

# The Salesian Bulletin

ORGAN OF THE ASSOCIATION OF  
= SALESIAN CO-OPERATORS =

VOL. XIV — N. 3.

MAY-JUNE 1922.



## SUMMARY.

Our New Superior-General.

Devotion to Mary Help of Christians.

A Worthy Son of the Venerable Don Bosco: Monsignor  
John Marengo.

The Salesian House at Cowley, Oxford, and the Training  
of Missionary Vocations.

Plenary Indulgences.

Salesian Notes and News: London — Farnborough —  
Malta — Cape Town — News from elsewhere.

Centenary Celebration in honour of the St. Francis of  
Sales.

News from the Missions: — Tanjore (India) — China.

The 24th of each month.

Graces and Favours.

Obituary.



# 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.

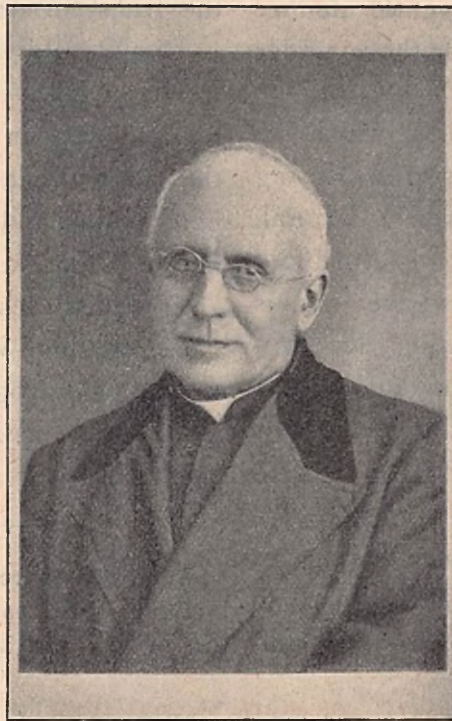
## Our New Superior-General

The glad tidings have just gone forth that we now have, in the person of the Very Rev. Philip Rinaldi, a new Superior-General in succession to our late-lamented Rector-Major, Don Albera. This message, which comes to us just as we are going to press, is one of intense joy to us all for the election of Don Rinaldi to this important position is welcomed by all who have the privilege of knowing him, and of being acquainted with his kindness of manner and his business capability—qualities which eminently fit him for the high position to which he has now been called.

Don Rinaldi is now 68 years of age, and has spent his entire life in the

Salesian Society. As a boy he was one of the pupils of the Venerable Don Bosco in the early days of the Society. As a cleric, and subsequently as a priest, he was attached to the Novitiate for several years, and affected a great deal of good in this sphere of his activities. In the year 1887 he was sent to Spain as Superior of the House of Barcelona, and in 1892 he was made the first Provincial of the newly-formed Province in that country. In this capacity he laboured incessantly, and it

was greatly owing to his ability and zeal that the Salesian work in that Province made such rapid strides during his tenure of office. In 1901, on



Very Rev. PHILIP RINALDI.

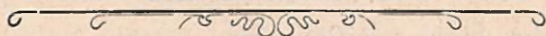
the death of Don Belmonte, the Prefect-General of the Society, he was summoned to Turin by the Very Rev. Don Rua of saintly memory, to fill the vacant post. He was twice re-elected to this important office, which he has held continuously during the past twenty-one years. During this period, the field of his activities has been a very extensive one, and he has been able to render many signal services to the Congregation as a whole. He has undoubtedly possessed the confidence of all, for all have felt that he has been qualified in every way to hold this position, and his insight and tact, combined with his gentle manner and fatherly solicitude for those under him, have found ample scope in the wide sphere of action, to which his energies have been directed during his term of office as Prefect-General. When Don Rua died on April 6th 1910, Don Rinaldi, by virtue of his position, became the acting Superior-General for the space of several months, until the election of the Very Rev. Don Albera as Rector-Major. And again, when on October 29th, 1921, Don Albera himself was called to his eternal reward, Don Rinaldi again took up the reins of government, and

acquitted himself so well of this important charge during the inter-regnum which has now come to an end. Shortly after the election of His Holiness, Pope Pius XI, Don Rinaldi went to Rome to pay his respects to the Sovereign Pontiff. He was everywhere received with the greatest kindness and enthusiasm, for his fame has spread far and wide, and we all rest assured that the General Chapter of the entire Society, in selecting Don Rinaldi as the immediate successor of the saintly Don Albera have been visibly guided from on high, for the choice is indeed a happy one and has been made in the truest interests of the Society.

Don Rinaldi has already proved his worth in many ways in the past. All look to him as a fitting successor to the three great men who have gone before him, and we have every reason to hope that, under his capable and enlightened leadership, the Salesian Congregation will continue to make that rapid progress which has been one of its distinguishing features in the past.

---

We hope to be able to give our readers a more detailed account of this worthy Salesian Priest in a subsequent issue.



## Devotion to Mary Help of Christians

The month of May is one which is dear to the heart of every loyal Catholic, for it is in a special way consecrated to devotion to the Blessed Virgin Mary. The unfolding of nature with all its charms, the appearance of the fresh and fragrant flowers at this period of the year, all reminds us of that fairest of flowers in the heavenly Jerusalem, that whitest and purest of lilies, the Immaculate Mother of Jesus. And so it is that devotion to the Blessed Virgin is almost a natural instinct in the heart of every client of Mary, for the very loveliness of nature, with all its charms which so captivate us during the beautiful season of Spring, turns our thoughts almost instinctively to that masterpiece of God's creation, His own most pure and Virginal Mother. In her spotless soul beauty reigns supreme, in her alone, of all God's creatures, the legacy which Adam and Eve left to all their descendants, is nowhere to be found; no trace of human weakness or depravity can anywhere be discerned in her privileged soul, which can well be compared to a closed garden full of the most exquisite and lovely flowers, a garden to which Jesus alone and His holy inspirations have ever had any access. And so it comes that the charms of Nature lead us to contemplate the supernatural charms of God's Holy Mother, and teach us to associate the lovely month of May with a devotion so dear to every Catholic heart—devotion to the Blessed Virgin.

And to the Salesians and their Co-operators the month of May bears a special significance, for she has ever been their first and greatest Benefactress; she has ever had their welfare at heart, and she has, times out of number, proved, by Her powerful intercession that she has constituted Herself their Mother in a very particular way. And it is under the endearing title of the Help of Christians that our Venerable Founder loved to appeal to Our Blessed Lady, for he realised that, in these days of hardship, when the powers of darkness have laid so many snares for the ruin of souls, the efficacious aid of Her who has proved Herself to be the Help of Christians is one of our greatest safeguards in the midst of our invisible enemies.

\* \*

The devout clients of Mary are accustomed to invoke Our Blessed Lady under many fond

titles. She is pre-eminently the Consoler of the Afflicted, the Refuge of Sinners, the Health of the Sick, and the Gate of Heaven. All these titles have a wealth of meaning, a depth of significance which every Child of Mary knows so well. But the title of the Help of Christians really comprises them all. She is indeed a powerful Advocate, a sure Guide, a fond Mother—but all is implied when we say that She is, in the truest sense of the word, the Help of all Christians. And indeed if we wish to turn to the very origin, the primary motive of devotion to Our Blessed Lady under this title, we cannot do better than to reflect on the august mystery of the Incarnation. "O Blessed Mary," exclaims St. Augustine, "who is able to praise and thank thee sufficiently? By thy humble reply to the Angel Gabriel 'Be it done unto me according to thy word', thou hast arisen to help a lost world." The mystery of the Incarnation, the wonders of the lowly stable of Bethlehem indeed point to the origin of that glorious title. For surely She, who was the first on earth to fall down in adoration before the Divine Messiah, may be fitly called the first of all Christians, in every sense of the word. She was the first to welcome Him on earth; she was the last to leave the sepulchre where His sacred, mangled form had been laid, after the awful tragedy of Calvary. When nearly all His followers had fled in consternation, she remained steadfast by His side during the horrors of the Crucifixion. Yes, Mary was truly the first and foremost of all Christians, for she was the first to attach herself irrevocably to His holy service; and by the term "Christian" we primarily understand a follower of Jesus Christ, one who embraces and endeavours to put into practice the heaven-sent doctrine of love and forgiveness, which Jesus Christ Himself came to inculcate on earth.

\* \*

And, constituted as we are in this world, surrounded by dangers of every kind, weighed down, perhaps, at times by sorrow and affliction, where can we find a more powerful Protectress, a safer Guide to lead us to Jesus Christ than She who has been His first and greatest follower on earth—the most perfect Christian in the fullest sense of the word? We can easily enter into the spirit of Holy Church in invoking

Mary as the Help of Christians, for she understands our needs, she has felt the pangs of sorrow and bereavement herself, and she is ever ready to give us the help and assistance we ask of her. At the marriage-feast of Chanaan she intervened in the interests of those who needed her help, and told her Divine Son that they had no wine. The prayer of Mary is all-powerful with Jesus, and though "His hour had not yet come," still He did not, and would not refuse anything that Mary asked of Him. And if further proof were required of her power to help us, surely we have but to turn our thoughts to the awful tragedy of Mt. Calvary, where Our Divine Saviour, in His dying moments solemnly left Her to us as our Mother—"Son, behold thy Mother."

It was His parting gift, His dying bequest to us, it was the last of that long series of acts of love and generosity which had marked His sojourn among the children of men.

And the history of devotion to Mary the Help of Christians, really dates from that moment. By her wise counsels, her holy example, and still more by her fervent intercession, Mary was a most powerful help to the Apostles and the early Christians, for they constantly looked to her for encouragement and guidance. And they realised, too, the value of her prayers, for they knew how Jesus had loved her, and how on earth He had granted her whatever she asked of Him. And besides, it was evident to all that if "the continual prayer of the just man availeth much" according to the words of Holy Writ, the prayer of the Mother of Christ must indeed be most efficacious before the Throne of God.

When the immortal Christopher Columbus in 1492 was about to start on that memorable expedition which resulted in the discovery of the new world, he first of all knelt down in prayer before the image of Our Blessed Lady, to ask her help and guidance and to consecrate to her his hazardous enterprise. And we may rest assured that he owed a great deal of the success of his venture and the immortal fame which has enshrouded his memory to the intercession of her to whom he entrusted his undertaking.

So, too, Philip the Fair of France was liberated from his enemies in answer to his prayers to Mary, and in gratitude for this and for his subsequent victory he had a beautiful Church erected in her honour, and therein placed his sword and armour as a token of his filial love and devotion. Much the same happened in the case of Philip of Valois who, after his victory, hastened at once to the Cathedral of Paris,

and there at the foot of the altar of Our Lady of Victories, offered his horse and his insignia of royalty as a thank-offering to her to whom he owed his victory.

Instances of this kind could well be multiplied, but all is really contained in the words of St. Bernard. This great client of Mary knew how to appreciate the love and power of his heavenly Mother, and in that beautiful prayer, the "Memorare," which is so well known to all Catholics, exclaimed that "it has never been heard of, in any age, that anyone who had recourse to the protection of Mary, implored her help or sought her intercession in vain."

\* \* \*

Though Mary has ever been the Help of Christians, the title itself is of more recent date. It was in the year 1571 that Pope Pius V added this title and invocation to the Litany of the Blessed Virgin, and officially proclaimed Mary as the Help of Christians.

The whole of Christian Europe had just undergone a terrible ordeal. For two centuries the Turks had enjoyed undisputed sway and supremacy in the whole of the Mediterranean. This was indeed a most dangerous state of affairs for the nations of Europe, and it caused them continual anxiety and humiliation. Something had to be done to put a stop to the arrogance and power of the Turk, and yet no single Christian nation in Europe at that time was a match in any way for the common foe of all Christendom. United action on the part of all Christian nations was indispensable, and yet so many nations held back in sheer dread at the idea of any conflict with such a powerful foe.

The Turks took advantage of their position. They captured Cyprus, and made extensive preparations to invade Italy, and even boasted that they would make the Vatican a stable for their horses. At last, after fervent prayer to Pius V succeeded in inducing a few of the Catholic nations to combine and organise a fleet which was placed under the command of Don John of Austria, an experienced and capable Admiral.

The fleet of the Turks was far superior to that of the Christians, but while the former placed their hopes in human weapons and the force of superior numbers, the latter placed all their confidence in Mary, the Help of Christians. Prayers had been ordered throughout Christendom to this fond Mother, rosaries were hourly recited, and numerous processions were organised and carried out in her honour, and Mary

could not and would not turn a deaf ear to the petitions of her children. The two fleets met on the 7th of October, 1571, in the Gulf of Lepanto, and fought merely for the space of one brief hour. On both sides the carnage had been frightful, and the issue seemed to be so very much in the balance, but the Christian Admiral, Don John of Austria, was a devout client of Mary, and placed all his trust in her loving protection. With a loud voice and telling accounts he called on Mary to come to his rescue, and to hasten to the Help of the Christians. And his confident prayers and the prayers of all Christendom were not in vain, for at that very moment a powerful wind arose and began to blow against the Turkish fleet, carrying the black smoke of their artillery into their faces, and obscuring their vision to such an extent that they could not see their enemies. The Christians immediately recognised in this the answer to their prayers, and lost no time in attacking the Turks with redoubled vigour. Suddenly the Admiral-in-chief of the Turkish fleet was killed, and the Papal flag was hoisted on his ship. The victory was as complete as it was unexpected from a human standpoint; forty thousand Turks were killed and 200 of their ships fell into the hands of the Christians. Pius V received by a revelation the news of this glorious victory, and as a mark of gratitude to Mary, he ordained that the invocation "Mary Help of Christians, pray for us" should be inserted in the Litany of Loreto.

But all was not over yet. The treacherous Turk had been humiliated to the very depths by the victory of the Christians, and determined to make a final bid for dominion. This he did in the year 1683, when an army of two hundred thousand soldiers appeared under the very walls of Vienna. Pope Innocent XI invited all the Christian nations of Europe to unite against this powerful enemy, but Poland was the only country which responded to the appeal and offered help to Austria. But what could not be accomplished by force of arms was achieved on Sept. 9th, 1683, through the powerful help of Mary, for the valiant leader of the Christian forces gained a splendid victory just outside the walls of Vienna. One hundred thousand Turks lay dead on the field and 200 of the enemy's guns fell into the hands of the Christians. To commemorate this second glorious victory due to the intercession of her who has ever proved herself to be the Help of Christians, a special sodality was established in her honour and spread far and wide, bearing witness to her maternal interest in the welfare of her children.

\* \*  
\*

The institution of her Feast-day on May 24th records another wonderful instance of Mary's intercession on behalf of those who place their hope in her. A little more than a hundred years ago the whole of Europe was watching with concern the rapid progress and the brilliant military victories of one of the greatest soldiers that has ever lived—the immortal Napoleon Buonaparte. Though a good Catholic in his early days, the lust for power and the exhilaration attending his military successes turned his head from the path of justice, and he even attempted to control and regulate the spiritual concerns of the Church. The Holy Father, Pope Pius VII, as the Vicar of Christ on earth, could not tolerate such presumption on the part of a layman, and refused to accept the humiliating terms offered to him by the mighty Emperor. Napoleon, therefore, issued orders for the invasion of the Pontifical states and of Rome itself. Pius VII protested in vain against the violence done to himself, to his Cardinals and to the Catholic Church at large. Napoleon was too proud to hesitate or submit to the law of justice, and he even went to the length of directing the seizure and removal of the Pope himself from Rome to Grenoble in France, thence to Savona and finally to Fontainebleau; and the Holy Father, infirm and aged as he was, was forced to undergo the fatigues of these tedious and uncomfortable journeys, simply because Napoleon wished it. In Fontainebleau the Pope was tormented by the frequent and unwelcome visits of the Emperor himself, who left no stone unturned in his endeavour to shake the holy constancy of the Vicar of Christ. But the Holy Father, though totally devoid of human strength or protection, turned in loving confidence to the protection of his heavenly Mother, and promised to establish in the Catholic Church a special festival in her honour under the title of "Our Lady Help of Christians" if she should be pleased to deliver him from his captivity, and restore him to Rome, that he might be able once more to rule the Church of Christ in peace and safety. And Our Blessed Lady was indeed pleased to hear his prayers, and to come to the aid of the afflicted Church of Christ, for very soon disaster befell the proud conqueror, and the arms of his soldiers literally fell from their hands in their ignominious retreat from the city of Moscow. He had had the effrontery to measure his strength against the Church of God, against the prayers of the faithful to Mary, the Mother of Christ, and utter ruin was

very soon the consequence for him. And, while the unhappy Emperor was forced to go into exile in Elba, the saintly Pontiff, happy and triumphant, was gloriously borne back to the Eternal City, amidst the jubilation of the universal Church of God. This happy event took place on May 24th, 1814, and in gratitude to Mary most Holy for his deliverance, the Vicar of Christ ordained that May 24th should every year be celebrated as the feast of Mary Help of Christians.

And now, to-day, at the famous Shrine of Our Blessed Lady in Turin—the Basilica of Mary Help of Christians—a note of joy and gladness rings out clearly, and proclaims to the whole city that preparations are being made for a worthy celebration of the great festival of Mary Help of Christians. Each year, as the 24th of May comes round, the feast-day of Our Lady seems to be enshrouded with fresh glory and additional grandeur.

And indeed that Shrine is not only the centre of a wonderful devotion to the Immaculate Mother of God, but it also bears striking testimony to her powerful intercession. The very history of its erection unfolds the marvels of her power, for our Venerable Founder had to depend solely on the munificence of the clients of Mary to supply him with the funds which were so necessary for the construction of that stately edifice, and most of those funds came to him in a marvellous way as a direct offering to Mary Help of Christians for some signal favour granted through her intercession. The vast array of votive tablets in that noble Basilica also bears witness to the same fact, and the miraculous cures effected within its precincts bear comparison with the wonders of Mary's intercession at the famous grotto of Lourdes. In fact, it is not too much to quote in this connection those words of Our Divine Master Himself: "The blind see, the deaf hear, the lame walk and lepers are made whole." Any one of the biographies of our Venerable Founder will bear ample testimony to the truth of these statements.

But we must not imagine for one moment that the worthy celebration of this happy anniversary should be confined to the city of Turin alone. The festival is a great one indeed throughout the Catholic Church, but the Salesians and their Co-operators must make every effort to honour their Mother and their Queen on this occasion, and also throughout the month of May, which serves as a preparation for this solemnity; for their debt of gratitude to Mary Help of Christians is a very great one indeed.

\* \*

And how can they pay this debt of gratitude to Mary? Surely the answer is a very simple one. By that childlike confidence and tender love which all should feel towards the Mother of Christ. And this confidence in Mary's help and protection must not be limited to essentials only, but it must be all-embracing and universal, just as is the motherly concern of Mary herself for all the children whom Jesus confided to her on the heights of Mount Calvary. Her motherly heart is large and generous; she knows our cares, our anxieties and our hardships; she herself has felt the pang of bereavement and the seven-edged sword of sorrow, and she is ever ready to help us all. To her we should confide all our undertakings, whether they be great or small. However trivial our cares may seem to be, they are not too trivial for her motherly heart to take an interest in them, and they can never be too vast to exceed the scope of her queenly magnificence and power. We should ask her to look upon us, her children, and to direct us in all our ways, to guide us in every undertaking, to bless all our endeavours and, by her powerful help and intercession, to render them prosperous and beneficial to us. Our sentiments, in short, should be those so admirably expressed in the beautiful words of Father Faber, which are so familiar to us all:

*"Mother Mary, to thy keeping  
Soul and body we confide  
Toiling, resting, waking, sleeping,  
Be thou ever at our side.  
Cares that vex us, joys that please us,  
Life and death we trust to thee:  
Thou must make them all for Jesus,  
And for all eternity."*

---

## Important notice

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

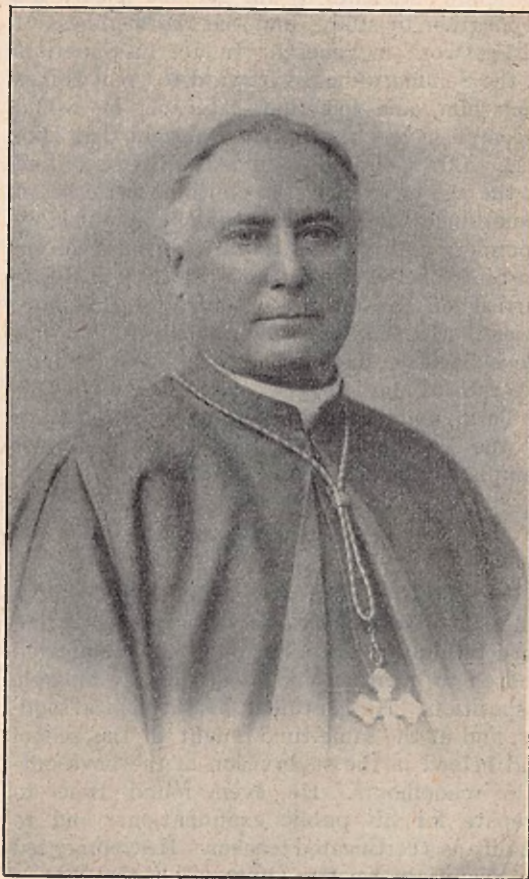


*A Worthy Son of the Venerable Don Bosco***MONSIGNOR JOHN MARENCO**

**Titular Archbishop of Edessa and Apostolic Internuncio  
to the Republics of Central America.**

In our last issue, space did not permit us to give a detailed account of the illustrious Prelate of the Church and Son of the Ven. Don Bosco, who departed this life at the Salesian Oratory, Turin, just a week before our late-lamented Superior-General, Don Albera. Monsignor Marengo was a well-known figure in Rome, in Turin and in several other parts of Italy, especially in the diocese of Massa Carrara, over which he presided as Bishop for more than seven years. So many were acquainted with the amiable and gentle Prelate, so kind in his manner, so dignified in his bearing, so handsome and commanding in his appearance. And, when in 1916, the Holy See, in appreciation of the great work he had done in the diocese entrusted to him, called upon him to fill the important post in Central America, which had been vacated by the elevation of Archbishop Cagliero to the Roman purple, all felt that great things were in store for the zealous Salesian Bishop of Massa Carrara. And, though heart-broken at having to bid him farewell, they all felt that would see him in their midst again, clothed with fresh dignities, and wearing, perhaps, like his confrère, Cardinal Cagliero, the Roman purple. Imagine, then, the sorrow of all, when they did greet their beloved Pastor once more, after an absence of nearly five years, to find him completely broken in health, and worn out, to the very last extremity, by the climate and conditions of the regions which had been entrusted to him. Alas, the Prelate, who returned to Europe in the Autumn of 1921, bowed down by fatigue and the ravages of disease, was no longer the Monsignor Marengo, whom they had all known in 1916. That strength and vigour, which had characterised him five years ago, was entirely a thing of the past. All had heard that his health had broken down in Central America: but they did not realise, until they actually saw him, the ravages which disease had wrought on his noble frame. Enfeebled and tottering now, a victim of debility and of a disease which baffled the physicians, Monsignor Marengo was but the shadow of his former self: and yet, in that worn-out frame,

beneath that troubled countenance, one could clearly discern the grandeur, the dignity of the great Bishop of Massa Carrara. Though a



**Monsignor JOHN MARENCO.**

martyr to duty in the strictest sense of the word, he still had a presence and a bearing which was indicative of his greatness of soul, and wonderful intellectual powers.

#### **His early years.**

John Marengo was born of distinguished parents at Ovada, in the north of Italy, on the 27th of April, 1853. Even as a boy he displayed that gentle manner and tender piety, which

was so conspicuous in him throughout his eventful career. He was endowed by nature with something of the sweetness of St. Francis of Sales, and this inborn tendency towards good was fostered and developed by the careful training of his pious parents. Thus it was that in his childhood and early youth, were laid the foundations of that solid piety and winning disposition, which gave him the key to all hearts, and drew to him, in a special way, the affections of those who came into contact with him.

As a young man, he entered the Diocesan Seminary of Acqui, in order to study for the Priesthood. There he was distinguished among his fellow students by his genuine piety, his application to study, and the thoroughness of all his work in general. In fact, his Superiors at the Seminary looked forward to great things from him, and felt that, later on, he would accomplish very much as a Priest in that Diocese. But God had ordained otherwise, and at the age of twenty, the youthful cleric heard something of the wonders wrought by our Holy Founder, and was fired with enthusiasm on learning of the great work which was being carried on for destitute youth by this holy Priest. He therefore determined to join our pious Society, then in its early days, and on the 17th of May, 1873, he came to the Oratory at Turin, and placed himself under the guidance of the Venerable Don Bosco. He had just completed his third year of Theology.

### At the Oratory.

Don Bosco recognised in this new-comer a valuable asset to his Society, and watched him with fatherly care. The young cleric endeared himself to everyone by his gentle and amiable disposition. He continued his theological studies, and at the same time taught in the school and helped in the supervision of the boys outside schoolhours. He even found time to prepare for his public examinations, and to qualify as a certificated teacher. He commenced his Novitiate at the Oratory on the 8th of September of the same year (1873), and on the 18th of September of the following year he made his first vows. Twelve months later, he repaired to the Salesian College of Lanzo, in the neighbourhood of Turin, to take part in the Annual Retreat under the direction of our Venerable Founder. At the conclusion of these spiritual exercises, he made his perpetual profession into the hands of Don Bosco himself. Henceforth John Marengo was to be a Salesian for the rest of his life in the truest sense of the word. Our holy Rule and the spirit of Don

Bosco were always uppermost in his mind. His religious profession he always valued as one of the greatest privileges of his life, and one of his most anxious cares was to live and die as a worthy Son of Don Bosco. From the date of his perpetual profession to his death, over forty-six years elapsed, and they were years of fruitful toil—years, we might say, which were entirely devoted to the furtherance of the work of our Holy Founder, for he continued to live and work as a perfect Salesian, even during the last twelve years of his mortal career, when his Diocese and the Apostolic Internunciature entrusted to him were, naturally enough, his first care.

The Holy Founder himself was not slow to appreciate the true value of the young cleric, who had lately come under his care. That air of cheerfulness and happy contentment, combined with a dignified reserve and seriousness of manner, when occasion demanded, made a very favourable impression, not only on Don Bosco himself, but also on his own companions. John Marengo was always held up as a model to the other clerics; our Holy Founder always spoke of him with enthusiasm, and clearly discerned in him those fine qualities which would fit him for important posts in the future.

### As a Young Priest.

He was ordained priest on Sept. 12th, 1875 by Mgr. Emiliano Manacorda, Bishop of Fossano, and for some years afterwards was engaged in teaching, first in the Municipal College of Alassio, and then at the College for young noblemen at Valsalice, Turin.

In 1878, Don Bosco wished to found a new Salesian Institute at Lucca, and at once thought of Don Marengo as a suitable Rector. Accordingly, he invited him to open and direct this new development of the Salesian work, and the Church of the Holy Cross which was adjoining. Here, the ardent young Priest soon gave ample proof of his enlightened and prudent zeal, and of his loving solicitude for the beauty of the House of God. To form some idea of the manner in which his ability and fatherly care were appreciated, we can hardly do better than quote the words of one of the past-pupils of that Institute—the Very Rev. Mgr. L. Giannini—who spent many happy days there under the wide direction of its amiable Rector. "Gentleness of manner," he says, "and an air of fatherly solicitude characterised our reverend Rector, and won the hearts of all his pupils. In the confessional, he had the happy knack

of penetrating the innermost souls of his penitents, and of giving that counsel which was most efficacious. In our daily recreations he would join us, wherever possible, and without losing anything of his dignity, he would, as it were, make himself our intimate friend. In his evening discourses, and still more, in his private exhortations, he made a deep impression on us all, and clearly pointed out to us the way of virtue and perfection."

### **As Rector of the Church of St. John the Evangelist at Turin.**

The enlightened wisdom which Don Marengo manifested in his work at Lucca, prompted Don Bosco to transfer him to a wider field of action, and to appoint him the first Rector of the beautiful Church of St. John the Evangelist at Turin. This was in October of the year 1882, when the Church was solemnly consecrated by Mgr. Gastaldi. Don Bosco had a particular fondness for that Church, for its erection had cost him much fatigue and many anxieties: and he intended it to be a lasting monument of his gratitude to the first and greatest of his Benefactors, the angelic Pope Pius IX. By appointing Father Marengo as Rector, he made sure that this important office would be carried out in an honourable and dignified manner. At the same time, he felt that it would be a good thing to have the young Priest close to him at Turin, so that he might be able to prepare him, step by step, for the important duties which he destined for him in years to come.

Father Marengo proved himself in every way worthy of the great confidence placed in him, and in the space of a little more than five years he effected a great deal of good in this field of his priestly activities. In fact, he left a fine record behind him of sacerdotal zeal and prudence, combined with delicacy of tact and spiritual insight, which was instrumental in leading many souls along the way of perfection.

### **Rector of Sampierdarena and Provincial in Liguria and Tuscany.**

The Venerable Don Bosco died on the 31st of January, 1888, and by that date, Father Marengo was fully matured to undertake, in turn, some of the important duties which, doubtless, the Holy Founder had destined for him. Don Rua, the successor of the Venerable, not only continued to show this same appreciation of the young priest, but also gave him every opportunity to prove his worth and to

justify the great hopes that Don Bosco had placed in him.

In February, 1888, he sent him to Sampierdarena, to undertake the direction of the Hospice of St. Vincent of Paul, with the annexed Parish of St. Gaetano. He did not hold that position for very long, for he was soon appointed Provincial of the Salesian Houses in Liguria and Tuscany. This was an important post and gave him ample opportunities of displaying his energy and zeal for the glory of God. His efforts were now no longer, as formerly, confined to one particular House, but his fatherly care and tender solicitude now extended over a large area, and he never lost any of the many opportunities thus afforded him of furthering the work of Don Bosco in those regions.

Four years later, Don Marengo was called to Turin by Don Rua to undertake an office which required a great deal of ability and tact. The success which had crowned all the efforts of Father Marengo made it evident that his organising power and tactful zeal would be a great asset to our Sisters—the Daughters of Mary, Help of Christians—in consolidating and developing their work. Accordingly, Don Rua made Father Marengo his Vicar-General in this respect, and entrusted to him the task of guiding and directing the Sisters during this period of development. He held this position for eight years, and during that time, the Institute of the Daughters of Mary Help of Christians made rapid strides in every way. Their sphere of activity was considerably widened, and they undertook many new enterprises and numerous works of charity, especially among girls of the poorer classes. Suffice it to say, that the most inspiring and interesting pages in the history of the growth and development of the Salesian Nuns are undoubtedly those which record the period of eight years during which Father Marengo guided their destinies. And, in addition to his active work in this regard, he also made time for other duties. It was during this period that he prepared for the Doctorate in Theology and Canon Law. In both these branches of ecclesiastical study he was eminently successful and passed with honours at the Gregorian University at Rome.

### **Procurator-general of the Salesian Society.**

When Don Cesare Cagliari, our Procurator-General at the Holy See died on Nov. 1st 1890, the eyes of Don Don Rua and of the other Superiors were turned to Father Marengo, who

was justly regarded as a fitting successor to this worthy priest. Accordingly, Don Marengo was appointed to this important post, and took up his residence in Rome that same month. He occupied this position for about ten years, and was well known for his extraordinary tact, prudence and foresight. He did a great deal for the Salesian Congregation during that period, and many delicate questions were then settled, to the full satisfaction of all concerned. His sweetness of character and amiability of manner overcame all obstacles and dissipated all misunderstanding. He had the happy knack of stating the most complicated and delicate questions in their true light, and of setting them before the parties concerned in a manner that paved the way to a satisfactory conclusion. His correspondence during this period bears ample testimony to his consummate skill and tact in this regard, and those who knew him intimately are unanimous in proclaiming his exceptional ability. In fact, as soon as he had entered upon his office and had presented his credential letters to Cardinal Parrocchi, who was the Vicar of His Holiness, Pope Leo XIII, and the Cardinal-Protector of our Society, His Eminence wrote to congratulate Don Rua on his excellent choice of a Successor to Don Cagliero, and made the following eulogium on the new Procurator: "I see in him the reproduction of those qualities of modesty, kindness, prudence and activity, which stood out so pre-eminently in our lamented Procurator-General, and endeared him to the hearts of all."

His labours at Rome were of a very varied character, for, quite apart for the work which he did for the Salesian Congregation, he managed to do a great deal in the interests of others outside our Pious Society. Many realised his capacity for business and had had experience of his gentleness of manner, and accordingly felt that they could not do better than entrust their interests to the care of the Salesian Procurator. And they never regretted this, for, wherever possible, he satisfied their wishes and obtained for them what they desired. The Salesians themselves owe to Don Marengo the beautiful Church of St. Mary Liberatrice at Testaccio and also the restoration and revival of Divine worship in that of St. John della Pigna, which was entrusted to us by His Holiness Pope Pius X. His activities, too, comprised much good work on some of the Sacred Congregations, of which he was a Consulter, and he was well known in Rome, not only on account of his dignified bearing and charming personality, but still more on account

of his wide culture, his clearness of perception, his experience in ecclesiastical matters, his exquisite courtesy and his generous heart, which was open to all and in ready sympathy with every noble enterprise.

### Bishop of Massa Carrara.

It is not, therefore, surprising that when the important and difficult Diocese of Massa Carrara fell vacant, Pope Pius X felt that Father Marengo would be a most suitable candidate for the Bishopric. Needless to say, an honour of this kind was anything but welcome to a Priest of Fr. Marengo's humility and love of retirement. His own feelings at this time are best summed up in the words which he wrote on April 12th 1909—a few days after his appointment:—"This year," he wrote, "Easter has not been a joyful one for me. In the evening of Holy Saturday, His Eminence Cardinal De Lai sent for me, and announced to me, in the name of the Holy Father, that I had been elected Bishop of Massa Carrara. He added that I was not to take any steps to evade the appointment for two reasons: first, because such a course would displease His Holiness, and secondly, because my pleadings would not be listened to. And so, on the day of Our Blessed Lord's Resurrection, I began my Way of the Cross. The Cardinal, like a true friend, deigned to make this announcement to me in person, and he encouraged me very much by his kind words, for I was agitated and disturbed by the unexpected news. Two thoughts, especially, weighed heavily upon me, and still afflict me. The first is the great responsibility of this new office, to which I feel unequal; the second is the fact that I must now part from my dear Confrères and the Salesian Congregation, to which I belong, and which has ever been a kind Mother to me."

Before entering on this new office, Mgr. Marengo was received in a private audience by the Holy Father, who showed him the greatest kindness, and made known to him the high esteem and consideration in which he held him. It was Don Rua's wish that the new Prelate should be consecrated in the Church of St. Mary Liberatrice, and the solemn event took place there on the 16th of May of the year. His Eminence Cardinal Satolli was the officiating Prelate on this occasion. On the 29th of May, the newly-consecrated Salesian Bishop arrived at the Oratory at Turin, to pontificate there on the Feast of Pentecost. It was a day of great rejoicing for the Salesians and the boys at the Oratory. Don Rua himself had always expected

great things of this worthy Son of our Venerable Founder, and the meeting between the newly consecrated Bishop and the venerated Successor of Don Bosco was indeed a touching sight. It took place in the playground of the Oratory, in the midst of cheering boys and enthusiastic Priests and clerics. At the entertainment held the following day, in honour of the illustrious guest, Don Rua presented to him the pectoral cross which Mgr. Lasagna—that famous Salesian Missionary Bishop—was wearing at the time that he met his death in the fatal railway accident that closed his Missionary career. “This pectoral cross,” Mgr. Marengo said, later on, in replying to the gracious words of Don Rua, “I shall wear only on solemn festivals and state occasions. And when it shall please Our Divine Lord to call me to Himself, I wish it to return to the Superior-General of our Pious Society, so that it may continually pass from one Salesian Bishop to another.” This earnest wish of the holy Prelate has been literally fulfilled, for, after a fruitful and generous Episcopate of twelve years, he himself returned with it to Turin, there to place it once more in the hands of the Superior-General of the Salesians.

To attempt to give a detailed account of the work of this zealous Bishop in the Diocese entrusted to him would be beyond the scope of this article, for his labours were unceasing and his pastoral zeal was unremitting. One fact stood out pre-eminently amidst in all his work, in all his duties and anxieties: it was the fact that he never for one moment forgot that he was a Salesian—a Son of the Venerable Don Bosco. As soon as he entered into possession of the Diocese entrusted to his care, he arranged his time-table and his daily routine in such a way that he was able to lead what he termed a “perfectly Salesian life.” This, too, is the predominating note of his letters at the time. “Here,” he wrote, “our manner of life is perfectly Salesian.” This was his greatest boast, and so it was, later on, in the letters which he wrote from the Apostolic Internunciature of Central America.

Perhaps his work as Bishop of Massa Carrara is best summed up in the tribute of affection which his people paid to his memory after he had been raised to the important post which he held in Central America. “During the seven years and more that he governed the Diocese of Massa Carrara, he lived a life of activity, prayer and apostolic zeal. He was always humble, always retiring, loved by the clergy and laity alike, attentive to the civil authorities, generous and kind to his household and courteous and affable to all. He endeared

himself especially to the children who flocked to him everywhere, and to the young students whose dangers in this age of unbelief and irreligion caused him the greatest anxiety and set aglow his ardent charity.”

There followed a list of all the improvements he had made in the Diocese. By means of these he had infused new life into the district entrusted to him. He laboured unceasingly and was animated with the spirit of work which Our Venerable Founder left as a legacy to his children, and he did a vast amount of good in his quiet, unostentatious way. He endeared himself to all by his gentleness and affability even to the avowed enemies of religion, who were forced to recognise in him a man of noble character and superior lofty principles. He always displayed the greatest patience towards all who approached him, especially towards those unhappy persons who had wandered from the path of virtue; nobody ever heard him utter a harsh word.

### Apostolic Internuncio in Central America.

When in 1916 the post of Apostolic Internuncio became vacant through the elevation of Archbishop Cagliero, S. C., to the rank of Cardinal, Pope Benedict XV, who had a special affection for Mgr. Marengo and knew his ability in dealing with difficult matters, made him Titular Archbishop of Edessa, and on Jan. 27th 1917, nominated him Apostolic Internuncio. It was not without great reluctance that the holy Prelate became resigned to this new and burdensome mission, but he readily submitted, of course, to what was asked of him, for he was always convinced that everything was arranged by the loving Providence of God. In fact, he wrote as follows on this subject: “I have always personally experienced that Divine Providence is most wise, most loving and most paternal in dealing with us, and this fact has led me to summarise all in the motto which I have chosen for myself: *Dominus regit me: the Lord is my Keeper.*”

As soon as the news of this appointment of Mgr. Marengo to the distant mission of Central America became known in the Diocese of Massa Carrara, there was universal sorrow for the loss of such a zealous, diligent and amiable and holy Pastor. Before leaving the scene of his labours, the good Bishop bade “farewell” to his flock in a touching pastoral letter, appointed to be read at the beginning of Lent, and entitled “Adieu to my beloved Flock.” On the 27th of February he took his departure

quietly and without ostentation, in order to spare his own feelings and those of his people. He wished to set out immediately for his destination, but that was impossible in those troubled times, and it was as late as March 16th before he could embark at Barcelona. After a favourable voyage he arrived at Costarica in Central America on April 19th. It was not long before he gained the good will of all, as he himself pointed out in his guileless way in a letter he wrote about this time. "The good will shown me by the Government," he wrote, "and by the people themselves, is very evident in every way, and I heartily thank God for it. Sympathy is a very great help towards the successful issue of one's undertakings. May Our Blessed Lord grant me the same favour in my dealings with the other Governments."

And his prayer was indeed answered, for during the four and a half years that he spent in Central America, he laboured with indefatigable zeal and constant cheerfulness for the interests of the Catholic Church and the welfare of those Republics. And this he did, in spite of the fact that he was now getting on in years and had to live in a district whose climate, on account of its sudden changes, was particularly trying to him.

Mgr. Marengo had the consolation of seeing the Catholic Hierarchy definitely re-established in the Republic of Costarica. He visited the Republics of Nicaragua, Salvador and Honduras, and was everywhere received with marked respect. In Honduras and Salvador he restored the diplomatic relations with the Holy See, and re-established ecclesiastical discipline by making certain desirable changes and creating two central Seminaries.

In the September of 1920, it became evident that his health was declining. He was suffering from intermittent fever, which was aggravated by a persistent cough, by congestion of the lungs, loss of appetite and general debility. In spite of all this, he continued to work for some months, always hoping for a speedy restoration to health. The Holy See came to hear of his condition, and, believing that a change of air would prove beneficial to him, graciously offered him an important post in South America, or, if he preferred it, a diocese in Italy. There was, however, at this time, a temporary improvement in his health and this led him to reply that he did not, as yet, see the necessity of being translated or recalled to Italy. His own words were as follows: "My health will improve if I follow the advice of the doctors, and change my residence as often as necessary. This I shall try to do."

Unfortunately the improvement in his health was not a permanent one, and the doctors insisted on his asking for a year's leave of absence to enable him to regain his health and strength. He complied with their orders, and the Holy See granted his request by cablegram. He decided to go to Turin—a spot so full of hallowed memories for him. But he first of all arranged the affairs of the Internunciature in such a way that the work should not suffer in his absence. He worked till the very day of his departure, in spite of the condition of his health, and consecrated the new Archbishop of Costarica, accompanied Bishop Monestal to take possession of his new Diocese and nominated the Administrator Apostolic of Limon. On the day before his departure he consecrated, in the Cathedral of Costarica, the new Archbishop of the Republic of Guatemala. Thus it was that, for the space of an entire year, he persevered in his labours and in his anxieties for the welfare of his flock, regardless of his critical condition and of the intense suffering which he had to undergo. In fact, it is surprising that he was at all able to stand the fatigues of the long journey to Europe.

### Back again in Turin.

He set out on this tedious journey in the August of last year and arrived at Bristol on Sept. 18th. He was there met by the Rector of the Salesian School at Battersea. He then proceeded to the Salesian House at Cowley, Oxford, where, needless to say, he met with a great reception. But it was evident to all that he was worn out, and in spite of the joy of the Community in welcoming this illustrious Salesian to their Novitiate-House, they realised that it would be a far greater kindness to allow the holy Prelate to take the short rest there that he so sorely needed. After a few days' rest he proceeded, in the company of the Rector of the Novitiate, to the Provincial House at Battersea, where he remained for the rest of the week. Though weak and fatigued by the voyage from Central America, he paid a visit to the Salesian Schools of Chertsey and Wandsworth, and so, during his brief visit to England, he became acquainted with four of our Schools in this country. He left for Turin on Monday, Sept. 26th and reached his destination on the Wednesday of the same week. The Superiors at the Mother House were very distressed to see how weak and feeble he had become in the course of a few years. The doctors gave him their full attention, but they very soon had to declare that there was no

hope for his recovery, and that the disease would rapidly turn its course. He seemed to revive, however, to some extent on finding himself once more in the midst of his religious brethren. For some days he celebrated Holy Mass in the private Chapel of the Oratory, and made an effort to descend to the Refectory for his meals. He derived much consolation from the presence of His Eminence Cardinal Cagliero, S. C., his predecessor in the Mission of Central America. He was able to give the Cardinal a detailed account of all that he had done in the arduous Mission entrusted to him, so that the latter might report everything to the Holy See.

On Oct. 13th the condition of the sick Prelate took a serious turn for the worse, and he was unable to rise from his bed, for a violent fever had set in. Holy Viaticum was administered to him on the 18th, at his own request, and after this his only thought was how to prepare himself for his last hour. He repeated

several times that he was the happiest of men, for he had always fulfilled his duty to the best of his power, and had nothing on his mind to cause him any anxiety. As time went on, his sufferings seemed to increase, but he still remained as calm and peaceful as ever. He lost all interest in things around him, and already seemed to live in another world. On the morning of Oct. 21st, our late-lamented Superior General, Don Albera, administered the Sacrament of Extreme Unction to him, and he edified everybody by his piety, his recollection and his calm, peaceful demeanour amidst his intense sufferings: and on Saturday, Oct. 22nd—a day consecrated to the Blessed Virgin, to whom he had always been a loyal and devoted son—he gently and peacefully closed his eyes to this world with all its pains and sorrows, and entered, as we have every reason to believe, that heavenly home, where he will receive from his Lord and Master an ample reward for his untiring and unselfish labours in this world.



## The Salesian House at Cowley, Oxford

### And the Training of Missionary Vocations.

In our previous issue we acquainted our Readers with the fact that a new House of Training for our young members had been opened at Cowley, a suburb of the University City of Oxford. Two important considerations prevailed upon us to take this step. In the first place, the increasing numbers of our Novices and Students had already made evident the inadequateness of the accommodation at the previous Novitiate; and in the second, it was desirable to bring the House of Studies into touch with the facilities for University training. We showed in our account how these desires were accomplished, in a manner that we can only regard as Providential; and now the new House of Studies and Novitiate combined is established, and has already completed one successful term.

#### *The Need.*

The step has been taken none too soon. We had already given promises to open Secondary Schools in more than one district where the necessity for providing for Catholic Education had long impressed itself upon the minds of

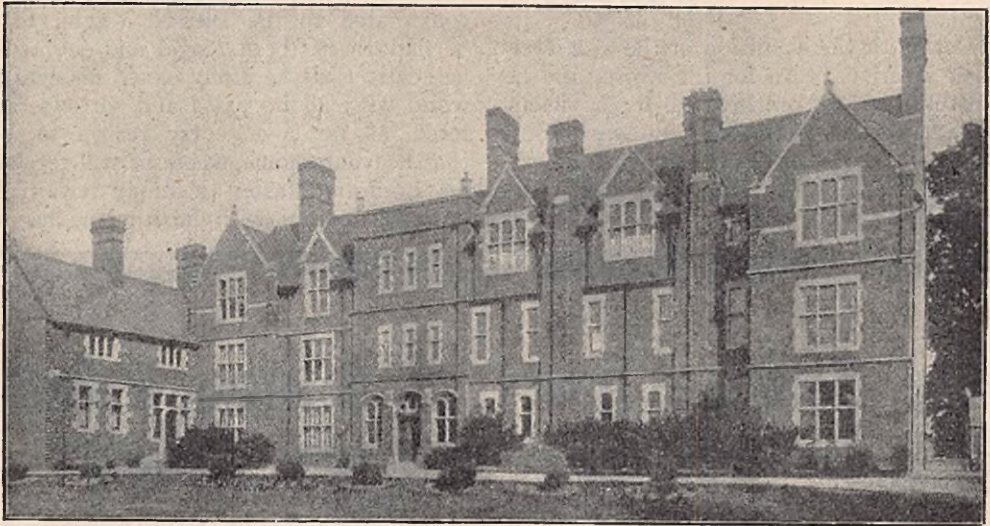
various authorities, particularly the Clergy concerned; the Salesian Society, as being founded mainly for the purpose of training the young, welcomes the opportunity to further the Cause of Catholic Education, the importance and seriousness of which can scarcely be exaggerated from the point of view of the welfare of our Holy Religion. Moreover, our own Schools are not standing still, and their development means additional Staff, equipped with suitable qualifications.

Again, there appears to be a great increase in the number of ecclesiastical and religious vocations among the young Catholic men, and the Salesian Society endeavours to promote this work, recognised as one of the very important ones, by the highest authorities in the Church—the training of vocations, whether they come to the candidates at a youthful age, or are only made apparent somewhat later, was one of the strong points of Don Bosco's apostolate, and has brought innumerable priests to the Church in all countries. Catholic journalism has recently given prominence to this movement, but it has been for several years one of the main

endeavours of the Salesian Society. Readers of the Life of Father Doyle, will remember how his zeal urged him to various endeavours in order to further this very work, and while appealing, to Catholics at large to interest themselves in it, he points out the great efforts made by the Ven. Don Bosco to promote vocations for the Church and for Religion, and the extraordinary success that followed his endeavours. It is this same work that the Salesians in all parts of the world have promoted, along with the other departments of the many-sided Apostolate of their Venerable Founder. The

been erected and one of the first Salesians in this Mission Field has been raised to the Episcopate. Our Superiors are, therefore, sending additional members to this promising sphere of labour, but they are much restricted by insufficient means.

Again, just recently, the Holy See has desired our Society to undertake the responsibility for the evangelization of an immense region in the Province of Assam, in Northern India; and, if there is already a demand for English-speaking Missionaries to go to China, it would seem to be essential that a sufficient proportion of those



**Salesian Missionary House, Cowley (Oxford).**

wisdom of the course is now beyond dispute; and if only other difficulties could be overcome, many vocations could be trained for the Church to the greater glory of God and the immense good of souls. It is practically the century-old question: "Pray God that He send labourers into His vineyard. The Harvest is great but the labourers are few."

***The Holy See and new  
Missionary Enterprise.***

It so happens that in many directions there are calls for missionaries, and the supreme Head of the Church, in His capacity of Vicar of Christ, is anxious that this call should be satisfied. It is only a few months ago that we announced the great extension of our Missions in China, where the Sons of Don Bosco have met with striking success in the evangelisation of the scattered Pagans, particularly among the younger generations. A Vicariate Apostolic has

we send to Assam, a British Province, should be English-speaking. It is, therefore, one of the chief objects of our solicitude that these Missionary Priests and clerics should be trained and equipped, in order to cope with this demand. The House of Studies at Cowley, Oxford, and the Novitiate attached to it, will therefore have a prominent share in this work of preparation and training, and our Co-operators will readily see the necessity of development and extension.

***A Practical Suggestion.***

Experience proves that our Readers and Co-operators are particularly interested in the work of the Missions; this is not at all surprising, for Religion by its very nature is desirous of bringing souls to the light of the Holy Faith, and Missionary Work among the Heathen Nations of whatever land has something of religious romance and chivalry about it. Again, what Catholic does not know how pleasing to



God it is to co-operate with Him in the redemption of the human race? It is the work that has been styled by St. Augustine as the nearest to the divine among human works. How then can we co-operate in it?

The answer to this question is: *by prayer and practical assistance*; and the second of these will consist in trying to increase the number of those who can go forth among the Pagan tribes and nations, to carry to them the Word of the Gospel and the saving Sacraments of the Church. Among the special points in the programme of the Co-operators is precisely that of encouraging vocations among the young, or wherever they may happen to meet with promising candidates. They should then communicate with the Superior of one of our Houses, and should make some suggestion as to the means for the training and support of the candidate. At times a great deal of good can also be done by bringing to the notice of others the various needs that are mentioned in this periodical, for the good seed is easily scattered, and sometimes quite unlikely soil turns out to be most fruitful. If any of our Readers can put us into touch with some who would be willing to assist us in this special work of the training of vocations, we should be pleased to let them know the best means of co-operation.

#### ***Littlemore and the Oxford Movement.***

It may possibly be remembered that in our last issue references were made to the fact that the village of Littlemore, closely connected with the most fateful years of Cardinal Newman's life, is within the parochial district confided to the Salesians at Cowley. Numbers of people who visit Oxford go out to the little village, now practically a suburb of the University town, to see the place whose name has become known wherever the history of the great conflict known as the Oxford Movement has been told. It is, perhaps, a sign of the times that increasing numbers of visitors are finding their way to the village, and it would, therefore, seem to be quite possible that at no remote period some Catholic centre should be established within its borders, if not on the actual site of the Cardinal's residence.

The suggestion we put forward in our previous article was that the house which had been used by him might very fittingly become a Sanctuary or the site of a small Church. The difficulty with the small number of Catholics living in that neighbourhood is that the distance from a Church makes it so very incon-

venient to attend, and on the other hand, the Non-Catholics cannot be brought into touch with things Catholics, for no such things are actually within their borders. However, the future is not without hope.

Very welcome encouragement came to us from an unexpected quarter. A lady belonging to one of the highest families in Rome wrote to the Superior of our House of Studies in Cowley, expressing her profound satisfaction that the idea of a Catholic Chapel in Littlemore was at last being entertained, and offering to assist us if the project were definitely floated, and if others would combine to make the idea practicable. The suggestion of this pious and distinguished lady is surely worthy of adoption, and if other Readers would come forward, a workable scheme could be made. We hope to be able to return to this undertaking in a future issue. There is abundance of scope for the Salesian Work in this as in other districts, but the necessary means await the generous resolution of Co-operators.

---

*Your charity, blessed by the grace of God, has dried up many a fountain of tears, and saved a great number of souls.*

VEN. DON BOSCO.

---

### **Plenary Indulgences.**

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

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

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

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

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

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

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

7th. On the following feast-days by performing the above mentioned good works: The Ascension — Whit Sunday — Corpus Christi — Our Lady of Mount Carmel — The feast of St. John the Baptist.

## SALESIAN NOTES AND NEWS.

**London.** The Salesian School at Battersea continues to show signs of life and vigour, and to make that steady progress which is in keeping with its rapid growth and development in the past. At the time of writing, the second term of the scholastic year is drawing to a close, and there is every reason to be satisfied with the results of the term's work.

And, besides, the term itself has been an eventful one in many respects. Soon after its commencement the Feast of the Very Rev. Father Provincial was kept with due solemnity, and on this occasion a musical entertainment was organised in his honour. The students' choir, under its skilful master the Rev. Fr. McTague, acquitted itself very creditably and added greatly to the enjoyment of the evening by its delicate rendering of the pieces which had been taught for the occasion. A full orchestra, under the able baton of Brother Hondermark, rendered several selections of both classical and popular music. The chief event of the evening, however, was the acting of scenes from Shakespeare's *Macbeth* by the Senior students of the School. The spacious stage was well suited for the production of some of Shakespeare's masterpieces. The scene in front of the castle was particularly good, and well deserved the favourable reception it met with. Father Hickey and Brother Albert were responsible for the production, and a word of thanks is certainly due to them for the pains and trouble which they took to make everything a success, and thus contribute so largely to the enjoyment of all.

In the class-room, too, the term has been an eventful one, and hard work and steady progress has been everywhere manifest. The results of last year's examinations were brilliant, both in the Oxford Locals and in the College of Preceptors, and included a record number of places in the Honours' lists for the School. The boys know that more than an ordinary effort will have to be made, if they wish to eclipse the fine results of last year, but this effort they are determined to make, and judging from the seriousness of the work of the past term, and the earnestness and ability of the Masters who are responsible for the various

classes, it is not unlikely that this fine record may be broken in the immediate future.

One of the main features of the term has, undoubtedly, been the fitting up and equipment of the new Science laboratory, which is now in a spacious room, and which is certainly an asset to the School. Thanks to the energy and care of Father Hickey, the Prefect of Studies, the laboratory has been considerably enlarged during the term, and is now well equipped with all the necessary appliances for the carrying out of the ordinary experiments. Much eagerness and enthusiasm have also been displayed by the pupils in applying themselves to this branch of their College training, and many a youthful scientist has spent pleasant afternoons in work which has been both profitable and intensely interesting. Needless to say, it has been owing to the guidance and supervision of their devoted Science-Master that the apparatus has remained perfectly intact. It would be somewhat appalling to think of the havoc that would be wrought on Science apparatus, if youthful pioneers in the scientific world were left entirely alone to devise and carry out their own experiments.

Another asset to the School has also made its appearance this term. The old partitions, which have done duty for so many years in the Senior study-hall, have now been replaced by new ones of a more serviceable type. This has certainly been a move in the right direction, and, quite apart from their utility, these new partitions add an air of cheerfulness to the class-rooms themselves.

The Feast of St. Patrick is always a great day at the School, and this year it was marked with its usual solemnity. High Mass in the Parish-Church in the morning was the first item on the programme, and in the afternoon the School team set out for Wandsworth Park to play their return football match with the pupils of the Salesian School at Wandsworth. The game was well contested, and was full of interest to the spectators, but we must own, with regret and a certain amount of surprise that our opponents carried the day, in spite of the fine play of several of our boys.

On April 5th, another event of importance took place. The Rev. Father Ahearne, C. SS.

R., D. S. O., presented the cups and medals awarded to the Senior and Junior School-teams, which had succeeded in gaining the greatest number of points in the inter-school matches during the football season, which has just ended. The Rev. Father was staying at the School at the time, on account of the Mission which he and Father Vassall-Phillips were preaching in the Parish Church, and this opportunity was taken of asking him to perform this kindly act. After the presentation he addressed the boys in a few well-chosen words. He urged upon them the importance of "playing the game" in every walk of life, whether their dealings were directly with God or their fellowmen. The whole of one's life, he went on to say, can be regarded as one great game, in fact, the greatest of all games. In the game of football there are winners and losers; those who succeed obtain the coveted reward, whether it be a prize-cap or a medal, and those who lose are at least to be complimented on their efforts to win. But in the great game of life, there should be no losers, all must aim and hope to obtain the reward and all must succeed in obtaining the prize of supreme importance, the kingdom of God.

On April 7th, Father Wright, the Diocesan examiner, made his annual visit to the School. As we go to press, his report has not yet reached us, but, judging from the favourable remarks which he made in several of the classes, we have reason to hope that report on this occasion will be in keeping with those of previous years, and will give every satisfaction to Masters and pupils alike.



#### Farnborough Hants...

The improvements and alterations which had to be carried out in the Elementary Schools of Farnborough had left Father Hawarden, the Parish-Priest, with the burden of two hundred pounds to be paid as soon as possible. He, therefore, set to work to form a committee of the parishioners to assist him in organising and arranging Socials and Concerts for the purpose of raising funds to meet this debt on the Schools. An excellent and well-attended Social and Concert was arranged on February 14th, and Father Hawarden and his committee have good reason to be very pleased with the results and to feel encouraged by the hearty way in which their efforts were appreciated by the Catholics of Farnborough. The success of the February Social promised well for future efforts, and another Social and Concert was arranged

for St. Patrick's night in the Town Hall. Great credit is due to Father Hawarden and his helpers, and the success, financially and in every other way, is sufficient testimony to the work done by all to reduce still further the School debt. The Town Hall was crowded for the occasion, and the Catholic Social life of Farnborough is now developing in the right direction, and Catholics are learning to respond with readiness to the appeals of their Parish-Priest.

Some small improvements were also necessary in the Church, and for this purpose Father Hawarden appealed to the parishioners for their help. As a result, two new oak pedestals have been procured for the Sanctuary to take the place of the small temporary side-altars of the Sacred Heart and Our Lady, and a new statue of St. Patrick has been erected. All this is very encouraging and leads us to hope that a great deal of good work will be done by Father Hawarden and those who so readily volunteered to help him in every possible way. Father Hawarden also wishes to thank, in a special manner, the following gentlemen, who willingly assisted him in organising the Socials and Concerts: Mr G. Davis, Flight-Sergt. Crowdy, Mr. Hornby, Mr. Palmer and Sergt. Walsh, M. C.

The Church services have been well attended during the season of Lent. Special sermons have been preached on the Sunday evenings, and the Church has been filled on every occasion.



#### Malta.

As, doubtless, our readers are already aware, His Eminence Cardinal Bourne, after leaving the Eternal City, whither he had gone to take part in the election of His Holiness Pope Pius XI, paid a brief visit to Malta. Though his time was so short, he did not fail to include in his programme a visit to his old friends, the Salesian Fathers, at their School (St. Patrick's) in Sliema. On Monday, Feb. 20th, he called at the Institute, and was welcomed by the Rector of the School, the Very Rev. T. Giltinan, S. C. The Salesian Band, under the able direction of one of the Salesian Brothers, provided a musical programme, which was much appreciated by all. His Eminence then made a tour of the School buildings, and was particularly impressed by the additions and improvements which had been recently undertaken. After paying a visit to the School Chapel, His Eminence was then conducted to the gaily-bedecked study-hall, where he warmly

was greeted by the staff and pupils of the School. When the cheering had come to an end, the following address was read to give expression to the sentiments which filled the hearts of all:

"Your Eminence,

An old French adage tells us that to excuse oneself is to accuse. Yet, at the risk of accusation and condemnation, I must apologise for our inability to greet you as we should like, and as so old and such a faithful friend of Don Bosco and his work deserves.

Your name is a household word in every Salesian School throughout the world, and we have long ago added the remarkable incident of Your Eminence's early connection with our Venerable Founder as one of the proofs of his heroic sanctity.

To be honest, we feel ashamed of ourselves to-day; and our great regret will be that, when the day matures that we might show what we can do, you will not be in Malta. Your kindly, unassuming way and great affection for us, Salesians, puts us at our ease, but still we are not satisfied.

This House has passed through some stormy times and suffered, as did many other institutions, during the war. The future gives great promise, and we feel assured that Your Eminence's visit will be the harbinger of many blessings and graces. We did not forget Your Eminence when news reached us of your Jubilee, and many fervent prayers went up to the Great White Throne for you.

I am to tell you that the boys are preparing a crown of Holy Communion, which they want you to place on your most important intention. Our prayers will be added to the prayers of all sons of Don Bosco throughout the world, that Your Eminence may be spared long, long years in health to carry on your great work which is not confined to England, and which includes in its ambit the protecting and supporting and spreading of the work of the Salesians. This last is the sacred mission entrusted to you by one who will be shortly added to the roll of canonised saints. May Your Eminence be able to be present also at that great event which will take place in that great City from which Your Eminence has come after placing on the Throne of Peter our new Holy Father.

In conclusion, we would ask Your Eminence to be our Ambassador in England, and here before you leave us, to bestow your efficacious blessing on us and our work. We thank you from the bottom of our hearts for your visit which will always remain as a land-mark on our road of progress."

To this address Card. Bourne replied as follows:

"It gives me very great pleasure to be here to-day with my old friends, the Salesians, whose Venerable Founder I knew personally. My first visit to Malta was just after my elevation to the Cardinalate. I came at the invitation of that very saintly person, Mother Stuart, who introduced the Sacred Heart Nuns to the Island. I was here again for the Eucharistic Congress. On each of these occasions I visited the Salesians and rejoiced at the steady progress they were making. One of the wonders of modern times is certainly that of the spread of Salesian activity. One marvels to see in a short space of sixty or seventy years a new Order extend itself over the whole world and engage itself in so many varied works for the salvation of souls. The war has caused much misery and, no doubt, the Salesians have not been exempted from its effects. Yet it is always so with the works of God. We meet with difficulties and disappointments which tend to discourage us, but when things seem blackest Divine Providence suddenly manifests Itself and sets all things right again.

At the close of the Conclave, and before I treated with the new Holy Father, I requested of him to allow me to pay a visit to my friends in Malta. This permission was cordially granted, and His Holiness asked me to give him, on my return to Rome, an account of Malta and its people in whom he is deeply interested. I shall be able to tell him of the wonderful faith of this people and of their unchanging loyalty and devotion to the Successor of St. Peter.

I shall also tell him of the good work the sons of Don Bosco are doing here. The Holy Father also commissioned me to give his special Apostolic Benediction to everyone in Malta and especially to the children. I will now bless you myself, asking God to grant you all the grace to grow up fervent and vigorous members of our Holy Mother the Church and will impart to you also the Papal Benediction."

On rising from their knees, the boys gave the Cardinal three hearty cheers. He was then conducted to the Institute of St. Alphonsus, where a very cordial welcome awaited him.

It may interest many to know that Cardinal Bourne, when yet a Deacon, offered himself to Don Bosco. The latter's prophecy, regarding the great future of the young Deacon is well known.



Cape Town. The "Salesian Echo" gives us an interesting account of two outings which were much appreciated by the pupils of the Salesian Institute of Cape Town.

The mention of "warm sunshine and glorious weather" during the month of January may sound strange to our English readers, but we must bear in mind that, while we in England are experiencing the utmost rigours of Winter, our brethren at the Cape are basking in the sunshine and growing fatigued by the very intensity of the heat. The first of these outings was to a sea-side resort, known as "Fish Hoek." In the early morning the merry party of Salesian boys made their way to Cape Town Station, for their destination was some miles distant. Here the youthful holiday-makers quickly found their places in the four compartments which had been reserved for them. Merry faces and boyish chatter were everywhere manifest, for all were fully determined to make the most of the day. The first movement of the train was the signal for a hearty cheer, which rang through the station as the train steamed off on its way to Fish Hoek.

The lull that followed this loud cheer gradually gave place to busy chatter and endless shiftings from windows to seats. It was easy to see that the youthful minds were all alert and were very impatient of what they regarded as the slowness of the train; they would have preferred a "rattling" express.

Kalk Bay was soon reached, and this was the halting place. All then proceeded, without losing a moment, towards the final destination. In the words of one of the party, who so well describes the events of that memorable day: "we sped through Kalk Bay to Fish Hoek. The youngsters in front would not hear of walking, they simply rushed along, and we had to follow. There they were with their knapsacks, their towels and bathing costumes and four life-belts into the bargain. You see, they meant to run no risks. Behind us came our native servant and the rest of the commissariat. It was a hot day and the blue waters of False Bay acted as a powerful magnet, and the desire to swim and to splash in the cool waters gave wings to the feet of the juvenile pedestrians. We arrived in record time at our trysting-place—the boys fresh and eager and we—panting for breath. Our 'camp' was a delightful spot. A large overhanging rock and a few bushes sheltered us from the sun, just at our right flowed a stream of fresh water and a few feet below us the breakers burst over the rocks refreshing our vicinity with occasional spray.

The boys were now sufficiently rested for their bath; and two minutes after the permission was given to undress, a few were already shouting with delight among the rolling billows.

In a short time the bobbing heads of many of the boys were seen above the water and the merry ring of their laughter could be heard afar off. Near by was found a fresh water pool not four feet deep but quite warm, and this proved a favourite rendez-vous for the small fry who were in their element there. An occasional yell revealed a ducking scene, and this kind of boysh fun was taken good humouredly even by the unfortunate boy who was being ducked. Lunch in the open air was more than welcomed, as the dip in the sea and the fresh air had considerably sharpened their appetites. After lunch, the boys formed several parties, and some went to the Aquarium at St. James, others for a climb on the mountain side, and others again for a walk toward Noordhoel. These last seemed to have met with delightful scenery, while those who went to St. James went to see Father Duignam, who had much of interest to tell them.

Luckily it was not a public holiday and thus we had the place to ourselves. In the afternoon there was another bathe, and the sea, though somewhat choppy, was very mild, and yet it was almost deserted for the fresh water pool. The youngest boys had so extolled their morning splash, that the bigger boys could not resist the desire to test it, and their long enjoyment there, even at the occasional expense of the young pioneers showed that they appreciated the young ones' choice. A very merry afternoon was spent between bathing in the pool and rollicking on the sand, and tea-time, though welcome, seemed to arrive too soon. After tea, there was little time to be lost. The packing up was soon done, and the pace to the station was the very antithesis of the morning's canter. However, the arrival of the train revived their spirits and the scramble into the carriage and the crowding of the windows were just the introduction to the uninterrupted sing-song that was sustained till the train arrived at Cape Town station late in the evening. It had been a glorious day, and there was no greater ambition in the hearts of all the merry company that evening than to hasten their going to the land of *Nod*."

\* \* \*

No less interesting though of an entirely different character, was another outing given to that same merry crowd of Salesian boys during the recent holidays. This time the trip was to a place called Paarl, some 45 miles distant from Cape Town. The excursion was all the more enjoyable as it was performed this time by motor lorry. This was due to the kindness

of Mr. Purcell, a friend of the Institute, who placed at the disposal of the Salesian boys, his large motor lorry, which he had equipped and fitted up with seats for the occasion. As it entered the grounds of the Institute at half past seven that memorable morning, it was immediately surrounded by the eager excursionists who were all ready for the run of the day. Within half an hour, all was ready for the departure: ample provisions had been stored in the vehicle to last for the day, and then the youthful holiday-makers quickly found their places, eager as they were to start the journey. The sun was already hot, and the prospects of the long journey, in the heat of a South African summer, recalled to the older and more poetic of the party those words which Shakespeare puts into the mouth of Prospero in the 'Tempest': "You sunburnt ones, come hither... and be merry and make holiday." There were keen expectations, and as the party proceeded on its way, the beautiful scenery and the fresh breeze fully justified those expectations. To quote the words of one of that happy band: "We passed through all the suburbs to Belleville and thence to Paarl. To see the vineyards and fruit farms was well worth the journey. Live stock was plentiful, too. Great interest was taken in a flock of sheep with their lambs which was passed on the road. The journey out took over three hours, but it was by no means tedious and all the speed was just suitable for seeing all there was to be seen.

The Paarl rock was sighted when we were some distance from Paarl itself, and from the time we entered its vicinity till we reached our final destination the beautiful dwellings, farms and cultivation occupied our attention. Father "Ned" O'Reilly's Church was reached at last. There was Father Ned—with more than open arms—with undisguised pleasure and kindness waiting to receive us. He had travelled from Weelington especially in order to welcome us and he did welcome us in a manner we shall not easily forget. With him was Mr. Bradshaw, the magistrate, and other old friends. Their chief regret was that they had not known sooner of our coming. They had hastened to the farms that morning, and had procured the ripest fruit, baskets of which stood about. We felt at home at once, and all set to work to arrange seats for the boys and to serve out refreshments. Mr. Brunner, however, who was one of our kind hosts, insisted on the boys following out their own inclinations about the order of their food, and to sustain his theory, he drew from his own experiences as a boy. Father Ned, being somewhat taken aback by this digression in the

dietetic argument they were having, confessed that it was a long time since he himself was a boy, and as he had forgotten all about his own impressions, Mr. Brunner had it all his own way and his arguments prevailed.

Before lunch the few boys that composed a miniature band gave several selections which were much appreciated. Lunch over, the boys rested for a while and then under the leadership of Master Fred Brunner went for a bathe in the Berg River. The day had been hot and the streets were practically deserted as we wended our way down to the river. The water was delightful and afforded a most enjoyable swim. The life-belts were much in evidence among the the Junior section, a good number of whom were bent on testing the deeper waters. It was with regret that the boys returned ashore to dress; the cool river was so inviting with its shady trees and pleasant surroundings.

Tea was awaiting us on our arrival at St. Augustine's, and after it, the musicians gave a few selections to our hosts. By special request the boys gathered before the Church door, and together with their kind friends, sang a few verses of the hymn: "Faith of our Fathers." They sang it well and heartily, and it was their last token before leaving. It was already after six o'clock when the last "Good-bye" was said. We were seated now in the lorry, all prepared for our departure. Fr. Ned and our good friends were at the gate to bid us farewell. Our bandsmen accompanied us as we sang "For they are jolly good fellows!" and "Auld lang Syne." Lusty cheers rang out for Fr. Ned and for his gentlemen-friends and special cheers for all who helped so much to make the day happy. We lingered a little while longer and we thought of the words of Shakespeare: "Parting is such sweet sorrow that I shall say "Goodnight till it be morrow."

And then we started on our homeward journey. Much waving and such cheering till Fr. Ned and his party were out of sight and we settled down again then to enjoy the long ride through the country homewards with the cool evening breeze in our faces. The homeward journey proved to be the liveliest within our experience for exuberance of spirits. A few daring lads had perched themselves on the driver's roof, and being hardly in their teens, their high-pitched voices could be heard above the others in every song they sang. No living thing they passed escaped a cheer: motor-cars, carts, natives and even their favourite lambs and sheep were cheered, much to the latter's consternation. We expected every moment to perceive the lull in the almost deafening noise, but we were

doomed to disappointment. They were "die-hard" with a vengeance. Darkness came on, and we were miles from home, and with the dusk a heavy mist hurried on from the sea. The driver's roof was soon deserted, but the high-pitched voices still piped out from some obscure corners, whither they had nestled themselves from the darkness and the mist. The glare of the lantern was our only light along the countryside, and our sentimental songs were ample evidence of the poetic influence of our surroundings. But, no sooner was the town neared than all sentimentalism was flung to the wind with utter recklessness, and the last few miles were traversed in the full glare of the electric lights of streets and shops and amid such rollicking fun and laughter as justifies our terming it "the end of a perfect day."



**News from elsewhere.** A very fine War-memorial has recently been unveiled in the Italian colony of Valparaiso in honour of the heroes who gave up their lives during the Great War. This beautiful monument has been erected in the grounds of the College of the Salesian Fathers in that city. The ceremony in connection with the unveiling was a very impressive one indeed. Many illustrious persons took part in the ceremony, and by their presence greatly enhanced the solemnity of the event. The College grounds and approaches were brilliantly decorated with the combined Italian and Chilian colours, and every available space was occupied by, not only representatives of the Italian colony, but also by all that is most distinguished in Chilian society, thereby giving a further proof of the high esteem in which the Italian colony is regarded by the Government and the local authorities.

The proceedings opened at half past four in the afternoon with the execution of a march by the Police Band. This was followed by an eloquent speech by Father Francis Andrighetti, in which he spoke of the heroism of the members of the colony of Valparaiso, who had left their homes and their all to go and share the discomforts of the battle field in far-off Europe, to defend the national territory and restore Italy to her national frontier, regardless of everything, even of life, in their desire to serve their country. He pointed out how closely linked were these sons of Italy to their adopted country, Chile, the close resemblance of the achievements of the soldiers and sailors of Chile to those of Italy, and how the example of the former had inspired the latter, many of whom

had received their military training in the ranks of the Chilian forces.

Enlarging on the glorious victories of Grappa and Vittorio Veneto, he spoke of the 500,000 lives which the war had cost Italy, and of the great and grandiose tribute which Italy that day was paying to the mortal remains of her "unknown soldier." He counselled the relatives of the fallen not to mourn their loss, but rather to congratulate themselves on the fact that they had had such relatives, who had died the best of all deaths, that of a soldier, thereby winning eternal fame. Lastly, he congratulated the veterans of the Great War who had survived that terrible test, and who, dressed in military uniform and displaying the medals they had won on the field of battle, formed a guard of honour round the monument of the fallen.

Then the bands struck up the national anthem, which was sung in chorus by a distinguished choir, while the veterans unveiled the monument. Then Signor Giuseppe Boccardo, in a loud voice, read out the list of the fallen whose names were inscribed on the monument, with a few details of the career of each. Moments such as these are very solemn, and a most reverent silence reigned among that mighty crowd while this glorious list of heroes and their achievements was being read out. The famous hymn to the Fallen was then sung by the chorus of ladies, and further speeches followed. Admiral Javier Martin, the Italian Consul, and Monsignor Luigi Nal both spoke in honour of the fallen and also in praise of those who had survived the horrors of the Great War, and expression was given to the deep sympathy which Chile felt for the losses which the allied nations had suffered during the great struggle. The war-songs of Chile and Italy were sung by the ladies' choir, by the pupils of the Salesian College, and the members of several municipal institutions, including that of the War Veterans who were drawn up in regimental formation. Dr. Virgilio Capeili, President of the ex-service men, replied on behalf of the War Veterans to the many terms of praise which had been lavished on them. The proceedings came to a close in the midst of enthusiastic applause.



# CENTENARY CELEBRATION

## in honour of the St. Francis of Sales

In the Basilica of Mary Help of Christians the centenary celebrations in honour of St. Francis of Sales were solemnly opened on the 28th of December last year. The first period of these festivities was concluded by a most imposing Triduum, which was, however, shorn of much of its grandeur by the untimely death of His Holiness Pope Benedict XV.

From January 15th to the 26th a Mission was preached in preparation for the Triduum. Three well-known priests were invited to give the various sermons. Canon Colli, the Prevost of Monferrato, gave a Meditation every morning and an instruction every afternoon. His discourses were simple and clear, and at the same time full of deep thoughts, and were much appreciated by the boys. At the evening service the preachers were Canon Toppino, Director of San Massimo, and Father Charles Cavallo, D. D., of Martinetto. Their sermons took the form of dialogues, and served as a lucid exposition of Christian doctrine; they were very well attended by the faithful.

On the evening of Jan. 26th, the Solemn Triduum was commenced and Pontifical Benediction given by His Lordship Mgr. Castelli, Bishop of Cuneo. All the Masses celebrated in the Basilica during the Triduum were in honour of St. Francis, and besides the Bishop of Cuneo, several other Prelates pontificated during these three days of preparation, while the pulpit each evening was occupied by the eloquent and learned Mgr. Mamzini. On the Feast-day itself, their Eminences Cardinal Richelmy, Archbishop of Turin and Cardinal Ratti, then Archbishop of Milan, had kindly promised to add splendour to the celebrations by their presence, but the death of the late Supreme Pontiff, prevented them from conferring this honour upon us. As our readers are well aware, the latter Cardinal has since been raised to the dignity of Supreme Pontiff.

All the sacred functions were accompanied by select sacred music. On the first and third day of the Triduum it was rendered by the united choirs of the Oratory and the Salesian Seminary of Foglizzo, under the direction of Cavaliere J. Dogliani, S. C., and on the second day it was rendered by the Schola Cantorum

of the Barolo Institute, under the baton of the Rev. J. B. Grosso, S.C.

\*\*\*

In the Basilica of the Sacred Heart at Rome, the Triduum in preparation for the Feast of St. Francis of Sales was preached by Mgr. Pasi, Bishop of Macerata. In his discourses he proved how appropriate it is to celebrate the centenary anniversaries of the great heroes of Christianity, and he also explained what is expected from those who wish to imitate to-day the virtues of these great heroes. He emphasised the importance of sound religious knowledge, basing his remarks on the oft-repeated sayings of St. Francis of Sales. In his panegyric he drew a parallel between the apostolate of the Bishop of Geneva in the Chablais, and that of the Ven. Don Bosco in Italy and in the world at large, and he pointed out that the good done by the one was completed by the other for these two great Servants of God were identical in spirit, in virtue and in action, so much so that the Ven. Don Bosco was the living image of St. Francis of Sales.

Large numbers of the faithful attended the services on each of the three days, and on the Feast-day itself the mighty Basilica was filled to overflowing. A great part of the nave and left aisle was occupied by the 600 pupils from the Salesian School close by. A word of praise is due to these youthful worshippers, for by their good conduct and their pious demeanour they edified all and reflected great credit on their masters.

On the following Sunday, in the same Basilica, a Conference of the Salesian Co-operators was held, and the Rev. Fr. Scalia, who occupied the pulpit on this occasion, explained to his audience that the secret of the great activity of the Ven. Don Bosco was to be found in his unquenchable thirst for the salvation of souls, and his burning love for God, and all these fine qualities had been fostered by his early training in virtue by his holy mother. The result of this was the consecration of his entire life to the promotion of the interests of his Divine Master and the furtherance of God's Kingdom on earth.



## NEWS FROM THE MISSIONS.

It has been suggested to us that a list of the various Missions entrusted to the Salesian Fathers would prove of interest to our readers, and would help them to form a more adequate idea of the extent of the missionary labours of our Fathers, who have consecrated their lives to the conversion of the heathen. This enumeration, we are sure, will speak for itself, and will convince the reader of the following facts:

a) the field of missionary labour confided to the Salesian is immense, and is in fact larger than we can cope with at the present moment;

(b) the sun never sets on our Missions, for they are scattered about in every continent of the globe;

(c) though the primary object of the the Salesian Society is the instruction both moral and intellectual, of neglected boys, there is an important secondary object which is the conversion of infidels.

Our Missions, then, comprise the following regions:

(1) Northern and Central Patagonia, together with the territory of the Pampas.

(2) The Vicariate Apostolic of Magellan, under the care of the Right Rev. Mgr. Aquilera, S. C.

(3) The Vicariate Apostolic of Mendez and Gualaquiza, directed by the Right Rev. Mgr. Comin, S. C.

(4) The Prelacy of Registro do Araguaya in Brazil. The Prelate in charge is Monsignor Malan, S. C., who is so well known for his great success in converting the Bororos Indians and other savage tribes.

(5) The Prefecture Apostolic of Rio Negro, which is also in Brazil. This is an immense territory and embraces an area of 600 square miles. The Right Rev. Mgr. Massa S. C., has been entrusted with this important work.

(6) The Vicariate Apostolic of Shiu Chow in China, under Monsignor Versiglia, S. C. This region contains no less than four million souls, of whom two thousand only are Catholics as yet.

(7) The Prefecture Apostolic of Assam in Northern India. This enormous Mission has recently been given over to us by the Holy Father. The first expedition, headed by the Very Rev. Father Matthias, S. C., arrived there in the January of this year.

(8) Other Missions in charge of the Salesians

are: the Belgian Congo, another part of China, known as the district of Heong-San under the jurisdiction of the Bishop of Macao; Angola in Equatorial Africa, and the Vicariate Apostolic of Kimberley in N. W., Australia.

### TANJORE (India)

The "Madras Mail" gives us an interesting account of the visit of the Governor-General to the Salesian Mission and Schools at Tanjore. The Salesian work in this city was commenced some sixteen years ago and institutions have been erected with the object of helping poor and destitute boys and training them to become good citizens. It was in connection with the opening of a Secondary School, recently completed, that their Excellencies the Governor and Lady Willingdon honoured the Salesian Fathers with their presence. The Salesian Mission at Tanjore is directed by the Rev. Father Mederlet who was been described as "a most lovable personality and one who has made service the dominant ideal of his life." The Mission, besides running the Industrial School and the Secondary School attached to it, runs an orphanage, a night school for boys of the artisan class, twelve schools for the depressed classes and two girls' schools. The Secondary School is housed in a fine building, towards the construction of which the Madras Government gave a half grant. But the Industrial School has as yet no permanent building of its own, though the Government has acquired for it nine acres of land, and the plans and estimates are awaiting sanction. The Industrial School is one of the best in the Presidency, and boys are admitted free of school fees and without distinction of caste or creed. When the Great War broke out, about a dozen boys belonging to the carpentry section volunteered for active service with the colours, and worked in Mesopotamia for ever eighteen months; they have all returned to the Institute. In all the Schools of the Salesian Mission in Tanjore the Scout movement has been introduced, and has produced beneficial results in every case.

Their Excellencies and Miss Joan Egerton were received at the Industrial School by the Reverend Father Mederlet, and the Scouts furnished a Guard of honour. Entering the main hall to the strains of music, supplied by the excellent school band, their Excellencies took their seats on the dais, amid deafening cheers. The assembly was a very large one, and included many notable personages. Father Mederlet made a short statement regarding the activities of the Salesian Mission in Tanjore, and then invited His Excellency to declare the School-building open.

His Excellency the Governor, rising amid deafening applause, said that it gave him very great pleasure to take part in the evening's function. It also gave him an opportunity to express his appreciation, as head of a provincial government, of the wonderful work which the Christian Missionaries were doing in India by way of educating and bringing up in the right way the youth of the country (Applause). His Excellency was indeed extremely grateful to Father Mederlet for the excellent work he was doing. It was not only for himself, but also speaking for the Madras Government, that he expressed his gratitude to Father Mederlet (Applause). And he wished to assure all persons present that, as far as possible, the Madras Government would always be pleased to assist Father Mederlet in his noble work. It gave him great pleasure to be told that the Salesian Mission keenly appreciated the help that the Madras Government had given it in regard to the Secondary School. At the same time, he regretted that there had been some delay in the matter of disposing of the plans and estimates for the Industrial School building. As soon as he returned to Madras, he would mete out proper treatment in the proper quarters, and as a result of it, he hoped that the plans and estimates alluded to would emerge into active life very soon (Laughter and applause).

He then went on to say that there were two matters which he wished to mention in particular. One was the fact the Salesian Mission was busily engaged in giving special training to Indian youths desirous of following some useful art or trade, and this was exactly what was required. Training of this kind is one of the most important things to be propagated and encouraged in the Indian educational system of to-day. It is absolutely necessary to bring up Indian youths, not so much with the idea that they are to become Government servants, lawyers or clerks, as with the idea that they should learn some useful trade which will enable them to become useful citizens in every

walk of life. There is too much of the idea in India to-day that boys go to school with a view to taking their degree and thus qualifying for some post in the service of the Government. But technical training gives a wider outlook on life, and affords better opportunities to the young man to perform real, substantial service to his country at the present moment.

The other matter that His Excellency wished to refer to is the fact that the Salesian Mission is strongly supporting the Scout movement in India. This movement has proved very beneficial to our young men, for it teaches them to do the right thing at the right time and in the right way. And, finally, he expressed his earnest wish that the school would long continue to flourish and carry on its good work of training and instruction for the young. He trusted that the Salesians would remain there to teach successive generations of boys who would emerge from the Institute as useful and practical citizens of the Presidency of Madras. (Prolonged applause).

Their Excellencies then visited the exhibition of work by the pupils of the Industrial School, and greatly admired the various articles which were on view. The exhibits included such articles as carpets, furniture and bedsteads, besides a large number of smaller objects, such as pen-racks, trays, picture-frames, etc. Every thing bore testimony to the highly efficient training imparted at the School, and the Governor specially congratulated Father Mederlet on the splendid results.

The illustrious visitors next proceeded to the Scout Village, which had been put up in one part of the School grounds. No pains had been spared to bring together into this miniature village every aspect of country life in the Presidency. There was the village munsiff holding court with due pomp and ceremony in one of the huts, and a little further down could be seen the village school with its Schoolmaster brandishing his cane about in all directions, in a feigned endeavour to terrify his youthful pupils. Everywhere the Scouts were active and enthusiastic, and the Governor and Lady Willingdon were both delighted with all that they saw in the grounds. Tea then followed in the open, and, needless to say, the boys themselves did ample justice to this part of the programme. During the repast, a clever exhibition of mystery and magic was given to the boys, and shortly after, a small Scout dance and a big Rally were gone through by the lads in uniform. They were in their best form, and their representation of the Allies in the Great War was done extremely well. His Excellency inspected the

troops and distributed badges to the most deserving. The singing of the national anthem, by the Scouts massed together brought a very pleasant evening to a close, and amidst the cheers of the boys, their illustrious visitors left the Institute to proceed on their way to Tiruvallur.

---

## CHINA

---

The vast territory which has been entrusted to our Missionaries in China is very varied in character. The more modern districts, such as those that surround the Cathedral of Canton, the ecclesiastical Seminary, the Orphanage and the Institute of secondary studies for more advanced scholars, stand in pointed contrast to the older portions of the various towns. Vast avenues of elegant trees, gentle groves abounding in green leaves and shrubbery of every kind, bedecked here and there by graceful flower-beds, now occupy in the city of Canton the place which, years ago, appeared to the weary traveller as nothing more than a vast oasis in the midst of the desert. A labyrinth of dismal, narrow streets, literally thronged with people and crowded with goods and rubbish of every description, had a very depressing effect on the visitor, who saw China for the first time. On emerging from these alleys and lanes, which were far worse than any of the slums of our modern European cities, it was indeed a joy to him to discern in the distance the dim outline of the beautiful modern Cathedral of Canton, and to breathe once more the pure, fresh air of heaven, in the midst of green swards and fragrant verdure. But as it is now changed. The inhabitants of Canton are an industrious people, and they have opened their door to European civilisation and to Christian influences. It is incredible what a vast change has been wrought here in such a short time. Entire streets have been demolished, and have given place to long and majestic avenues. The city, too, has been rebuilt and completely transformed in many ways, so that this capital of northern China leaves no trace whatever of what it was like before the advent of Christianity and civilisation. Nowadays, the access to the Catholic Cathedral is by splendid thoroughfares, adorned with buildings, which would form an ornament to any of our modern cities.

In passing through this transformed city, one cannot fail to be impressed by the thought

that China is on the verge of a glorious future, a future that will far more than compensate for the valuable time lost in the past. For several years, the Catholic Church has silently contemplated this wonderful evolution and has been all aglow with the eager desire to implant in these souls the only life capable of securing them true happiness in this world and the next. It is precisely to hasten the happy day of their spiritual deliverance, to portion out the apostolic work, and to prepare for the future triumph of Catholicism, that the Society of Foreign Missions has recently entrusted to the Salesian Fathers eleven districts in this part of China. This generosity has placed a new Vicariate Apostolic under our care, and has added one Bishop more to the Salesian Episcopate.

"China is indeed on its way to Rome to the very source of true Life"—this was the predominant thought that filled the minds of that little band of seventeen Salesians, who nearly sixteen months ago gathered round their Chief on the Sanctuary of the majestic Cathedral of Canton on the occasion of his episcopal consecration. And while he knelt before the consecrating Bishop, amidst the solemn silence that reigned around, we may well imagine that the same thought, the same sentiments filled the minds and hearts of the whole of that vast assembly. Beneath the mysterious vaults of the Cathedral could be discerned the aged form of the consecrating Bishop, Mgr. de Guebriant, Vicar Apostolic of Canton, assisted by the Vicars Apostolic of Hong-Kong and Swa-Toa. The clergy, too, were fully represented and included French, Italian, Spanish, American, Portuguese and even Chinese Priests. The Superiors of the various Missions, too, came with flocks of their faithful and numbers of their catechumens, all eager to assist at the solemn function and to manifest to the newly-consecrated their loyalty, their devotion, their energy in the work of spreading the true faith of Jesus Christ. It was a wonderful union, a perfect harmony, a rivetting together, so to speak, of hearts and minds for one noble and sublime ideal, the Gospel of Christ. Indeed the happy day has come when China is on its way towards Rome.

### An imposing ceremony.

The music and plain chant for the sacred ceremony were rendered by the pupils of our orphanage at Macao, under the direction of Father Lucas, who deserves a word of praise for the pains he took and for the patience and skill he displayed in preparing the boys for this solemn function. Accompanied by the deep tones of

the Cathedral organ, which sounded at its very best under the delicate and skilful technique of our own Father Braga, the choir gave a devout rendering of the Mass composed by Don Pagella. Outside the building, banners and streamers were freely wafted on the breeze, vying with one another to add importance to this festive occasion. Within the Cathedral itself were displayed, high up beneath the roof, the shields of the six nations which were represented at the ceremony. Throughout the length and breadth of that mighty edifice were assembled representatives from each of the eleven districts confided to the care of the Salesians and to the episcopal jurisdiction of the newly elected Bishop.

Here and there, throughout the length of the Cathedral, were suspended from the various arches festoons and garlands of flowers, which by their varied tints and delicate perfumes, added considerably to the festive surroundings. China, as doubtless the reader is already aware, is pre-eminently the country of flowers, and the decorations of the Cathedral on this solemn occasion afforded abundant proof of this. Besides, the utmost skill was displayed in the arrangements of these flowers. The eye wandered from cluster to cluster of the finest flowers, delicately arranged in small bouquets and blending in harmony with one another. The splendid vestments of the officiating Bishops, the elegance and taste with which the Sanctuary and the altar had been adorned were well calculated to impress the Congregation with the idea that they were no longer in the semi-pagan regions of China, but were in the very heart of one of our modern European capitals. A blaze of light inundated the Sanctuary itself, and enabled all to follow the august ceremonies which were carried out to such perfection by the Salesian Fathers and the clergy attached to the Grand Seminary of Canton.

**"At thy word I will let down the net."**

On the Sanctuary two figures engrossed the attention of everyone: that of the consecrating Bishop and that of the one who was being consecrated. On the countenance of the former could be visibly discerned not only the emotion of a Pontiff who is performing one of the most beautiful and solemn rites of his sacred office, but also the joy of a father who is implanting a new life, so to speak, and bestowing an entirely new dignity on the most cherished and the most deserving of his sons. On the countenance of the latter there was clearly visible the recollection of an Apostle absorbed in prayers, dead to the

allurements of the world and offering up to His Creator his talents, his bodily strength to further the great work entrusted to him, that of spreading the Gospel of Jesus Crucified among the heathen. As he knelt there in silent prayer, we may well imagine that the words of St. Peter ran through his mind: "At thy word, O Lord, I will let down the net." "At the bidding, O my Divine Saviour," he would say in his prayer, "I am prepared to cast out the net of the Gospel, wherever Thou dost wish, no matter what sacrifice, no matter what hardships are involved, so long as I can draw these hapless pagans into the Ark of Salvation."

**The blessing of the newly-consecrated Prelate.**

At the conclusion of the ceremony, the new Salesian Bishop, vested in cope and mitre and bearing his crosier in his hand called down from Heaven, in accents of trembling emotion, the blessing of God on the flock entrusted to his care. At this solemn moment, when many eyes were dimmed by tears of joy and of gratitude to God, we can almost picture our Venerable Founder looking down in fondness and love over his faithful sons there assembled. Was not this the realisation of his dreams? Was not this the solemn moment which he foresaw in his vision of our future Missionaries in China, the hour of triumph, the day of deliverance for the pagan? ...Moments of this kind are rare in this vale of tears, especially for those whose labours are among pagans, and it is sad to think that, when they do come, they are so fleeting. So it was in this case. The ceremony was over, the Episcopal blessing had been imparted, and the crowd rose from their knees, and made room for the solemn Procession to leave the Cathedral with the new Bishop at its head. As soon as they arrived at the door of the edifice, the Band of the Marist Brothers struck up an inspiring march, while Mgr. Versiglia took his place beneath a large canopy which was borne by six Christians of noble rank. The procession wended its way through the city of Canton beneath arks of triumph and festoons of flowers till it reached the chief residence of the Mission.

There a reception was held to enable the faithful to pay their respects and offer their homage to their new Bishop. It was no easy task for the latter to satisfy the pious wishes of this large gathering, all of whom were eager to kiss his ring and exchange a few words with him. But, like our Venerable Founder, he had a kind word and a gentle smile for all, and all departed happy in having been privileged to say a few words to their new Prelate.

### The Banquet, presided over by the Governor of Kwang-Toung.

The hour for the banquet had almost come, but before proceeding to this part of the programme, Mgr. Versiglia had the kindness and forethought to go round to bless the tables of most of the Christians who had assisted at the ceremony. Many of them, be it remembered, had not s' runk from the thought of a journey of several days, in order to show, by their presence at the Cathedral, their loyalty and devotion to their new Bishop. The banquet was to take place at the Grand Seminary of Canton in a magnificently decorated Hall. The guests numbered no less than seventy five, and they included several public officials, many well-known Catholics in the town, a large number of the clergy and nearly all the Salesians. Everything was organised to perfection, and there was not a single hitch in the arrangements. The French Fathers of the Foreign Missions had taken charge of everything, and had carried out all the preparations in a manner that did them the greatest credit.

At the head of the first table the Governor of Kwang-Toung, General Chen Chiung Ming, took his place. He was surrounded by the three Prelates who had officiated at the consecration, the new Bishop, the Bishop-elect of Macao and the Superiors of the various Missions of the district. This Governor had shortly before made a great name for himself by leading his soldiers to victory against the oppressors of his people, and after a three months' campaign he had succeeded in utterly routing the old military Governor of Kwang-Si with his band of mercenaries.

An occasion such as this could not pass by without proposing, as a toast, the health and success of the newly-consecrated. The Bishop who had performed the ceremony was the first who rose to his feet, and after addressing a few words of greeting to the civil authorities there present, and to the Prelates who had kindly come to assist him at the ceremony, he proceeded to eulogise in eloquent and telling accents the one who was in reality the hero of that festive gathering. "Monsignor Versiglia," he went on to say, "has never had any other object in view but the glory of God and the continuation and furtherance of the great work of evangelisation which the Fathers of the Mission had already inaugurated. He has indeed put his hand to the plough, and he has guided it without the slightest deviation along that path which had already been marked out for it. His elevation to the Episcopate,

too, was but the natural result of his many labours in the vineyard of th Lord. In fact, if the new Bishop had been chosen by acclamation it is very certain that all, without exception, even tiny children of 4 years of age would have unanimously selected Mgr. Versiglia as their Bishop." This warm-hearted eulogium did not fail to call forth hearty cheers from the Salesian Fathers who were there present, for it manifested not only the deep veneration in which the new Salesian Bishop was held, but also the strong tie which unites in one soul and mind the sons of Don Bosco with the Fathers of the Missions, who were there represented by the Venerable Prelate who had just spoken. Indeed, these two Missionary bodies had worked hand in the vast field of their Apostolic labours, and their united success was in a great measure due to that mutual charity and Christian concord which has reigned among them. The concluding words of the Prelate's address were well calculated to make an impression on all. He addressed the new Bishop as his confrère and fellow-labourer in the vineyard of the Lord, and entertained the wish that his life as Bishop would abound in graces and be blessed with much prosperity. "Soror nostra es, crescas in mille millia;" "Thou art our sister; mayst thou increase to thousands of thousands."

Our own Confrere, Don Canazei, then rose and (in perfect Chinese) proposed the toast of the head of the Southern State, who was there presiding. The latter remained standing in deep emotion during this little speech, and then replied in eloquent terms to the toast. His reply, which was translated into French by the interpreter, was greeted by the warmest applause. Its general purport was as follows: "Though I myself am not a Christian, this does not in the least prevent me from recognising that the supernatural life of the spirit is the highest and most sublime part of man. This life, so it seems to me, is brought out and developed by the Catholic Church more than it is by any other religion. Hence it is to the interest of all rulers, so long as they have at heart the well-being of their subjects, to promote and further the progress of Catholicism. It is therefore my wish that the Catholic Church should penetrate into the very heart of my dominions, and establish its rule in the minds and souls of the Chinese people at large." This warm tribute to Catholicism from the lips of an unbeliever was not without its effect, and the hearty cheers of the assembly marked how much it was appreciated. It was indeed the echo of the sentiments that possessed the

hearts of the Bishops and Priests in that large Hall—the wish and hope and longing for the day when the Gospel of Jesus Christ will penetrate into the very centre of that vast region which is still a prey to the dark errors of Confucius. And more than that. They are yearning, too, for the day when the veil of superstition and unbelief will be drawn away from the eyes of the man who paid this generous tribute, and when he, too, will be drawn into the one true Fold of Christ, and into the Ark of Salvation.

Mgr. Pozzoni, of the Foreign Missionary Society of Milan, then spoke a few words in which he manifested his appreciation of the Salesian activities in China, and his personal attachment to their new Bishop. He recalled the struggles of the past—those early days when Mgr. Versiglia and his little band were driven away from Macao. He also related the satisfaction and joy which he felt when he saw that the Salesians were devoting their energies to the care of abandoned children in China—a need which has been so sorely felt ever since the Missionaries started their work in this vast territory. The sight of the good effected thereby and the charity for the young therein manifested have served to rivet the hearts of these two Prelates together.

The band of the Marist Brothers then struck up a lively March, and this put an end to all further speech-making. A musical programme then followed and formed a happy conclusion to the banquet. During a short interval in the musical programme, Mgr. Versiglia rose to his feet to thank those present for the kind thoughts and sentiments which they had expressed. His speech, though short, was very complete. He thanked the Governor for his kindness in taking part in the festive gathering, and the Bishops and Priests for their kindly assistance. He had a kind thought and gracious expression for everyone, and emphasised the fact that he was speaking not merely for himself, but also on behalf of all his religious brethren. He wished to take this opportunity to thank the Fathers of the Missions for the kindly assistance they had always rendered to the Sons of the Venerable Don Bosco, and trusted that their common interest in the conversion of the heathen would continue to rivet them together, so speak, in one heart and one mind for the greater glory of God and the salvation of souls. Then, turning to the Prelate who had consecrated him, he alluded to the gracious words with which he had concluded his speech: *Soror nostra es*, “Thou art our Sister.” This honour,

he said, was too much for him, for he would, always stand in the relationship of a son to the aged Prelate who had raised him to the Episcopal dignity. And not he only, but all his Salesian Confrères would never forget what they owed to him, and they would never cease to regard him as their common Father. The same Prelate’s kind wish that the Salesian work would multiply a thousandfold was, naturally enough, one that he himself shared to the full; and would ever strive to realise. And if, by the grace of God, that hope is one day fulfilled, he will never fail to recognise that the honour of it would be due to the gracious Prelate who had rendered such a happy issue possible.

In the course of the afternoon, the Governor kindly consented to take his place in the centre of the group which was photographed to commemorate the happy event. Mgr. Versiglia was placed at his right, and a goodly number of Priests and well-known citizens also contributed by their presence to make the group a very imposing one.

A little later, towards evening, the new Bishop officiated pontifically for the first time at the Benediction of the Blessed Sacrament. This service formed a fitting conclusion to a day, that will never be forgotten by the Salesian Fathers, who have devoted their strength, their energies and their very life to the all-important work of evangelising the vast multitudes of infidels that are to be found in China. This task, it can be readily understood, is by no means a light one. Sorrows and disappointments, hardships and privations are the lot of the Missionary, who sets out on this vast undertaking. But the harvest is great and the labourers are few, and this applies in a very special way to the vast realms of China. Though wonderful strides have been made of late towards the evangelisation of the Chinese, and in one sense we might almost speak of the triumph of Catholicism in these parts, still the percentage of Christians is comparatively small, as yet in this field of Missionary enterprise. To take an example, the new Vicariate which has been recently entrusted to the Salesians contains no less than 4 million inhabitants, and as yet there are only 2,314 Christians among them. We can but unite our with those of Mgr. Versiglia and of the Prelate who consecrated him, that the Salesian work in China may multiply a thousandfold, and draw within the Ark of Salvation many thousands of those poor, benighted souls.

## The 24th of each month.

A beautiful custom exists in the Mother House at Turin, where the famous Basilica of Mary Help of Christians is to be found. On the 24th day of each month the devout clients of Mary can be seen kneeling in fervent prayer before the Altar of Our Blessed Lady, to ask her to bless them and their families and all their undertakings. Those among them who can possibly spare the time devote a whole hour to prayer before the "Madonna of Don Bosco," for such is the popular appellation given to the Blessed Virgin Mary under the title of the Help of Christians. Those who cannot spend an hour in prayer offer to Mary as much of their time as they can dispose of, and also offer to her those very occupations which render prolonged prayer at her Shrine an impossibility for them. It would indeed be a laudable thing if all our Co-operators would endeavour to remember this sweet Mother on the 24th day of each month, and to join in spirit, at least, with those faithful clients of Mary who spend a whole hour in prayer before her Altar.

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

COWLEY, OXFORD.—Some four or five years ago, when the epidemic known as the Spanish influenza was raging throughout this country and was causing intense anxiety and even loss of life in so many families in England and elsewhere, I called together the young men entrusted to my care, and reminded them of the wonderful way in which Our Blessed Lady came to the assistance of our Venerable Founder Don Bosco, in the year 1854, when the cholera plague had broken out in many parts of Italy, and was bringing death and disaster to so many homes even in the city of Turin. I told them how Don Bosco on this occasion called his boys together and told that, if they wished to escape this terrible disease they should carry out in all thoroughness and sincerity the injunction of God, Himself: "Drive sin far away from you, set a guard on all your actions, and keep your heart pure and free from every evil influence." I also explained to them how Don Bosco urged upon them the

necessity of placing themselves, body and soul, under the care and protection of Mary Help of Christians, and how they all obeyed his injunctions and were thus preserved from all contagion, though they were in the very midst of the awful epidemic which was every day bringing suffering and death into so many homes.

I urged our young men to adopt the precautions suggested by our Venerable Founder to his boys, and I assured them that, if they complied with these injunctions, Mary Help of Christians would preserve them from the prevalent epidemic in the same way in which She protected the boys of Don Bosco from the cholera of 1854. We were then living near the village of Burwash, in the very heart of the county of Sussex, and though the malady wrought havoc in the neighbourhood and even caused a number of deaths, still our young men, through their faithfulness in carrying out the advice I gave them, were preserved intact, not one of them was touched by the contagion. A thousand thanks to the Madonna of Don Bosco for safe-guarding us in such a visible manner in the time of danger. May this, the fulfilment of my promise of publication, though somewhat tardy, inspire others with unbounded confidence in the intercession of Mary Help of Christians.

*A Salesian Father.*

DUBLIN, MARCH 31st, 1922.—Please say a Mass at your earliest convenience in grateful thanks to Mary Help of Christians for favours received after a Novena made in her honour with a promise of publication in the Salesian Bulletin. I also beg prayers for another much-needed favour, which I trust to receive through the intercession of Mary Help of Christians. Please publish this favour and my grateful thanks.

S. M.

---

## ≡ OBITUARY ≡

---

John Butler, *Mangan*.

Francis McIntyre, *Kilcar*.

Miss Jane O'Dowd, *Boyle*.

Mrs. Margaret O'Donohue, *Ballagh*.

(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-  
tificalis 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 coniectum, 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 coniectum, 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 lotionem 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

---