of Thursday, January 12th, when the bronchitis developed into pneumonia, and the situation became grave. On the following day the Cardinals were summoned and the last Sacraments administered. The Pope's relatives were hurriedly summoned to Rome, and by the following morning (Saturday) it was evident to all that he was dying. This news was sorrowfully wired from Rome to the various Papal Nuncios, and incessant prayer was offered to God by the faithful for their chief Pastor.

The strain upon his heart was too great, and this soon told upon his frail constitution; he was not expected to live till evening. In fact, a fainting fit that afternoon caused it to be rumoured abroad that he had already been called to the next world. But his natural resourcefulness and energy pulled him through, and it was not till six o'clock on the following morning, Sunday, Jan. 22nd. that he peacefully closed

his eyes to a troubled world, leaving behind him a name that will ever be associated with the peace he worked so hard to restore. He was emphatically the Pope of Peace—it was his constant aim, his all-absorbing thought. His last words were to the effect that he would willingly give up his life for the sake of the peace of the world. And now, at last, he has come to the possession of that peace, which the world would never give him—to that everlasting peace which is alone to be found in his Creator's bosom.

---



---

## INDULGENCES

### which may be gained by the Co-operators.

The Association of Salesian Co-operators is endowed with many spiritual privileges, and plenary indulgences have been granted on many days throughout the year.

Approaching dates are:

1. On Ash Wednesday and on the 4th Sunday of Lent, an Indulgence of fifteen years and fifteen quarantines.
2. On Palm Sunday an indulgence of twenty-five years and twenty-five quarantines.
3. On Maundy Thursday, by approaching the Sacraments, a plenary indulgence.
4. On Good Friday, and Holy Saturday, an indulgence of thirty years and thirty quarantines.
5. On all the other days of Lent, ten years and ten quarantines.
6. On Easter Sunday, by approaching the Sacraments, a plenary indulgence.
7. On the other days within the Octave, on the 25th of April, the feast of St. Mark, and on the three Rogation days, partial indulgences of thirty years and thirty quarantines.

---



---

*To pray is to raise the mind to God and converse with Him concerning our interests with a reverent familiarity, and a confidence greater than the most petted child has in its mother, and to talk with Him of all things both high and low, of the things of heaven and the things of earth; it is to open one's heart to Him and pour it out unreservedly to Him; it is to tell Him of our labours, our sins, our desires, and all that is in our soul and to find our rest with Him as we would with a friend. It is what the Holy Scripture calls pouring forth one's heart as water before Him v.*

ST. FRANCIS OF SALES.



## THE FEAST OF ST. FRANCIS OF SALES

### Ter-Centenary Celebrations at the Salesian Church, West Battersea.

In our last issue we pointed out to our readers that the present year, 1922, is one of special interest for the Salesians and their Co-operators, for it marks the third Centenary of the death of their Patron Saint, St. Francis of Sales.

And in accordance with the notification given in the January Bulletin, extensive preparations were made to render the Feast of St. Francis this year a memorable one in the annals of the Salesian work in England. But on Sunday, January 22nd, but a few days before the opening of these celebrations, the sad tidings reached us that His Holiness, Pope Benedict XV, after a brief illness, had passed away to his eternal reward. This news was indeed unexpected a few days earlier, and it cast a cloud over the approaching commemorations, for the Salesians and their Co-operators had always been to the fore in honouring, loving and esteeming their august Benefactor and Father. But, in view of the wide-spread announcement of the religious celebrations in connection with the Ter-Centenary, it was deemed impossible to cancel, or even to postpone the solemnity without disappointing so many of our friends and Co-operators, a number of whom were expected from afar. And, besides, there was another reason for not postponing this celebration. Those who were intimately acquainted with our late Holy Father, and knew the amount of mental and moral suffering which he endured during the War, felt fully confident that his passage to the realms of bliss would be very speedy indeed; and he who on earth had been such a promoter of the spirit of St. Francis of Sales—of that gentleness and love of peace which characterised the saintly Bishop of Geneva, would surely, from his place in Heaven, not wish us to defer or forego the solemn commemorations, which we had intended to hold in honour of our holy Patron.

#### The Triduum.

A solemn Triduum of preparation preceded the Feast-day itself, and commenced on Thursday, Jan. 26th. The service each evening consisted of special devotions and hymns, a sermon by the Very Rev. Bede Jarett, F. P. M. A. (Provincial) and solemn Benediction of

the Blessed Sacrament. On each of the three evenings, this eloquent preacher selected for our instruction and imitation certain features of the life and character of St. Francis of Sales.

On the Thursday evening, he took for his text the words of St. Paul's second Epistle to Timothy (IV 2): "I charge thee before God and Jesus Christ... Preach the word: be instant in season and out of season: reprove, entreat, rebuke in all patience and doctrine."

He introduced his subject, by pointing out the effect that the indifference and irreligion around us to-day is apt to have on good Catholics.

It tends to make them angry and impatient with the world at large. And so it is in the case of morals: the laxity that is everywhere manifest, irritates us; and these problems of social justice and injustice stir us up, and even tend to make us violent... And now, as we are entering on this New Year, devotion to St. Francis of Sales stands out in prominence before us, and we are taught by his example that violence effects nothing.

St. Francis was born on Aug. 21st. 1567, at the time of religious hatred and warfare, while Queen Elizabeth was ruling this land. His family were of good social standing, and were connected with the nobility of France. His father was a pompous, stately old gentleman—an old-timer, who did not look with pleasure on what he regarded as the innovations of the age. His attitude is well summed up in what he told his son in later years. He did not look with favour on his zeal, or his method of preaching. "It savoured of novelty," he told him.

"When I was young," the father went on to say, "there was but one sermon a week, on Sundays only: but you preach every day. Besides, you never quote any Latin or Greek in your sermons: but when I was a boy, no preacher counted for anything, who did not make many quotations from the Latin and Greek." Such was the father of the Saint—clinging to old traditions, regardless of their value or suitability.

His mother was of an entirely different stamp, and to her St. Francis owed all he had in his natural disposition towards good, and in his early training in virtue. As a boy, he was always very tidy and neat and careful about his appearance. He was naturally of a quiet



and retiring disposition, but he had a fiery temper, which, however, did not last for long...

The preacher then went on to describe his life at Paris and at Padua, where he continued his studies. Of a naturally quick and ardent temperament, he was apt to be a little cynical and sharp in his answers. But, with his confessor's advice, he battled successfully against this tendency. Gentleness, too, won the day, when it came to a question of his vocation to the Priesthood, for it was only by means of gentle persistence that he overcame the opposition of his father. Such, too, was the secret of his success in his difficult Mission in the Chablais. His zeal for the salvation of souls came uppermost, and minor principles and petty details could well be laid aside, whenever they stood in the way of his great aim:—the conquest of souls. Hence it was that he deemed it desirable to enter upon his Mission in secular attire, and to find his way among the soldiers of the Duke of Savoy. Many were shocked, especially his pompous, old father. But what did it matter to the Saint, so long as his methods were calculated to win over the greatest number of souls to God? This zeal for souls won also the underlying principle of the rules which he laid down for himself in all his controversies with the followers of Calvin and Zwingli. They were as follows: — 1) Abuse, unkindness and sarcasm were to be strictly avoided; 2) Only essentials were to be debated, and time was not to be lost in arguing matters of little moment, and 3) Only official authorities were to be quoted, and the mere statements of individuals, for the latter often carry no weight with them.

His motto throughout was to "make himself all things to all men, in order to gain all to Christ."

Then, again, as Bishop of Geneva, he was the same perfectly gentle character: as neat, tidy, and careful about his appearance, as he had been as a boy. He drew all hearts to him by his gentleness. With him there was no bargaining, no arguing, no beating down his opponent. His kindness and condescension are well exemplified in the case of the poor artist, who wished to paint his portrait. Too overburdened with work, with many persons waiting to see him, still St. Francis in his gentle charity could not refuse to grant this humble request. Though he knew it would throw him back in his work, and necessitate his staying up late at night to finish his correspondence and his other duties, still why should he not help this poor man? And so he agreed, and waited in patience while his portrait was being painted.

And what was the secret of that magnetism

which drew all hearts to him? It was his patience and gentleness. "More flies," he used to say "are caught with a spoonful of honey than with a barrel of vinegar." His maxims, too, savoured of sound, common sense. "Do not bother your head about looking for penances: you have them on your ordinary actions, in living the life of a good Catholic, in bearing with patience the derision of the evil-minded, and so on." And again, truth and charity must not be separated. Truth that hurts and is uncharitable comes from a charity that is not true.

The great lesson, therefore, is patience—patience even with yourself, with your own soul. Patience is everywhere needed. Did you ever learn anything at school, except from a patient master? And this lesson, too, we must learn from Our Divine Master, so patient, so gentle.

"He hath done all things well," and from Him this message comes to us: "I charge you before God; you, who have the Faith—preach the Gospel in season and out of season... in all patience and doctrine." Patience, you see, must come first. "But surely," you will say "doctrine counts and is all-important." Yes, but after patience. And this is the special message which comes to you to-day, gathered together as you are in this Church, to honour your holy Patron, St. Francis of Sales.

On the Friday evening, the preacher chose his text from St. Paul's Epistle to the Galatians (II, 19-20): "With Christ I am nailed to the Cross, and now I live, not I; but Christ liveth in me." Though St. Francis was of a lovable disposition, and had a beautiful character, full of gentleness, charity and patience, still we must not imagine for one moment that he was one of those naturally weak persons, who give way to others and yield in everything, simply because they are weak and crushed in spirit. The charm of St. Francis's character was entirely different from this. His charm was something of the same kind as that of Our Blessed Lord, so far, of course, as man can imitate the perfections of Jesus Christ. Our Divine Saviour, as you know, was patient and gentle with all the world; but that did not in any way mean that he was always necessarily gentle with His opponents.

Think of the biting words which He uttered when need demanded, to the hypocritical Pharisees. Think, too, of the force of those words: "The zeal of thy House hath eaten me up." of how He drove the buyers and sellers out of the Temple, and tossed their coins down the steps. The gentleness of Jesus was no empty gentleness, but was that meekness of character which is the outcome of self-restraint. This per-



fect gentleness of Christ was reproduced, as far as it is at all possible to reproduce any virtues of Our Blessed Lord, in the character of St. Francis of Sales. In spite of his meekness, he had a great deal of vigour, and was essentially a man of character. Even as a boy, this firmness was noticeable in him, and he worked upon his own character and was a perfect example of self-control. He overcame, for instance, his natural fear of ghosts; he tells us this in his letters. And while was a student at the University, and in danger of death from a serious illness he actually bequeathed his body to the medical students for dissection. His offer is apt to appear to us revolting in its very callousness; but we must bear in mind that deadly feuds often arose at that time amongst the medical students, in their efforts to secure dead bodies for the purposes of study and dissection. But we give this as an instance of the Saint's strength of character.

And the Saint was emphatic in maintaining that a religious character must be a strong character, for religion is strength and not weakness.

And the modera idea, that is creeping in, to the affect that religion is only suited for the weak, for women and children, is utterly foolish.

Is it weakness to get up early in the morning and go to Church? Weakness is not there; weakness turns over on the other side—that is weakness. And the reason why so many women are devout Catholics is because heroism is in their very nature—it is the price they pay for their motherhood.

St. Francis's secret of success was the Cross.

On one occasion in the Chablais he was asked what was his charm and he immediately produced his Crucifix. And when he founded his society of Priests, he named it the Confraternity of the Cross. Even as a young man, before he had entered on his ecclesiastical studies, he was out riding one day, and, though a skilful horseman, he was thrown to the ground on three successive occasions, and each time sword and scabbard fell across one another, and formed a Cross. This incident made a great impression on him. His devotion to the Passion was untiring. Day after day he made his meditation at the foot of the Crucifix. Holy Mass was the great absorbing thought of the day, and he made all his work a preparation for it. His maxims breathed that spirit of gentleness and genuine charity, of which he himself was a model. "You show your superior wisdom by holding your tongue." Again, "do everything passionately well." Meekness, patience and charity are to be learnt at the foot of the Cross. This was his advice: this, too,

was his own practice. There, where we contemplate Our Divine Lord, His Body broken, His Blood shed, forsaken even by His Heavenly Father, there, indeed, did St. Francis learn everything, and could say with truth: "With Christ I am nailed to the Cross. And now I live not I, but Christ liveth in me."

On the Saturday, the text chosen was from the Book of Proverbs (IV 18) "The path of the just, as a shining light, goeth forward and increaseth even unto perfect day." The preacher introduced his sermon by reminding his hearers that St. Francis possessed a perfectly human character, with a peculiar charm about it, and that his gentleness and forbearance were not a sign of weakness, but rather of strength. We must not imagine that St. Francis or any other Saint came into this world under different conditions than the rest of men. It is not simply that God wished them to be Saints, and hence they were Saints, but they had to build up their own character "inch by inch," as St. Francis used to say. No saint simply drifted into sainthood, but natural tendencies and weaknesses had to be overcome, "joyfully, it is true, but still deliberately and painfully." We have spoken of St. Francis's tidiness and order, as a boy. Later on, even in his busiest days, as Bishop, he was just as orderly, and kept everything in its proper place. The neatness of the boy was characteristic of the man. As a student of the law, his note books were models of clearness. No education is comparable to the study of the law. In one sense, it almost seems to wither up a man's humanity by its excessive attention to details and its minuteness; and yet, as far as the mind and intellect are concerned, it is a wonderful training. St. Francis went through this training, and at the age of 24, he became a Doctor of the Law. His manuscript books were always so neat and tidy, his handwriting so clear, so deliberate, so careful. The depths of his character and his self-control were clearly visible in all this. So, too, with his Meditation which he made every morning. He laid down rules for it—the subject, the form, the arrangement were all mapped out, even before he entered upon his studies for the Priesthood.

His guiding principle that "to know God is to love Him" is well brought out in his spiritual books—in his treatise on the Love of God and the "Introduction to the Devout Life." These two works, in particular, attracted the attention of James I of England, who expressed a wish to see the Holy Bishop. It is indeed regrettable that circumstances stood in the way of St. Francis, when he desired to come over



to this country, for great possibilities would have attended the visit of the saintly Bishop to this country in the dark days of persecution.

As a final souvenir of this interesting course of sermons, the eloquent preacher urged on the Congregation to take to their homes the last counsel given to the Daughters of the Visitation by their Father and Founder, St. Francis himself. "Desire nothing, refuse nothing." Herein is a great principle of life. In its spiritual signification it is plain common sense, lifted to the heroism of sanctity. Contentment with our calling in life, with the circumstances that surround us, is indeed pleasing to God. Even the convict in his prison cell can gain happiness by applying this principles. It leads the way to God, to happiness, to freedom. God grant that we may so grow in accepting God's Will, that when this night is over and the Eternal Day breaks, we may, with all the tears wiped from our eyes, be privileged to pass out of the shadows of this world into the dazzling Light of God."

### The Feast-day itself.

On the Sunday, Pontifical High Mass was sung by His Lordship Bishop Keatinge. The elaborate ceremonial was carried out with dignity, and many of the Salesian Fathers assisted on the Sanctuary. The sermon was preached by the Very Rev. Bede Jarrett, who paid a warm tribute to our Catholic teachers. He pointed out many of the hardships which they have had to undergo in the past, in order to maintain efficient teaching in our Catholic elementary Schools, and added that, though their heroism is of a kind that is little appreciated, still we are sure that they will reap a rich reward before God, and we ourselves owe much to them. He also warmly commended the Catholic laity, who, in spite of many other demands, have generously supported our Catholic Schools.

### The Re-union of Salesian Co-operators.

One of the great events for the day was the Re-union of the Salesian Co-operators, which was fixed for three o'clock in the afternoon.

At the appointed hour, His Lordship Bishop Keatinge, accompanied by the Very Rev Father Provincial and Father Rector proceeded to the Parish Schools, which had been prepared for the occasion. On entering the School, His Lordship was gratified to see a goodly crowd, who had gathered together from far and near to take part in this re-union. Many old friends had there met together, after an ab-

sence of many years; and happiness and contentment were imprinted on every face, as His Lordship and the Fathers with him ascended the platform to open the meeting. Father Provincial first of all addressed the assembly (altogether they numbered nearly 150). He wished to thank His Lordship very heartily for the honour he had done us, by presiding over the Re-union, and also to thank the Co-operators themselves, who had responded generously to the invitation accorded them, to come to Battersea on this occasion. He fully realised he told them, that many drawbacks are associated with travelling at this season of the year, and he appreciated the fact that they had been invited to undertake anything but a pleasure trip. But he was sure that God would reward their spirit of generosity and self-sacrifice, and begged them to accept the assurance that the Salesian Fathers would not confine their gratitude to words alone, but would remember them in a special way in all their prayers.

### The Conference.

The Conference was given by the Very Rev. C. Buss, S. C., the Rector of the Salesian School at Battersea. He carried their minds back over a period of 70 years, to the time when the Ven. Don Bosco and his Mother were journeying on foot from their native home at Becchi to take possession of their poor lodging in the Valdocco quarter of Turin, where Don Bosco had already inaugurated his great mission for the salvation of poor, neglected boys. On reaching the city, the holy man of God was met by a priest, who was a personal friend of his, and who wished to do something to alleviate the extreme poverty of Don Bosco and his Mother. As he had nothing else to offer, he took out his watch and presented it to the Servant of God. Now, this priest was the first Salesian Co-operator. He was in the vanguard of that mighty association which has grown tremendously since that date. At the death of Don Bosco in 1888, the association already numbered half a million: to-day there are nearly a million in all.

And what are the duties of the Salesian Co-operators? They are very simple. In the first place, they endeavour to work out their own sanctification by leading good Christian lives.

In the second place they co-operate in the work of the Salesians themselves; they form a Third Order and work hand in hand with the Salesian Fathers, whom we may call Don Bosco's a first Order, and with the Daughters of Mary



Help of Christians—the Salesian Nuns—his second Order. This they do in three ways.

First, they help in their own parishes. There is no need for them to come to Battersea in order to carry out this work; they can do so in their own parishes. And what more glorious work can there be than that daily afforded them in the ordinary work to be done in a Parish:—in helping the Parish-Priest to gather in the little ones, to prepare them for Confession, first Communion and the Sacrament of Confirmation. Here indeed is a meritorious work, which is not only a benefit to the Co-operators themselves, but also to their neighbors. And, if they are living in the thickly-populated parts of London and among the poorer classes, their opportunities are even greater. They might, for example, know of families, where religion has been neglected, where there are children who have not been regenerated by the saving waters of Baptism, and they can surely gain much merit by restoring to God what is His own. Besides, social life has degenerated to-day and there is a crying need for the creation of a clean, Christian social atmosphere. In this respect, too, the Co-operators can effect a great deal; they can cleanse and purify the atmosphere of the district, in which they live; they can do much to promote all that is beneficial, and to suppress all that is harmful to the salvation of souls. They can do this by their own good example and their practical Catholic lives.

And an association of this kind is of special value, for it regulates the zeal of those who wish to promote the glory of God. It may not be out of place here to remind you of the story of the town-boy, who was sent to the country to be trained. The first instruction the farmer gave him was to gather all his sheep into the fold. It was about 2 or 3 o'clock in the afternoon. At 9 o'clock there came a knock at the farmer's door, and on opening it, the farmer beheld before him his new arrival all covered in mud and with his clothes in tatters, and was greeted by the words: "I've done it!" "Well, let's see what you've done," said the farmer, and taking a lantern, he led the way to the sheepfold. Entering in, he looked round, and then "What's that rabbit doing here," he said, pointing to a dark object close by the door.

"Oh, that shaggy, brown little creature," replied the lad, "why, that gave me more trouble than all the rest put together."

And it is this way with a good many people, even earnest Catholics. With the best of intentions, their energies, if not properly controlled and regulated, are apt to fly out at tangents.

Hence we see the advantage of belonging to some association with definite aims. And, besides, union is strength, and the united efforts of even three men are of far more avail than the solitary efforts of an individual.

Secondly, all Co-operators can help by their prayers. Prayer is, of course, necessary for all, and is the greatest help to one's own sanctification. There are so many things to pray for, that we may be able to model our lives on that of our Patron, St. Francis of Sales. And what would the Salesians themselves be able to do without prayer? "Ora et labora."

"Prayer and Work," was Don Bosco's motto; but prayer always came first. In the Salesian life one must not be disjoined from the other. And the prayer of the Co-operators should not simply be personal, but should be all-embracing, like the spirit of Don Bosco himself. They should pray for the success of the Salesian Institutes existing in so many countries of the world, where poor children find a home and are made good Catholics and useful citizens. They should pray that God may continue to prosper this work and give the increase. And then there are the foreign Missions—a work dear to the heart of every Catholic, but especially dear to the heart of every Salesian Co-operator. And here they can pray that the Sons of Don Bosco may be always actuated by the same zeal with which their Father and Founder was filled, for he counted no sacrifice too great, whenever it was a question of spreading the Kingdom of God among savage peoples.

Thirdly, they can help by furthering the training of missionaries, and of tardy vocations to the Priesthood. Our missions extend far and wide—to Patagonia, Tierra del Fuego, Matto Grosso in Brazil, the Chaco in Paraguay, Uruguay, the leper colonies of Colombia, the African Congo Missions, and the Missions in India and China. The speaker then described at some length our work on these various Missions, laying stress on the fact that the Co-operators can be of real service in furthering this all-important sphere of Salesian activity, especially in China and India. None are too poor to help. Those who have been blessed by Almighty God with an abundance of this world's goods can give in accordance with their abundance, not forgetting that they are the Lord's stewards. And those, who are not so blessed can give in accordance with their means. No one need be too poor to become a Salesian Co-operator. Don Bosco wished to exclude nobody from the benefits of the Association.

One is never too poor to pray and to get



others interested in the work, and thus to find new sympathisers and friends...

He then went on to describe the work of the tardy vocations to the Priesthood. Some of Don Bosco's most zealous and worthy spiritual children belonged originally to this category.

Young men with little or no worldly means, anxious to consecrate themselves to God, find it difficult and oftentimes impossible to follow out their vocation. Whenever a deserving young man of this kind is brought to the notice of the Salesian Fathers, everything is done to help him and give him a fair chance. As you all know, the education of a Priest is an expensive item and entails many years of careful training. At Battersea, Oxford, and most of our Salesian Houses in England we have such vocations. We need the help of our Co-operators. And what grander work can they promote than the fostering of these tardy vocations by their generous assistance? This will enable them to feel that they have contributed towards the making of a Priest, towards the training of one who is to stand at God's altar and offer up the Holy Sacrifice, pronounce the words of pardon over the humble penitent, nourish with the Body of Christ the souls of men, and bring the glad tidings to the poor, brutalised savage, and make life worth living for him. How sweet and comforting such a thought must be!...

The spiritual advantages granted to our Co-operators are numerous. To speak of one in particular, they can obtain a plenary Indulgence every time they receive Holy Communion, and this is indeed a wonderful benefit of untold treasure. Then there are the Masses of thousands of Salesian Fathers, in all of which they share, the Communions of the Brothers, and of the hundreds of thousands of children in our Institutes and Missions—uninterrupted daily prayer ascending to heaven for our Co-operators from the inmates of many hundreds of Salesian Houses, scattered all over the world...

The Conference came to a conclusion by an exhortation to all those who were Co-operators already to continue unceasingly in the good work, and to those who were not yet enrolled, to seek the privilege as soon as possible.

The Rev. P. McConville, S. C., the present organiser of the Salesian Co-operators, then addressed the assembly, and pointed out the nature of the Salesian work in Tanjore, India, where he had spent several years. The Mission entrusted to our Fathers there covers an area of nearly 105 square miles, measuring roughly 15 miles by 7, and it contains nearly a quarter of a million Indians, of whom there are but

7,000 Catholics and about 2,000 Protestants—the rest are yet steeped in the horrors of paganism.

This vast district contains no less than 50 villages, and as yet there are but 4 Salesian Priests for that vast field of labour. One can readily understand the need for missionary vocations in circumstances such as these.

"What stands out prominently," he went on to say, "in the Salesian work is its beneficial effect on humanity in general. It is not merely a religious work, but has a strong philanthropic side to it. And so, too, is the work of the Co-operators themselves. One feature of it appeals very much to me personally; it is the fact that they help, by their material aid, to form priests, and this is the most sublime of all undertakings. In fact, it embodies the Salesian motto — the moving principle of our Holy Founder, the Venerable Don Bosco: — "Da mihi animas, coetera tolle — Give me souls, take all else away." And it is remarkable that Don Bosco himself, though so full of joviality and light-heartedness, and at times apparently easy-going, was ever alive to the supreme importance of life's real end. "Souls, souls," he would say "Give me souls."

And Don Bosco did not confine his efforts to the training of Salesians alone, in the space of 50 years he sent no less than 6,000 boys into the different seminaries of Italy. Among his own pupils no less than 30% offered themselves as students for the priesthood. The Bishops feared that the holy man would drain their resources and deprive them of vocations to the secular clergy, but the very opposite happened, for he helped them considerable in this respect, for once his schools began, there were no longer any half-filled or empty seminaries.

A very important phase of Salesian activity is its social value. It attracts the man in the street; he looks for the "qui pro quo"—he always wants something in return—something that he can see for himself. The Salesian work affords him this. Even among the Freemasons of Italy this fact is appreciated, for though they do not in any way help or support this work, still they tolerate it, while they are so very hostile to most of the other religious Orders they recognise that Don Bosco and his followers—his Priests, Nuns, Co-operators and pupils—have furthered the material and social progress of their country."

The speaker then alluded to the humble beginning of other similar undertakings, such as the English branch of the "Society for the Propagation of the Faith" under the able direction of Canon Ross, and the "Society of Foreign



Missions." In a space of about 15 years these enterprises have grown tremendously, and there is no reason why the Association of Salesian Co-operators should not do the same. Though it may seem strange to say it, still on the Missions the conversion of souls cannot be effected without funds to support the missionary, and consequently, money means the salvation of souls. Without money, priests cannot be trained, and while in India, Fr. McConville realised to what extent material support of this kind is appreciated by the struggling Missionary.

"What we want to-day," the speaker went on to say, "is the presence of live wires, charged with energy and electricity, to carry on the many wonderful activities, both religious and social, which the Salesian Apostolate presents. Each Co-operator, in his or her circle of society, should quietly, yet intelligently and efficiently put forward the Ven. Don Bosco's heaven-sent work, which, even in these days of religious indifference and hostile propaganda, is doing immense good socially as well as religiously, among the masses. Salesian literature, such as the "New Life of the Ven. Don Bosco," "Life of Dominic Savio," the "Salesian Bulletin" etc., will be found so many excellent means of diffusing an accurate knowledge of Salesian life and work.

Regarding the financial support which Salesian Co-operators, according to their means, give in order to further Salesian enterprises both at home and abroad, nothing has been definitely fixed, so that each one is left free, not only as regards subscriptions, yearly or otherwise, but also as to his mode of helping on the work. However, no matter what kind of help is given, it is of the utmost importance that all should be actuated by the sole motive of doing what is best, both for the Church and civil society, of promoting viz: — the Spiritual and Social Salvation of Mankind.

He then introduced Dr. Gonsalves, who wished to say a few words on behalf of the gentlemen Co-operators.

Dr. Gonsalves first of all expressed his satisfaction at having been an eye-witness of the wonderful growth and development of the Salesian work in England, which had been inaugurated, some thirty-four years ago, at Battersea.

He felt it was a privilege for him to live near the centre of a vast undertaking that had spread far and wide. He then alluded to the unpretentious nature of that work, which quietly and unostentatiously goes forward day by day and effects so much good in the social, intellectual and moral world. In fact, to onlookers like himself, it would seem that the Salesians had

added to their three vows of poverty, chastity and obedience, a fourth vow—that of reticence.

He paid a warm tribute of praise to the late lamented Fr. Kelly, who was Parish-Priest of West Battersea for about 17 years, and who was the only member of the Salesian Community with whom he was intimately acquainted. He spoke of his constant spirit of self-sacrifice and his anxiety for the welfare of others. Though suffering continually from rheumatism, Father Kelly never complained of his own ailments, but frequently showed his solicitude for others.

As a doctor he could himself vouch for the fact that those who suffer from this complaint are apt to become depressed and self-centred.

But with Fr. Kelly the case was entirely different. "And this unselfishness," he added "is the striking characteristic of the Salesian Fathers."

He then went on to speak of the Salesian work in India, Among the Brahmins—the most intellectual caste of all the Indians—the Catholic Church is the only religious body that carries any weight at all; they regard all other religious systems as mere money-making political, or, at best, philanthropic concerns. Thus it happens that the majority of Brahmins who have embraced Christianity are Catholics and, it may be interesting to note, do excellent work, especially in Southern India, in furthering the interests of the Catholic Church.

Then, again, Dr. Gonsalves pointed out that amongst the many beneficial factors of Catholic life and action in India, none at the present day seemed to him more useful and certainly none more necessary than that which constitutes the Ven. Don Bosco's work which in its various aspects, whether apostolical, intellectual, technical or social cannot but exercise a healthy influence on all classes, irrespective of caste or creed. This is the sole reason why, amongst Salesian Co-workers and admirers in India, one finds Indians, caste as well as non-caste men, Eurasians and Europeans who have promoted and who are promoting Salesian activity in every form. Perhaps the technical side of Ven. Don Bosco's extraordinary work, so well developed and appreciated in historic Tanjore, has more than anything else attracted and gained the respect and assistance of those numerous Indian Co-operators who have the material as well as the spiritual progress of their native land at heart. Don Bosco, though deeply versed in things spiritual was also a practical man, and knew that, so long as man lives, such material necessities as boots, clothing, furniture etc., will always be required. And so, some fifty years ago, he began to instruct eager



youths in the arts of boot-making, tailoring, cabinet-making, and architecture so as to meet this demand. Since then, other branches of technical activity have been added to the Salesian Syllabus, such as electricity, mechanical engineering and sculpture, in all of which thousands of Salesian boys have had great success.

Finally, Dr. Gonsalves made an eloquent appeal for more and more efficient help on the part of Co-operators, so that hundreds of practical Catholics, desirous of furthering their best interests as well as those of the Church and Society, may become members of the great Salesian Family. Ready money was not so much required as prayer, determined effort and good will. Don Bosco himself had but a few pence in his possession, when he commenced the construction of the Basilica of Mary Help of Christians at Turin—a building which cost something like 1,000,000 francs. Many an anxious housewife, in these trying days when prices are so high, would like to know how Don Bosco made a few pence go so far. The secret is known to those who were intimately acquainted with our Holy Founder, and those who wish to learn it cannot do better than to get into closer touch with his life and spirit, by becoming practical members of the Association of Salesian Co-operators.

Miss M. Kirby then stepped forward, and in an address to the Very Rev. Father Provincial, voiced the sentiments of the Lady Co-operators.

Catholic women have ever been to the fore in helping on the noble work of the Salesians, ever since the time of the saintly "Mamma Margaret" — Don Bosco's own Mother. In "Mamma Margaret" they have a worthy model, for "by prayer, word and work" she did all within her power to "foster, develop, and promote her son's noble and self-sacrificing work on behalf of youth." The Annual Letter to the Co-operators has emphasised the need of fostering vocations to the Priesthood and of thus securing more labourers in the "Vineyard of the Lord," especially on the Foreign Missions, and the Lady Co-operators will be second to none in promoting these worthy objects. Miss Kirby then offered a word of sympathy to Fr. Provincial on the severe loss which the Salesian Congregation has recently suffered in the death of our late revered Superior General, Don Albera, and the death of our Holy Father the Pope, who "from the very beginning of his Pontificate showed himself always ready and willing to encourage, assist and bless all Salesian Co-operators. The address concluded with best wishes to the Very Rev. Fr. Provincial on this, his own Feast-day, and with a vote of thanks

to His Lordship, Bishop Keatinge, for his kindness in coming to preside at the Re-union.

His Lordship, amidst the cheers of the entire assembly, then rose to express his appreciation at the excellent work done by the Salesian Fathers. "The characteristic note of their Congregation," he went on to say "was their readiness to help on all occasions." He himself had had practical experience of this, for in the early days of his priestly life, before he became an army-chaplain, he had been stationed for three years as Wandsworth, in the neighbouring parish of and during that period he had always found the Salesian Fathers most ready to help in any difficulty that might arise.

At that time, one of the Salesian Fathers from Battersea, Fr. Bonavia by name, (applause) used to say Mass in the Parish Church at Wandsworth regularly every Sunday. He was also acquainted with Salesian activity elsewhere.

At Malta he had met Father Grady, and had there witnessed the splendid work carried on by the Salesian Fathers in that part of the world.

At Alexandria, too, in Egypt, he had seen the work of Don Bosco in a flourishing condition, and had been an eye-witness of some of its achievements. And finally, during the Great War the Salesian Congregation had given him some of his best Army Chaplains, one of whom was now by his side—the present Rector of the Salesian School. It had recently been his privilege, he went on to say, to unveil and bless the beautiful War memorial in the Parish Church, and it afforded him great happiness to come to Battersea once more to preside over the Re-union of Co-operators. "The blessing of God," he concluded, "is very visibly present in all the undertakings of the Salesian Fathers, and he heartily wished them every success."

Solemn Benediction of the Blessed Sacrament was then given by Fr. Provincial in the Church of the Sacred Heart, and this event brought the Re-union to a fitting close.

The celebrations of this eventful and memorable day were concluded by the evening service at 7 o'clock. His Lordship officiated at Pontifical Vespers and Benediction, and the sermon was preached by the Right Rev. Mgr. Brown, V. G., D. D., who first of all gave an interesting epitome of the eventful career of our Patron, St. Francis of Sales. He then laid stress on the importance of the work which the Salesian Congregation, prompted and guided by the spirit and the methods of St. Francis of Sales, are carrying on. The training of the young, the transmitting of the sacred heritage and deposit of Catholic faith and teaching is a matter of such supreme importance, that no



opportunity of emphasising it should ever be lost. The gift of Faith is a precious treasure, but it is carried in a frail vessel, and can easily be lost. In the non-Catholic atmosphere that surrounds us, there are so many dangers, and unless children are drilled and trained in Catholic principles and traditions they grow up oblivious of the very essentials of our holy Faith.

Indeed we need all our strength and all our resources to combat and vanquish the spirit

of the age in which we live. Let us remember that we are but trustees of a sacred trust, and must give a full account later on to God Himself. In conclusion, the illustrious Prelate bade the Congregation to pray to God Almighty that, in the place of the Supreme Pontiff, whose loss we all mourn, He would grant His Church another Holy Father, who will strengthen us all and enable us to stand fast in the coming conflict, which awaits us during the next two years.

## SALESIAN NOTES AND NEWS.

**London** In our last issue lack of space prevented us from chronicling an event of interest to the clergy and parishioners of the Salesian Church of the Sacred Heart at Battersea. It was the annual visit of the Oratory Cadet Corps. They were welcomed on their arrival at the Church by the Rev. Father Connor, S. C., the Parish Priest, the Rev. Father McCormick and a fair number of the Congregation. Under the command of Capt. A. H. Angel, they formed an imposing body, and it would be difficult to find a better set-up battalion of Catholic boys in the whole of South London. They were alertness itself, and their military bearing won for them unstinted praise from Catholic and non-Catholic alike. On reaching their appointed places in the Church, they first of all sang a hymn, and then a brief address was given by the Rev. Father Connor, S. C. He welcomed them to the Salesian Church of West Battersea, and congratulated the lads on their smart appearance and manly bearing. In a few well-chosen words he pointed out to them that the various parades organised in connection with the Corps serve as a means towards a great end—the upholding and strengthening of the Catholic Faith in the hearts and minds of boys and young men. He also reminded them of the great reputation that the Oratory Cadet Corps had earned, not only during the Great War, but also in time of peace, and urged upon them the importance of living up to these lofty traditions, and of thus being a credit to the Corps and to the Catholic Church itself.

Benediction of the Blessed Sacrament then followed, and after the singing of the hymn "God bless our Pope," the service concluded. On its return the Corps had quite a good send-off, and the boys thoroughly appreciated the words of kindness addressed to them and the warmth of the welcome they had experienced.

The Christmas services at the Church of the

Sacred Heart were carried out with the usual solemnity. Shortly before the Midnight Mass, the choir broke forth into the strains of the well-known Christmas Carol "Come to the Manger," while the officiating clergy and the altar-servers wended their way in solemn procession to pay a visit to the Crib. The Church was full to overflowing, and though the youthful choristers from the Salesian School were far away in their own respective parishes, still the men of the choir stepped into the breach, and rendered Gounod's "Messe des Orphelinistes" very creditably indeed. The Mass was celebrated by Father Rector, assisted by Father Fayers, S. C., and Father Poggio, S. C. as deacon and sub-deacon respectively. After the Gospel, Father Connor, the Parish Priest, addressed a few words of greeting to the large Congregation. It was indeed an impressive sight to see streams of worshippers streaming up to the altar-rails to receive Holy Communion, and it was very gratifying to the parish clergy to witness the whole-hearted response of their flock to their earnest exhortations. On Christmas Day, Mass was said every half-hour from early morning till the High Mass, which was sung at half past ten by the Parish-Priest. At the 12 o'clock Mass, the Christmas sermon was preached, explaining the festivity, and exhorting all to enter into the spirit of Holy Church during this solemn season. A word of praise is undoubtedly due to the Rev. G. Fayers, S. C., who designed the Crib. The artistic taste, therein displayed, and the devotional setting of the whole plan have been much appreciated, not only by the parishioners of West Battersea, but also by many visitors from neighbouring parishes, who came to see it.

\*\*\*

In accordance with the announcement made in our last issue, the Feast of St. Francis of Sales was kept with great solemnity at the Salesian



Church at Battersea. The Solemn Triduum of preparation was preached by the Very Rev. Bede Jarrett, O. P., on the three days immediately preceding the festival, and on the feast-day itself His Lordship Bishop Keatinge, C. M. G. was the honoured guest of the Salesian Fathers, and officiated at all the solemn services. He sang Pontifical High Mass at 10.30 a. m., presided at the Re-union of Salesian Cooperators at 3 o'clock in the afternoon, and again officiated at the Pontifical Vespers and Benediction in the evening.

The day will be remembered as a landmark in the history of the parish of West Battersea, and a detailed account of this celebration is given in a previous article of this present issue.



**Farnborough, Hants.** The Bishop of Portsmouth was able to fulfil his promise to visit the Salesian School at

Farnborough, and to preside at the Distribution of Prizes before the end of last term. He came on Tuesday, Dec. 13th, and a very good programme of Music with selections from Shakespeare had been prepared. Two Scenes from Henry V were excellently performed in costume by the Senior boys, and the Junior boys also deserved the applause they received for their presentation of a Scene from "As You Like It." Father Smith, the Sixth Form Master, and Father Howard, the Catechist of the School, were responsible for the acting and the arrangements of the stage, and to their efforts the success of the performance was due. An address of welcome was read to His Lordship by one of the Senior boys, and after the prizes had been distributed, his Lordship rose and thanked the boys for the welcome they had so cordially given him. He complimented the staff and the boys on the excellent results obtained at the public examinations and he wished them all continued success. He then went on to refer to the need of Catholic Schools in this country and to the dangers which were even now threatening our Catholic Elementary Schools in England. He spoke of the fight that Catholics in England had made for their schools in the past, and he wished it to go forth from that hall that Catholics were ready again to take their stand to oppose to the utmost of their power any attempt to endanger the Catholic character of the schools built by the offerings of the faithful throughout the country for the only sort of education that Catholic parents valued for their children.



The Christmas services in the Church were carried out with great devotion. Father Hawarden, the Parish Priest, had reason to be well satisfied with the attendance of the members of his flock. Shortly after Xmas, Father Hawarden organised a Catholic Social in the Farnborough Town Hall to raise funds for the improvements

recently carried out in the Elementary Schools of the parish. The response on the part of the Catholics of Farnborough gave him great encouragement for future efforts. Following the Social, Fr. Hawarden thought of the children, and set to work to give them a Xmas treat. This was given on Friday, January 13th, and about a hundred children were present. The Reverend Mother of Hillside Convent was exceedingly kind in presenting the Xmas tree, and also in providing at her own expense all the toys and presents for the children. Father Hawarden wishes to put on record his very grateful thanks for this act of kindness to the children of his Parish. A word of thanks is also due to our own Salesian Sisters of Farnborough for the arrangements of the tea-party. To their efforts is due the success and the great pleasure enjoyed by the children. Father Hawarden is grateful also to Father Buss, the Rector of the Salesian School of Battersea for his kindness in sending Brother Laurence to Farnborough on this occasion to entertain the children. Brother Laurence is really a very clever conjurer and he delighted his audience with his magic, and by the dexterity which he manipulated his wand and the various things which he made use of to puzzle and amuse the children. We offer him our thanks and the thanks of the children for his kindness in coming down to make the Christmas treat for the children so enjoyable.



**Pallaskenry, Co. Limerick** An article from the "Limerick Leader" of Jan. 16th gives us

an interesting account of the celebrations in connection with Prize Day at the Salesian College at Copewood, Limerick. This event took place on Tuesday, Dec. 20th, and a large gathering of friends and parents of the students assembled in the large Hall of the College for the distribution of prizes to last year's students, and for a special entertainment in honour of the occasion.

Father O'Connor, S. C., Prefect of Studies, read out the list of prize winners, and announced that a special set of medals had been struck for last year's hurling team, to commemorate their splendid effort to carry off the Halinan Cup in the first year of the existence of the College. He paid a warm tribute to Rev. J. Devine, S. C., the Rev. C. Grey, S. C., Messrs. Coughlan and O'Neill and the Captain, Mr. Tooman Walsh, for their united endeavours to make the team a success. He also referred to the remarkable achievement of Mr. Robert Cussen, who gained first place in Ireland in the Incorporated Law Society's Preliminary Examination. Special prizes were given for religious knowledge and good conduct to each class. A number of distinguished artists kindly travelled from Limerick for the occasion, and gave sketches and songs, and made the afternoon most enjoyable. It would be envious to parti-



cularize, but mention should be made of M. Pearson, who received rounds of applause.

At the end of the distribution of prizes, Father Sutherland, S. C., Rector of the College, rose to thank the visitors for their kindness in coming there for the occasion, and helping to make the entertainment a kind of family gathering to honour the students on their prize day. He then passed in rapid review the history of the College during the past year and a half, since His Lordship, the Bishop of Limerick, solemnly blessed and opened it on July 11th, 1920. "Yet," he went on to say, "in spite of many financial disadvantages, this College has made steady progress in numbers and efficiency. (applause) Already over a hundred and fifty students have studied within its walls, and even in its first year one student took first place in Ireland in his public examination, and other students have done almost equally well in theirs, for which they were specially prepared by this College. But what is more important, the general health of the students has been excellent. Although Limerick has had its epidemics of diphtheria and scarlatina, this College has been free from both diseases, according to our doctor's written report. It may be permitted to remark here that about ten years ago, I was one of ten Irish Salesians sent to a Salesian School in a small town in Hampshire. Such marked and rapid progress was made there, that, when we left two years ago, a fine and stately School was erected, and this certainly will always be an asset to the Catholic Church in a Protestant land, and will bring down inestimable blessings on its noble and generous benefactors. I simply mention these facts to point out that, if so much was done in so short a time in a Protestant town, is it possible to think that the Salesian Fathers will not succeed in doing the same here on the banks of the Shannon and near the most Catholic city of the world (applause). There is an old saying that "Rome was not built in a day," and it is certainly too much to expect Utopian dreams realised here all at once. A little more time, and with the help of our friends, this College will become one of the finest of its kind in Ireland. A Salesian College is quite new here. This is the first in Ireland, although there are many Irish Salesians. Those who have travelled in Europe or America or in any other parts of the world know that the work of the Salesian Congregation is world-wide. As a teaching body it is acclaimed in every country, and its founder, the Venerable Don Bosco, is recognised as the greatest educator of youth, in the truest sense of the word, in the nineteenth century. His principles and methods, revolutionising though they were, are now being adopted in so many places throughout Europe. His chief aim was to make the boys think for themselves, and so to train their character by bringing out all that was noble in mind and heart. He wished them to realise that they were dependent on God and that it mattered little, if they crammed their heads with science, mathematics, Latin

and Greek, if by so doing they became educated heathens and forgot God. The Salesian tradition is to teach our students to live always in the presence of God. "In Him we live and move and have our being." Under such a system there is no need for corporal punishment. An English Cabinet Minister once visited Don Bosco in Turin, and was astonished to see such perfect discipline without the use of corporal punishment. Such, in resumé, is the Salesian method of teaching. At the moment we see great possibilities awaiting our country. We feel assured that in the great development that is coming in the near future this College will not take an unimportant part in the welfare of our native land. In conclusion, I thank you once more for your kindness in coming here to-day; and I also thank the artistes who so kindly helped to make the afternoon such an enjoyable one."



Sunday, December 18th, was a great day for the Salesians of Cape Town, for it inaugurated the celebrations in connection with the 25th anniversary of their arrival in that city. Many changes, indeed, have come about since the time when that little band of five—one Priest and four Brothers—first set foot on this soil, and took up their abode in the small, unfurnished house that awaited them. The years that have elapsed since then have been years of fruitful toil, of much self-sacrifice and of unwavering confidence in the Protection and guidance of God. And this confidence has been, in no way, deceived, for the work has been blessed in a visible way. The little Institute in Buitenkant Street has been replaced by the fine building, which has since been erected in Somerset Road. This building, though yet unfinished, at present accommodates 110 boys, who are being trained to carry on, in after-life, some useful art or trade and it can boast of a long list of nearly 600 names of boys, who have been trained within its walls, and who have gone forth to become useful citizens and a credit to their "Alma Mater."

On this occasion a solemn service of thanksgiving was held in St. Mary's Cathedral, Cape Town, and we cannot do better than to quote the words of the "Southern Cross," which gives us a detailed account of this great event.

"An unexpected sight," it goes on to say, "awaited the crowds in Adderley Street, as the newly-formed Salesian Cadet Corps, headed by its brass band marched in grand style, and with no ordinary pride, to St. Mary's Cathedral. Their appearance was all that could be desired from lads in their teens, and their parade gave those interested in military matters some idea of the new material which replaces khaki. The Salesian boys were the first cadets to don the new uniform. It was not an everyday sight—these 110 boys, of all sizes, marching in perfect order through the streets of



Cape Town, and many a remark from the lookers-on confirmed this conviction. Sergt-Major King was in command, and the short drill on reaching the Cathedral showed but clearly that good discipline held an honoured place in the corps.

The Cathedral was crowded. The occasion was one of thanksgiving to God for the continued blessings of twenty-five years of a work whose usefulness to any young country speaks for itself. The Salesian Community and their boys had assembled and were mingled with the vast throng of their many friends and benefactors to join in the prayer of thanksgiving. The solemn stillness was broken by the hushed notes of the great organ, and as the priests filed on to the sanctuary, all knelt to begin the Rosary and evening devotions. The very atmosphere was prayerful, and the whole-hearted repetition of Holy Mary, Mother of God, pray for us sinners..." told all eloquently that all had come to pray. Again the organ pealed forth the first lines of a hymn in which all joined.

A familiar figure occupied the pulpit. Fr. Tozzi whose rapidly whitening hair bespeaks untiring labours for his congregation, began the familiar story of Don Bosco's early struggles. He referred to the early efforts of the Salesians in South Africa. Earnestness was the keynote of his discourse, and the gratitude he expressed on behalf of the Salesian Community to the Bishop, clergy and people was unmistakably sincere. Touching references were made to the generosity of early benefactors, and undoubtedly many a heart was touched by the preacher's recalling the memory of the late Mrs. McGrath, whose unflinching weekly assistance to the poor Salesians and their boys earned her the title of "Mamma Margaret." Benediction of the Blessed Sacrament followed. The Very Rev. Fr. Cogliolo, Superior of the Salesian Institute, officiated, and during Benediction the "Te Deum" was sung.

On leaving the Church, the Congregation gathered round as the cadets formed up, prior to leaving for their Institute. Their movements were precise and smartly performed, and, the band leading, they marched back through the town, arriving home very near their usual bedtime.

The Jubilee Day itself (Tuesday, Dec. 20th) arrived with sunshine and fair weather. A generous display of bannerets and bunting, besides the three large flags, usually hoisted on festive occasions, denoted that an event of great importance was in progress. It was the school sports—an item which from the juvenile standpoint is the one event that counts in a Jubilee celebration. The afternoon proved a much more serious affair. Shortly after dinner the house was rapidly transformed into a military camp. Everyone seemed to be finding his way into uniform, except the officers, whose new outfit had not yet arrived.

The time passed quickly amid the bustle of preparation. The Admiral was due at 4 p. m. At 3:45 p. m. Sergt. Major King appeared. There was a bugle call, a rattle on the side-drum, and the business began in real earnest. In the mean-

time the Admiral, and the Colonel made their appearance quite unostentatiously in company with Rev. Fr. Superior and Rev. Fr. Tozzi. The Rev. Fr. McEllingott, S. C., O. C, came forward to welcome the Colonel, who in turn, welcomed the Admiral. While the Admiral was passing in review, he noticed that we had several Irish flags, up and this elicited the information that several of the Fathers, including the O. C., were Irishmen. The band in the meantime played suitable selections, including well-known naval marches. During the march past and the salute, the film-man and photographer were busy and secured some good snaps.

After this all went to their places on the platform or among the audience, where the boys read the addresses, sang and played band selections. The annual distribution of prizes now took place. It was a pleasant innovation to find the usual procedure omitted. With heads covered and in military step the long file of prize-winners made their way up to the platform. There they saluted, received their prizes, again saluted and retired. A very interesting ceremony—and one quite unexpected—then took place. The Admiral then summoned Sergt-Major King to the platform, there congratulated him on his long and meritorious military career and then, in the name of His Majesty the King and by the authority of the Governor-General, he conferred on him the medal for meritorious service.

At this there followed a long outburst of applause from the boys for Sergt-Major King and the Admiral. The last object to be presented was the beautiful shield trophy bearing the coat of arms of the Salesian Congregation. This shield was presented by the Admiral to the Sergt-Major, so that the twelve sections of the Salesian Cadet Company might compete for it every six months.

The annual report of the Principal of the Institute was then read, and at its conclusion, the Admiral rose, and in a short address, declared that he was most favourably impressed. South Africa, he said, needed to be more self-supporting. We should be able to make more of the goods we required. Any school that trained boys to work had his full approval and sympathy. It was a national asset. The public should show their appreciation for work such as that done in the Institute. Saying that he wished to speak to the boys, he then left the platform and walked down to the avenue of chairs until he came to where they were seated. In a brief address, he told them that the way to success in life was ever open to the man who was willing to work. He impressed on them the duty of love of country, and quoted the famous lines: "Lives there a soul so dead...?" He assured them from his experience of over thirty-three years at sea, that they would succeed in life if, while at school and after, they acted up to the principles of truth, honesty and justice. He was sure these were the lessons they learned there.

Three heart cheers from the boys ended this part of the proceedings, and the Admiral having



returned to his place, Monsignor Kolbe, in his happiest vein, proposed a vote of thanks to the Admiral.



**The Holy  
Land.**

For many years our missionaries in the East have devoted themselves to the care of the young in Palestine. Their efforts have been directed principally to the formation of Agricultural Colonies, for the pursuits of the people are almost entirely connected with the soil. Several Institutes were thus founded, and were in a flourishing state when the war threw everything into the destructive hand of the Turk. From practically all the Schools the Religious had to fly for safety. Those who were not able to do so, or who trusted to some suspicion of being justly dealt, were quickly undeceived and suffered imprisonment and other hardships. When better days dawned, the Salesian Institutes took on a new lease of life, and were soon flourishing again. The Agricultural Colony at *Beitgemal*, in particular, has made rapid strides and has done magnificent work in saving many of the youngsters whom the war had made homeless, and who are now on the way to being good Christians, and useful settlers in the re-organised Palestine. An exhibition was recently held at Jaffa, in which the Director of the Salesian Agricultural Colony showed a collection of the products from *Beitgemal*. The display made an excellent impression on all the visitors, and especially upon the authorities concerned with the development of these reformed Provinces, and one result is the presentation to the Director of the Order of the British Empire from our Foreign Minister. The presentation was accompanied by a letter of congratulation and encouragement from the British Representatives, an assurance of every help in their beneficent work, which should be of immense advantage in the development of the country.



**Nazareth.**

In connection with the Holy Land, it will be opportune to remind our readers that in the city of Nazareth the Salesians have long had a large Institute for the education of the boys of the neighbourhood, and a fine Church is in course of construction. It will be dedicated to the Holy Child, as is proper in such circumstances. The story of the building reads like a romance. Writing of Nazareth, a pious Canon said: "Some day or other I should like to see erected a fine Basilica, dedicated to the honour of the youthful

Saviour: a Church which should be visible from afar, and throw out its rays like a lighthouse to all the pilgrims who come to Palestine, and spread that devotion to Our Saviour, in whose name the Salesians have established an Association in the Chapel of their School. May God inspire some pious person, who is endowed with this world's goods, to take up idea and bring it to realisation."

This wish was destined to be fulfilled, for one day the Director of the Salesian House in Nazareth received from France the offer of a large sum of money to begin the building of a Church, on the top of the eminence which formed part of the property of the Institute. This was in 1905. Difficulties were experienced in securing the skilled workmen for such an undertaking, and it was therefore arranged by the architect that the various sections should be made in France and then reconstructed in Nazareth. This plan was successful. In November 1914 the Turkish authorities seized upon all properties belonging to the nations of the Allies and in this particular School, the boys had to be sent to any place of safety available, while the Salesians were allowed to remain temporarily in one wing of their building. After three weeks they were commanded to leave Palestine, and with heavy hearts they left the work which had been so laboriously built up during twenty years of sacrifices. The Director died after three months, at Alexandria, overcome with sorrow. Six years have passed since then. The Salesians have returned to Nazareth, and after finding their House and Church in a sad condition, they have repaired some of the losses, have gathered in some of their boys and others from Syria and Lebanon, and are hoping to recommence the work of completing the Basilica. They are looking for assistance in this from all parts of the world, for the appeal of the youthful Saviour is a world-wide one.

\* \* \*

The devotion to the Holy Child will also be advanced by the new Church which the Salesians hope soon to open in Turin itself. The work of the Festive Oratories has been established for some few years in the quarter of San Paolo, and now the Salesians are to undertake the organization of a parish there, in the midst of that industrial quarter. To make an appeal to the young and to the people at large, our late Superior General desired to dedicate the Parish and Church to the Holy Child and to the Holy Family, so that both young and old may be inspired to better things. Nothing



could be more suitable than that the city of Turin itself, the scene of Don Bosco's own heroic labours, upon whose outlying quarters especially, he cast the longing eyes of the Apostle, should have a prominent claim upon the efforts of his Sons, who now in fact have established centres in all the populous districts of the city.



**Tributes to our Missionaries.** Puntarenas, the Patagonian port, now possesses a fine Salesian Institute and Church, the centre of a complete organisation of educational and parochial energies. But this and the many other centres of religious activity established by our missionaries in the far South, have behind them a history of much heroic apostolic labour on the part of those who were the pioneers, and the evangelisers of these wild territories. It was in this part of the world that such famous names as those of His Eminence Cardinal Cagliero, Mgr. Fagnano, and Fr. Borgatello were made. The States which have benefited so largely by their apostolic labours have not been niggardly in their recognition of such distinguished service in the cause of civilization. The fame of Cardinal Cagliero as an intrepid and enterprising missionary will go down in the history of the countries concerned, while that of Mgr. Fagnano, whose special efforts were devoted to the Indians dwelling along the Magellan Straits and the neighbouring territories, is scarcely less venerated.

The fourth centenary of the discovery of the Straits of Magellan was celebrated last year. It seemed to the public authorities of the Republic of Chili, that with the name of the explorer of the Southern Pacific, there should be coupled that of the Apostle of Tierra del Fuego; and therefore the occasion was taken to unveil a memorial tablet to our confrère Mgr. Fagnano, in the town of Puntarenas. The leaders of the Country, both of Church and State attended this celebration, so universally recognised is the outstanding merit of this eminent Salesian.

The tablet itself is an eloquent and generous testimony. It declares itself to be erected to the memory of Mgr. Fagnano, who redeemed from barbarism the tribes of the archipelago, bore the light of the Gospel to every part of the Magellan territories, and contributed largely to the diffusion of science and to aiding powerfully the progress of civilization and culture. From a grateful and admiring people. A sufficient eulogium for any public benefactor.

\* \* \*

Missionaries who go out to do the work of pioneers, find themselves almost unconsciously the makers of history. Our missionary expeditions in the eastern parts of Ecuador had involved such long journeys that it was decided to open a road to join the districts of El Pan with Santiago de Mendez. The Salesian Missionary, Fr. Del Curto, has now seen the completion of more than twenty miles of new roadway, and brought the above places within 3 days of each other instead of 8, and further extensions are already undertaken. The apostolic zeal of the Missionary has been handsomely recognised by the public in general and by the Authorities of the country, who have recently given him a vote of thanks and the gold medal of merit. From the point of view of the Missionaries, however, the great gain will be that the road to the forest and the approach to the Indians will be considerably shortened, and the interior will be in touch with the towns, whence the expeditions are made to the Indians who still keep aloof from the haunts of men.



**Another Salesian Basilica.** The Church of the Sacred Heart in Rome, which was opened by the Ven. Don Bosco himself in 1887, has recently been raised by a Pontifical Brief to the dignity of a Basilica, and a grand triduum of solemn functions was held to signalise the event. Mgr. Salotti, who has long been associated with Salesian activities, gave a series of striking discourses, taking for his themes the Basilica of Don Bosco, the Basilica of the Holy Father, the Basilica of Our Lady Help of Christians and the newly created Basilica of the Sacred Heart. Such topics proved eminently attractive, for immense crowds filled every available seat, and stood in every corner of the large building. Several Cardinals took part in the celebrations among them the Vicar General of His Holiness, and many dignitaries of the City. Some four thousand persons approached the Sacraments during the festivities, upon which fact the *Osservatore Romano* remarks that it alone would testify to the religious activity which pervades the district, served by the Salesians around *Castro Pretorio*, and that the Holy Father desires to encourage this work of both pastors and people, by raising their Church to its present dignity.



## NEWS FROM THE MISSIONS.

### BRAZIL

#### *The Return from the Expedition up the Rio Negro.*

In our previous issue some of the Missionary news dealt with the journey of exploration, made by one of the Salesian Missionaries, up the unexplored parts of the upper Rio Negro. On his return voyage, he saw along the banks several groups of the Turcano Indians, which shows that their tribe is of considerable numerical strength. "The numbers of these," he says, "convinced me, if indeed I was not already convinced, of the urgent necessity of many more Missionaries, to set about the apostolic work of recalling these still barbarous races from their paganism. But besides these, there remain the yet fiercer tribe of the *Macus*, absolute savages, who still avoid all intercourse with the whites, and keep away from the banks of the streams, along which the pioneers and missionaries generally wend their way. These savages never roam far from the fastnesses of the forest, they live chiefly on the wild fruit, of which there is no lack, and are satisfied with the rudest of huts, when they have any need of retirement. Among native tribes, these *Macus* have the reputation of being the most destitute and despised. As the river *Tique*, along which they seem chiefly to be found, flows through only a part of the immense territory included in our mission, it is probable that a large population still awaits the coming of the good tidings of the Gospel.

It was on the return journey that I discovered, almost unexpectedly, that my endeavours had not been without effect. The news of the visit had apparently been carried far and wide by some mysterious means of communication in vogue among the natives. On my journey up the river, the natives that we saw appeared distant and distrustful: but this

feeling seemed now to have largely disappeared, and had given way to signs of welcome and even of pleasure and affection. The young people particularly had put away all their shyness, and were eager to meet the one whom they recognised as the representative of the God of the Christians. At one point we halted awhile, and approached the *Maloca* or native hut, and there one old woman saluted me, running through all the notes of the scale in her thin voice, and accompanying her voluble message with a wealth of gesture. What answer could I venture to make to that? for it was all perfectly inexplicable. Without any hesitation, I thanked her in the few words at my command of the general language of these natives, and promised that I would tell no one what she had confided to me. And I kept my word, for I had understood nothing. However, this was not the only occasion when I heard from the poor Indians, in incomprehensible language, the expression of their lively gratitude for my visit, and begging that it should be repeated.

At another halt, I was able to give the Sacrament of Baptism to several Turcanos, and I met there three of the tribe of the *Macus*, referred to above. They consisted of the husband, wife and child, all three of a short and spare build, with long hair and frightened look. The ranch owner told me that he had succeeded in persuading about twenty of this tribe to do some work on the settlement, but that when they heard of the coming of the *Pahy*, as the Missionary is called, they had all fled away and only these three had ventured to come back. I gave a medal to each, begging the guide to speak to them of the desire of the Missionary to do some good to all the Indians. As far as the *Turcanos* were concerned the visit was successful, for about twenty were baptised, most of them being children. Holy Mass was said in the *Maloca*, the Indians looking on in awe, but understanding scarcely anything. The strangeness of their tongue made explanations practically impossible.



Continuing the downward journey, we soon reached the most dangerous of the cataracts, and were forced to stop. From my position on a rock I was an interested spectator of the manœuvres necessary for the lowering of the boat over the boulders. It was tied first to strong ropes and guided over the rapids, great care being required in order to prevent it from striking the rocks which would damage it severely, if not smash the craft to pieces. When the boat had been taken over, the same process was repeated for the steam launch. It took six hours to complete this operation, but all were glad that it was safely accomplished. Our voyage was now continued. Almost every day we stopped at one or other of the estancias, where groups of natives can usually be found, and where the owners are generally well disposed towards the missionary. In fact, I was able to baptise several children and a few adults. Among one group of Natives I saw a man with a beard, which is a rare thing among these tribes. At one place I arrived at the time of one of the native festivities, which was enlivened by much wild dancing and very unmusical singing, prolonged until mid-night.

Within another week I was back again with our confrères at San Gabriel and we made a sort résumé of the results of the Mission. I am more than ever convinced that the salvation of the civilised population, as well as that of the inhabitants of the woods, must come from an instructed and educated youth, by means of schools of all kinds and of frequent religious instruction, given at different places in rotation, where it is not possible to have a permanent instructor. To accomplish this, it will be necessary to give much more time to the acquirement of the native dialects as well as more complete knowledge of the general tongue. Moreover, for a hundred and one reasons, it is necessary to have a steam-launch of our own, since so much of this missionary work is carried on among the Indians who live on the banks of the rivers, or at some little distance from them.

In regard to the language we are already endeavouring to bring out a small dictionary of the native tongue, which is most generally spoken in this immense district: in regard to the latter—the steam launch—we shall rely on some well-disposed Co-operator, who can thus be of invaluable assistance in bringing the knowledge of God to lands as yet untouched

to Christianity. Here the Missionary brings his account to a close. The Superiors have suggested that if the idea of providing a steam-launch is realised, it should be named the "Don Bosco" after our Venerable Founder, whose heart was on fire with the desire to spread the Kingdom of Christ, and to enkindle the love of God in all hearts.

\*  
\* \*

### *Missionary Episodes in the Region of the Rio Negro.*

Some treacherous weather often occurs in the Rio Negro district in the month of June, as I have indeed cause to remember. On the 20th of that month, I had set out towards the residence of a rubber planter, who employs a number of Indians on his wide district. It was about nine o'clock and the sky was overcast: soon a steady rain came on and there were appearances of a storm. Storms in this neighbourhood are by no means enjoyable: they can, in fact, be very dangerous, and shelter must be found. Towards midday the rain became worse, the motor-car showed signs of breaking down and I perceived that I had caught a fever and cold, which were the principal signs of an epidemic then prevalent in the district. In spite of every effort, the car came to a standstill, and it took an hour and a half to repair it. This was eventually accomplished, and we set off again to reach the settlement, only to find that the rain had made its situation into an island. A canoe was sent out to our aid, but it brought the news that the proprietor was absent, and this meant that I should find it very inconvenient, in case my indisposition should develop. There was nothing to be done but to push on to the next district, where there was another large rubber plantation.

During the rainy season the family here lived at a place called San Tommaso, and hither I was brought and remedies were provided. The settlers and natives came in considerable numbers as soon as they heard that the Priest had arrived, but I was only able to attend to their most necessary affairs, since my illness demanded that I should retire to bed unless I cared to have it hanging on me for months.



Next morning I was able to offer the Holy Sacrifice, but could not address the people, no matter how great their need of instruction. I was also becoming anxious at the thought that I should not be able to keep my appointments at several other places where I was expected to call. To make matters worse, it was the time for some local festivity, the celebration of which usually included extra religious services and undoubtedly a sermon or two from the Missionary. Luckily, the attention I had received was beginning to have its effect, and I managed to fulfill the main parts of the ceremonies. Bonfires and dancing and general feasting then held sway in the neighbourhood, but fortunately they did not disturb my rest, which was refreshing and promised well for a speedy cure.

As soon as I awoke, I was hurriedly told that one of the Indians was very ill and apparently dying. I hastened to his hut, and found him to be a young man of some thirty years of age. He was undoubtedly very ill, and I could not make him understand anything; but fearing no immediate danger, I went away to see about the religious services. Soon an urgent message was sent to me: the Indian was dying. I hastened with the holy oils, and not being able to make myself understood I gave the man conditional absolution, administered Extreme Unction and recited some prayers. The Indian died shortly afterwards, and I hope the mercy of God made up for other insufficiencies. His obsequies were carried out according to the rites of the Church, a very rare occurrence in these parts.



During such a mission as the one I am describing, which covers a wide area of country, with new settlements here and there, and a very mixed population, there is a considerable amount of work to be done. The main features are the baptisms of the young, and also of adults, and the blessing or regularising of marriages. For this latter ceremony, it is necessary to make the parties go to Confession, and here it is that one finds the lamentable results of the long absences of the priest: for the ignorance of some is incredible and sometimes it is necessary to baptise, as well as marry, the parties concerned.

But undoubtedly there is much to be grateful for, and such visitations will pave the way for some permanent abodes in these scattered districts, and then the young generations particularly will be brought up in the knowledge and practice of our Holy Faith.

---

## ECUADOR

---

### *Missionary Incidents.*

Among the problems which confront the Missionary is that of witchcraft. The art is usually practised by men, and through their skill in imposing upon the simple and the uninitiated, they are able to make a good deal of profit out of it. A young man who had practised the profession of a sorcerer, *Mashanda*, as the Indians call such persons, had been for a time under instruction for Baptism, but he found the attractions of the occult, or rather the influence which it gave him, too powerful to be easily surrendered. One Sunday, however, this young man, accompanied by other Indians came to me complaining of some illness, which evidently his secret powers could not cure. I at once told him that if he wished to be restored to health, he must give up for ever the practice of magic.

His answer was a crafty one: "Cure me first," he said, "and then I will give up magic, since you will prove to be right."

Before answering, I felt his pulse, and judging that there was not anything serious the matter, and having experience in curing the ordinary maladies, I accepted his challenge. I called together some of the principal Indians and some other responsible persons, so that they might be witnesses to the promise made by the sorcerer, and when this formality was satisfactorily carried out, I took the young man into our house, where we treated him with a few ordinary medicines, and suitable food. In a few days he was better, and proposed to return to his hut, promising to refrain from the magic beverages and from the customs peculiar to his trade.

Pleased at his speedy cure, I at once agreed



to his going, but after a few days I thought it best to go and see if he was really keeping his promise, and I meant to put him to a test. I therefore took with me certain foods which the sorcerers never eat on any consideration. After some time spent in conversation, I had the food brought out, and said that as I was going to partake of it, I should like the Indian to join me in a meal. As soon as he saw the kind of food I had provided, he knew at once what I was about. He turned red and white alternatively, glared at the table and at me, and then exclaimed: "What a severe test you have chosen." However, I saw that it would not do to give way; I therefore encouraged him to make a great effort and to show that he had really given up his witchcraft. After some moments of hesitation, he gave way, took the meat and eat it. Having once made the sacrifice, he found it easier to abandon the other practices of his art, and was soon among the staunchest Christians.

The sorcerers cling to their position for two reasons. They are not considered to be on the common level of ordinary Indians, for in their hands are life and death. If anyone dies, he is believed to have done so because he was bewitched, and because, therefore, no one could prevent it. It becomes the plain duty of others to make presents to the sorcerer so as to escape his evil influence, and to propitiate him; thus he has a life of comparative affluence. Should anyone fall sick, the sorcerer is at hand to apply remedies. These consist mostly of some useless concoctions which are poured down the throat of the unfortunate individual; if he recovers, the presents are renewed; if he dies, the inevitable decree of the magician was evidently written against him.

This particular Indian was faithful to his promise and became a good Christian; it is quite exceptional for a *Jivaro* sorcerer to abandon his art, no matter how powerful be the reasons and the risks which he runs.

\* \* \*

A strange episode is narrated by another Missionary, from the Rio Negro district. Staying at a central station of some importance, he one day saw a group of people entering the place carrying a coffin. "I approached," says the Missionary, "and enquired the meaning

the of carrying the coffin about, and whether it was a man or a woman who was dead. I was told that it was a woman, but that she was not yet dead. I therefore enquired why they were carrying her about in a coffin. To which they naively replied: "Because she has been dying for several days, and she will not die! We have carried her to the town to see what can be done" They took her to a hut, and there I found that it was a woman very old and worn, who was near her last gasp. After some inquiries, I discovered that she had been baptised, and was now awaiting the last sacraments of the Church. I got her to understand that she should make an act of Contrition and then I gave her absolution, Extreme Unction and the last Blessing; half an hour later she was dead. It seemed that she would not die until she had seen the Priest and had been prepared for death.

Her funeral obsequies were simple, but the Church gave her all its last assistance, which the poor woman would certainly have lost, had it not been for her weird journey in the coffin."

---

Fope Leo XIII said one day to Don Bosco: « *I wish to be not only a Co-operator but the head of the Co-operators* ». And on another occasion he spoke these words to our Holy Founder:

*Every time you speak to the Co-operators tell them that I bless them from my heart; that their scope must be to place a barrier against the evils that beset youth, and that they should form but one heart and soul, to aid you in gaining the ends which the Society of St. Francis of Sales proposes to itself.*"

---

*Amongst the co-operators there are many, whom in this life, I have never been able to see. Let such find their consolation in the thought that in Paradise we shall all of us know each other, and that throughout all eternity we shall rejoice together over the good which, with the assistance of God's grace, we have been able to accomplish in this world, in behalf more especially of poor children.*

Ven. DON BOSCO.

---



## DEVOTION TO OUR LADY HELP OF CHRISTIANS.

Even the briefest survey of the life of the Venerable Don Bosco is sufficient to bring into relief the extent and genuineness of his devotion to the Blessed Mother of God under the title of « Mary Help of Christians ». And his child-like confidence in Her guidance and protection, his loving abandonment, so to speak, into Her maternal arms, were never for one moment deceived. In fact, to Mary Help of Christians after Almighty God Himself, Don Bosco owed everything. At times all seemed to forsake him. Enemies rose up around him: he was misunderstood not only by the enemies of religion, who naturally looked with displeasure on the rapid growth of his work, but even by many loyal Catholics themselves, who regarded his plans and projects as the outcome of a disordered brain. But he knew that he had a powerful Protectress in Heaven, who would never forsake him or leave him to his own resources in the noble work he had undertaken for the eternal welfare of the young. He always had a keen appreciation of the tender, motherly care that Mary has ever had for Her faithful children. This was the cause of that serenity and calm, which always manifested itself in his demeanour and in his actions, even in times of the greatest stress. This was the secret of that hope which buoyed him up in circumstances and surroundings which would have prompted ordinary men to give up the great task as utterly hopeless. But Don Bosco was not an ordinary man. With that lively faith that removes mountains, with that unerring hope that is the outcome of union with God, he realised that the Help of Christians would never forsake him in his difficulties, so long as he laboured for the education and salvation of poor, neglected boys. He knew that She was a fond Mother to each and every one of them, and looks with Motherly compassion

on the financial struggles and bitter disappointments which he had to undergo, especially in the early part of his Apostolate, in order to establish and consolidate his work.

And this same Motherly protection and kindly assistance the Salesians and their Co-operators have always experienced at the hands of Mary Help of Christians. The numerous graces and favours that have been recorded in the successive issues of this periodical bear ample testimony to this fact. And if further proof were needed, it is surely to be found in the vast array of votive tablets which have been placed by the clients of Mary Help of Christians in the great Basilica that bears Her name in Turin.

Each of these tablets records some signal grace, some wonderful cure or miraculous preservation due to the intercession of Her who is so powerful before the Throne of God.

And it is a remarkable fact that the beautiful Basilica raised to Her honour in Turin by our Venerable Founder was commenced at a time when the Servant of God had but a few pence in his possession. The venture seemed perfectly absurd, and many indeed told Don Bosco at the time that his senses must have left him, or he would not dream of undertaking an enterprise of such immensity without any funds at his disposal. True enough, from a worldly standpoint, the venture was full of recklessness. But those who thus counselled the holy Priest had no idea of the depths of his confidence in the protection of Heaven. In his apparent folly, Don Bosco was wiser than all those who wished to guide him at the time. And those who are at all acquainted with the history of that famous Basilica know what were the results of this childlike confidence. Within the next twelve months, no less than, 60,000 francs had been forwarded to the Founder for this great work, and the most wonderful part of



this was that nearly all those offerings were sent to Don Bosco in thanksgiving for some miraculous cure or other special grace granted through the intercession of Mary Help of Christians. And so it was that, even before Her Church at Turin became the famous Sanctuary of prayer to Her, its very construction bore witness to Her power and glory.

And we who are privileged to be associated with the great work of Don Bosco — a work so dear to the Heart of Mary Help of Christians — should never forget for one moment the childlike confidence which we ought to have in our Heavenly Mother. The example of our Venerable Founder should incessantly spur us on to good and it should smooth over any difficulties that may come our way.

## Graces and Favours. <sup>(1)</sup>

CAPE TOWN. My brother, who is a pupil of the Salesian Institute in this city, contracted, a month ago, a very severe form of influenza, and very soon cerebro-spinal complications were detected. He suffered acute pain and at times went off into delirium, and his temperature continued to remain very high. With some of the Masters and pupils, I commenced a Novena to Our Lady Help of Christians, and at the same time promised to publish this favour, if it were granted us. After the third day of the Novena, the doctor, who had been for some time anxious about this case, declared my brother completely out of danger. In the meantime another pupil of the Institute, a companion of mine, fell into a critical condition on account of a dangerous form of pneumonia which he had contracted. The dangers were increased as the boy had a delicate constitution. I accordingly had recourse once more to the Help of Christians and, together with the same Masters and pupils as before, proceeded with the No-

vena to the Madonna of Don Bosco. By the end of the Novena both lads were already convalescent, and now they are both hale and hearty, perfectly cured of their maladies. We now wish to render grateful thanks to our dear Heavenly Mother.

B. J.

---

## NOVENA

### to Our Lady Help of Christians.

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

2). To receive the Sacraments at least once during the Novena.

3). To make a promise of a thank-offering, if one is in a position to do so. It is suggested that this may take the form of an offering towards the works of the Ven. Don Bosco, or of a Mass in thanksgiving. In accordance with the recommendation of the Ven. Don. Bosco a promise to publish the favour in Our Lady's honour may also be made.

---

## Important notice

Our Co-operators are kindly requested to send their offerings to  
**The Very Rev. PHILIP RINALDI**  
 Prefect General  
 (Salesian Oratory) 32 Via Cottolengo  
**TURIN, 9 (Italy).**

---

(1) For these accounts no higher authority is claimed than that attached to authentic human testimony.



# Officium Majoris Hebdomadae

a Dominica in Palmis usque ad Sabbatum in  
Albis, juxta ordinem Breviarii, Missalis et Pon-  
tificialis Romani, *cum cantu* juxta editiones ty-  
picas Vaticanas et, ubi hae desunt, Solesmenses.

*Splendidum volumen in-16 parvo, (cm. 11 × 18), characteribus nitidis lectuque  
facillimis, charta subtili non translucida, fol. 632. Anglico linteo contextum, cum  
Passionis stemmate in fronte ac titulo aureo in dorso:*

Apud nos . . . . Lib. ital. 20.  
In Italia . . . . » » 22.  
Apud alias nationes » » 24.

*Id. — flexili pelle nigra contextum, ecc.:*

Apud nos . . . . Lib. ital. 28.  
In Italia . . . . » » 30.  
Apud alias nationes » » 32.

Haec est *Officii Majoris Hebdomadae* editio facile princeps. Continet enim integrum textum liturgicum *Divini Officii* persolvendi et *Missae* celebrandae, eumque *gregorianis numeris exornatum* tam pro singulis Missis quam pro singulis Horis diurnis cujusque diei, et per triduum festum Paschatis antecedens pro horis quoque matutinis. Nec deest Lamentationum ac singularum Passionis narrationum cantu per extensum, nec iis quae requiruntur pro Oleorum benedictione et Chrismatis confectione, atque pro lotione pedum.

Brevi, haec *Officii Majoris Hebdomadae* novissima ac splendida editio, quae e schola typographica salesiana in lucem prodit, supplet — a Dominica in Palmis ad Sabbatum in Albis — et Breviarium, et Missale, et Pontificale, et Antiphonarium Romanum, et alium quemlibet librum choralem.

*Ordinationes, simul cum pretio, mittantur:* alla Società Editrice Internazionale, Corso Regina Margherita, 174, TORINO (Italia).

---

**THE SALESIAN BULLETIN**

Via Cottolengo, 32 - TURIN, Italy

---