

The Salesian Bulletin

ORGAN OF THE ASSOCIATION OF
= SALESIAN CO-OPERATORS =

VOL. XII — N. 4.

August-September 1920.

Summary.

After the Congress..... Co-operation.

Ireland. The New Agricultural College. Opening by His Lordship the Bishop of Limerick.

Salesian Notes and News. London — Farnborough.— Chertsey — New Salesian Churches. — The Holy Father's letter. — Don Albera's Feast Day — News concerning the Beatifications.

News from the Missions. An interesting Diary of the Missionaries' journey to China.

Devotion to Our Lady Help of Christians. — Graces and Favours.

Life of the Ven. Don Bosco.

Obituary.

The Salesian Co-operators.

The **Salesian Bulletin** is the organ of a Pious Association known as the Salesian Co-operators. The origin and scope of this Association, so rich in blessings and privileges from the Holy See, is given in a few words by the Venerable Don Bosco himself:

Hardly had the Salesian Oratories been begun in 1841, than several pious and zealous persons, both priests and lay-people came forward to help in this work, which found such abundant scope among the youthful classes. These co-workers or Co-operators were from the very beginning the support of the pious Works which Divine Providence placed before us. Holy Church has blessed the Association with a generous hand; those therefore who are desirous to exercise their charity for the salvation of souls, besides the great reward proclaimed by St. Augustine: *If thou hast saved a soul, thou hast predestined thy own*, will also obtain a treasure of spiritual favours through these many indulgences.

Some idea of the work carried on by and through the Co-operators can be obtained by glancing through the following pages. The rules and conditions are simple and are summarised on the next cover; a complete booklet may be had by sending a card to the Superior General of the Salesian Works and Missions:

The Very Rev. P. ALBERA,

Salesian Oratory.

Turin.

ITALY.

The Life of The Venerable Don Bosco.

FOUNDER OF THE SALESIAN SOCIETY, AND OF
THE DAUGHTERS OF MARY HELP OF CHRISTIANS

The best life in English of the Servant of God, The Ven. Don Bosco, is the one published by the Salesian Press. It is a concise yet complete description of the various phases of Don Bosco's wonderful career, and makes quite fascinating reading. The lives of the Servants of God have each a special interest: but few have such a varied and extraordinary history as that presented to the Reader in this volume.

The touch of the miraculous is never absent, but it is clothed in Don Bosco's admirable humility and good humour. It is full of edifying examples as is natural in the lives of the great Servants of God, and one is carried away by the interest aroused in the growth of a wonderful career which attracts the more, the more it is known.

Published at a half-crown; specially bound: Three and six.

*Apply to: The Salesian Press, Surrey Lane,
Battersea, London S. W.*

*Or to: The Salesian Oratory, Via Cottolengo,
Torino, Italy.*

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 Pope, and the Pope unites us to Jesus Christ..."

Such was his manner of appeal to the Faith of the people, and so well adapted were his instructions and arguments that in the course of two years, over two hundred thousand copies of the booklet were sold. Catholics gave it a great welcome, but it exasperated the Waldenses. Like the Philistines of old, they thought they had the camp of the Israelites at their mercy, and now they beheld a new Samson come forth in defence of the people of God. By means of this publication and of many others which followed it, Don Bosco brought into prominence the most powerful weapon against sectarian proselytism, and gave the lead to others who also came forward to defend the Catholic Faith.

The Bishops and priests of the North of Italy were now fully alive to the danger, and many forms of defence and attack were devised. But the evil seed appeared to gain ground in spite of all efforts. Don Bosco then published a third edition of his "Advice to Catholics," and made it the opening number of a series of instructive and polemical booklets, dealing exclusively with the Catholic Faith. Thus was begun the monthly publications known under the title of *Catholic Readings*, and if sectarianism failed in the end to take root in Piedmont, it was very largely due to this campaign which Don Bosco so successfully conducted. The first number was issued in March 1853. It was the first part of what was afterwards published in one volume, entitled: "The Catholic armed against the world." Anyone who reads this little volume will see how justly it earned for its writer the title of: *The hammer of the Protestants*."

A difficulty arose in the beginning concerning the necessary *Imperatur*. None of the official revisers cared to put his name to the sanction, for the spite of the sectaries was by no means to be ignored. One of the Canons, however, at last agreed to revise the work, but when he had read about a half, he sent for Don Bosco and gave him back the manuscript, saying: "You must take back your book. You confront and challenge the enemy too boldly. I do not care to enter the lists, for it would mean placing my life in danger."

Don Bosco then applied direct to the Archbishop, who from his place of exile never failed to support and urge onward the work of the Oratory. He wrote to one of his Suffragans, the Bishop of Ivrea, asking him to get the rev-

ision done. The Bishop appointed a revisor and allowed him to withhold his signature. Thus the difficulty was overcome and the printing of the *Catholic Readings* went forward.

In the meantime, the new buildings, so unfortunately delayed were carried to completion, and they were destined to see much of Don Bosco's visions realised. In them he opened his first workshops for the teaching of the various trades, for experience had convinced him that he would never achieve those educational ideals at which he aimed, as long as the young workers were constantly amid the dangers of the streets and workshops. Thus classes for tailoring, shoe-making, book-binding, printing and mechanics were gradually formed, and they were the fore-runners of the professional schools which have since been brought to perfection in their organisation and results.

But not all of the boys were suited to these callings. Many were from families in a better position and showed aptitude for study or some special talent. These were sent to a school in the town, conducted by a learned and excellent professor, and afterwards to a higher one under the charge of a priest. Thus many boys obtained through Don Bosco a first-class education, and put it to good use by becoming worthy and prominent members of society, whether as priests, professors, doctors, lawyers, and so on. It was not for some little time that Don Bosco had the opportunity to establish the student side of his educational system within his own Schools.

(to be continued).



The prayers of the Associates are asked for the following members recently deceased:

Father Celestin, Paranatty.

Mrs. M. Kiersted, Chicago.

Mr. L. Doyle, Dublin.

R. I. P.

them to the ground. The collapse took away some of the support of a house contiguous to the new building and this also came to the ground. There was great alarm among the inmates, none of whom, however, was involved in the ruins, and in the morning, after inspection by the city's architect, the construction was again undertaken. A minor catastrophe had yet to take place. The collapse of some parts had left others in danger of falling, and one of these came tumbling down with a heavy crash while the builders and others were still inspecting. This completed the ruins, but Don Bosco was not discouraged. His equanimity was equal to all catastrophes and his calm was a complete assurance to others. It cannot be denied that he was put to immense inconvenience, not to mention expense, but his perseverance triumphed in the end.

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These heavy misfortunes did not prevent him from exercising his zeal in new undertakings on behalf of Religion. It will be remembered that King Charles Albert had extended to the Protestant sects in the north of Italy the free exercise of their forms of worship; it was not suspected that this would be interpreted as a licence to begin a campaign of proselytising, but that was evidently the idea of the sectarians. Their principal instrument was the Press, by means of which they put into circulation all sorts of calumnies and misinterpretations of the Bible, and they did not hesitate to stoop to corrupt weak and unfortunate members of the Faith by monetary gifts.

There had never been in Italy any occasion to meet such an attack as this. New weapons and methods must be devised. The zeal of Don Bosco was at once inflamed, particularly as the underhand practices of the enemy tended to draw the young into their snares, and he devised a scheme which not only served to fortify the young, but benefitted the people at large.

He composed and published various tracts dealing with the Catholic Church and the errors of the sects. They were brief and to the point and in a convincing and attractive style. They were given out at the doors of the Churches, and at the gatherings of the people, and so cleverly were they worded that they brought conviction, support and consolation to the public at large. Some of the arguments and instructions used in them he incorporated in the introduction to the prayer-book which he composed about this time for the use of the young.

From his acquaintance with so many persons Don Bosco was in a position to know every move of the Pastors and leaders of the sects. He laid his information before the ecclesiastical authorities, who were inclined to make light of the matter, but at a meeting of the Bishops about this time, a memorandum drawn up by him on the actual state of things was read, and largely influenced the assembled prelates in their resolutions to take more active steps against the enemy. The sectaries had now gained enough ground to embolden them to present an application to the City Authorities for the permit to erect a church. Their application was refused, but only for the reason that their numbers did not as yet seem to be sufficient to need a church for their meetings, and in fact they soon afterwards secured a site and put up a building.

In their announcement of this great triumph they referred to Don Bosco in tones of sarcasm, saying that doubtless it would be dedicated to some new Madonna invented by the priest Bosco, who perhaps was preparing a Mass for the opening ceremony, to be sung by choristers converted by him from the Waldensians. In this there was probably a reference to a statement of Don Bosco's, that the new building would be one day converted into a Church dedicated to Our Lady Immaculate. This saying he repeated several times, even as late as 1886, two years before his death. "The time and manner of the change," he said, "are in the hands of God, but it will certainly come about."

As the Waldenses had now committed themselves to every means of underhand proselytism, Don Bosco issued his "Warning to Catholics," which became a famous proclamation of the Catholic cause.

"Let Catholics," it said, "be on the alert. Snares are being laid all around you, to draw you away from the one, true, holy religion, which the Church of Jesus Christ alone possesses.

Christ said to Peter: "Thou art Peter and upon this rock I will build my Church, and the gates of Hell shall not prevail against it, for I shall be with its Pastors all days, even to the consummation of the world."

This He said to St. Peter and his Successors, the Roman Pontiffs, and to none other.

Whoever tells you anything contrary to this, is deceiving you. Be always intimately convinced of this great truth: "Where the Successor of St. Peter is, there is the true Church of Jesus Christ; no one belongs to the true Religion if he is not a Catholic; no one can be a Catholic who is not in communion with the Pope.

Our Bishops put us into communion with

efforts, and as a sort of votive offering in honour of the Holy Name.

Don Bosco wrote to the Bishop of the nearest dioceses to enlist their co-operation, and to get them to recommend his work to the people of their districts. He was rewarded by receiving many generous offerings. His Majesty the King was also invited to give his patronage to the work, and through his private secretary he sent an assurance of his desire to participate, and an assurance of his great satisfaction at the progress of the Oratory which did so much for the benefit of the young. Through the treasury he sent ten thousand francs, and through the Civil List another thousand.

The 20th July 1851 was fixed for the laying of the Foundation Stone. Never had such a crowd of people been seen in the Valdocco quarter. All the town seemed to be interested in the event. As the Archbishop was absent, his Vicar-General blessed the stone, which was placed in position by Commendatore Cotta, above mentioned, and fixed with cement by the Mayor of Turin. There was subsequently a great reception, at which six of the smallest boys recited a complimentary poem written by Don Bosco himself.

In the evening, when the guests had departed, and Don Bosco remained with the students and his young clerics, one of these gave expression to his admiration for such a great undertaking. To which Don Bosco answered: "Oh this is nothing; we shall have great buildings here all around..... and he went on to describe the future development of the Oratory. To secure more funds he organised a lottery. He was assisted in this by over a hundred people, with the gratifying result that some three thousand articles were presented for the prizes. A very regrettable incident is always associated with this lottery, for while Don Bosco was arranging a great display of the articles received in a hall of the Dominican Convent, a tremendous booming sound was suddenly heard, and echoed for a distance of fifteen miles away. The whole city shook; doors and gates were unhinged and all the closed windows were smashed. The powder-magazine had exploded.

As soon as he had realised what had happened Don Bosco hurried away towards the Oratory, for the Magazine was not very far from it. He found it empty; all had fled to the fields in the neighbourhood, where they were in safety, and Don Bosco's mind being relieved from one anxiety, he made off at once for the scene of the disaster. On the way he met his mother, who endeavoured to persuade him from going, but he felt that his duty was to render what assistance he could. The explosion had caused

immense damage and some loss of life, but through the bravery of a small band of workers, all fear of a third magazine being blown up was removed.

When the general excitement had passed, Don Bosco applied himself with renewed energy to the organisation of his lottery, which proved an extraordinary success and was patronised by Royalty and nobility; but on account of the recent damage done by the explosion and the number of injured received into the Hospital of the Ven. Cottolengo, Don Bosco decided to devote half of the receipts of the lottery to this deserving work.

The Church of St. Francis of Sales was now approaching completion. Several distinguished people presented the articles for the furnishing and ornamentation, the altars, pulpit, statues and similar things. There seemed to be a competition as to who should assist in this pious undertaking, and on the day of the opening, June 20th 1852, there was a great gathering of people and the occasion seemed to be one of universal rejoicing. The old chapel served as a Hall in which Don Bosco welcomed his guests; it seemed like a regular gathering of Co-operators, although it was not for several years that that Association was established.

Shortly after the opening of the Church, Don Bosco decided that it was high time that his boys and clerics were provided with more suitable premises; in fact the transformations of his dreams and visions were being translated into actual reality. Those who were not closely acquainted with Don Bosco began to express their surprise that he should continue to engage in such costly enterprises, and perhaps it was but natural on their part. To all such doubts Don Bosco returned the same answer:— Providence will send us the means; our necessities are known to God, and He will come to our assistance.

Some strange vicissitudes are connected with the building of this part of the Oratory,—occurrences which were described by Don Bosco as the result of the devil's hostility to the development of the work. On Nov. 20th, some scaffolding fell and brought down a portion of the unfinished building. Don Bosco's sole thoughts were for the safety of the men at work there, and once assured of that, he took steps for the resumption of the operations.

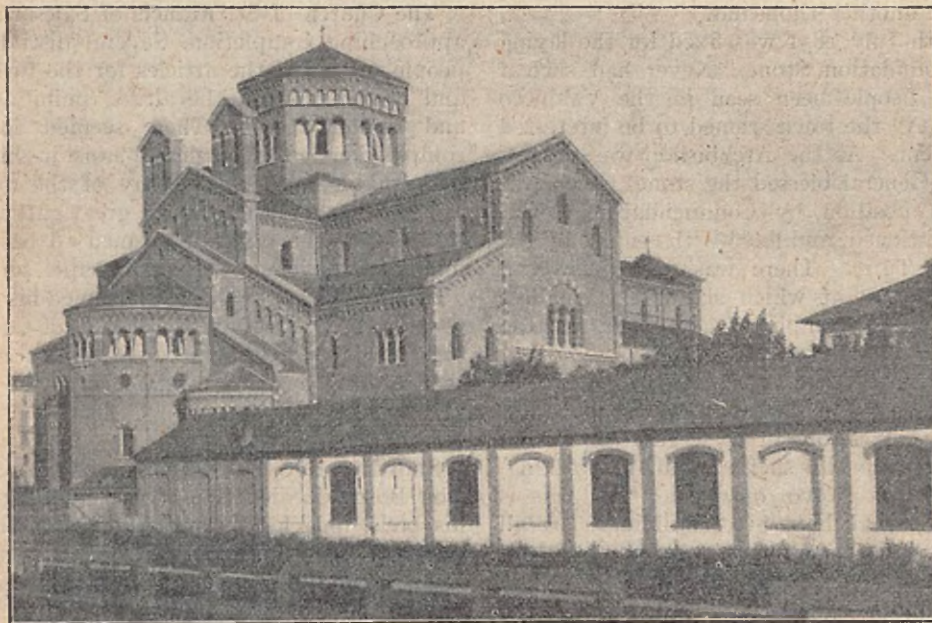
But on Dec. 1st more serious damage was caused. There had been a season of heavy rain which not only impeded the work, but washed away the cement from the newly raised walls, so that a stormy night brought part of

Countess Casazza-Riccardi) has asked me to bring you ten thousand francs, to spend as you shall decide for the greater glory of God.

—“*Deo Gratias!*” exclaimed Don Bosco, “the bargain is complete”; and he then explained the position to Don Cafasso. The two Servants of God (for the Canonization of both is under consideration), recognised the hand of Providence in this opportune present, and great was the surprise of Pinardi when Don Bosco visited him some days before the money was due, in order to complete the contract. The legal part of the proceedings were paid for, by the

were used up by the daily expenses of the Oratory; if he thought of building a church he had better arrange beforehand with Divine Providence. Don Bosco informed his mother that she had hit upon the very plan that he had in mind; that as Divine Providence had ample means to supply the demands of all the world, they could rely upon the money being found for his church, since it seemed to be a work for the glory of God.

In fact he at once sent for an architect, took him to the site and desired him to draw up the plans; the contractor was likewise inter-



The new Salesian Church at Milan. (Dedicated to St. Augustine).

generous banker, Commendatore Cotta, in whose premises the contract was executed.

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At that time, as well as at other periods of the worlds' history, there was a fever of activity in the regions of material prosperity, and Divine Providence entered not at all into the realms of financial speculation. But here was a man raised up by God, who had no capital nor influence on the exchange, yet who was beginning to transact business on a great scale, dealing with large sums, directed to him by charity and spent by him in the service of God.

Scarcely a month had elapsed since the purchase of Pinardi's house, when Don Bosco somewhat abruptly announced to his mother that he desired to build a church, to be dedicated to St. Francis of Sales. The good woman at once recalled to his mind the fact that all their means

viewed. He answered that he was quite willing to undertake the work.

“But,” said Don Bosco in his half serious manner, “I had better warn you that sometimes I may not have the money in hand just when the payments are due.”

“In that case,” replied the contractor in a similar mood, “we shall hold up the proceedings.”

“Oh no, I want the church built in as short a time as possible.”

“Very well then, we shall hurry on with the work.” And so the preparations were begun for the Church of St. Francis de Sales. Being frequently upon the scene, Don Bosco happened to hear some of the men taking the name of God in vain. He besought them not to do so, and promised to reward those who succeeded in avoiding this sinful habit. So every Saturday evening, Mamma Margaret took a small cask of wine to the workmen as a reward for their

THE LIFE OF THE VENERABLE DON BOSCO

By G. B. LEMOYNE of the Salesian Society.

CHAPTER XXII.

The Church of St. Francis of Sales.—The first Salesian Church.—The opening of the campaign against heresy.

The year 1851 saw the happy completion of the first decade of Don Bosco's work. There were joyous celebrations, and in the midst of the gaiety one of the elder students turned to Don Bosco and remarked—"What a fine thing it would be if every part of the world had an Oratory like ours!" The Servant of God looked round about him with an air, half solemn and half smiling, but with a touch of gravity, and replied: "Perhaps the day is destined to come, when the sons of the Oratory shall be spread throughout the world." It was one of his prophetic forecasts.

Several items of interest, and also of importance, occurred about this time. On the feast of the Purification, the first four Salesian Clerics received the ecclesiastical habit—the forerunners of an infinite number of Salesians—though there was no sign yet of a religious congregation being formed. They attended the metropolitan Seminary and pursued their studies for the priesthood, without much consideration of the significance of their position.

Another important step on the path of progress was the purchasing of the house which belonged to Sig. Pinardi, and part of which was already rented by Don Bosco. The latter had previously made a fair offer to the proprietor, but it was regarded as much too low a figure. The method of its actual acquirement was typical of Don Bosco's procedure, and of his scrupulous honour in transactions. We give it therefore somewhat *in extenso*.

It was unfortunate for Signor Pinardi that the occupants of the remainder of his premises were by no means desirable persons. In fact they were rather disreputable, and every now and again poor Pinardi had to appear in the court to answer for his tenants' misdemeanours. The disturbance they caused on a certain Sunday brought the situation to a climax, and, wearied by the repeated annoyances, Signor Pinardi determined to get rid of his disagreeable burden. He came to Don Bosco apparently in deep thought, and the following conversation ensued:

—This state of things must come to an end; it is making me desperate. I am disposed to offer the house for sale.

—If Signor Pinardi is willing to sell it for what it is worth, I'll buy it at once.

—Very well, I am prepared to sell.

—For how much?

—For the sum I named before, eighty thousand francs.

—I can make no such offer, replied Don Bosco.

—Put forward your own offer then.

—Will you let me have it for what it is worth?

—Yes, on my word of honour.

—Give me your hand upon it, and I shall make the offer.

This ceremony performed, Don Bosco said:

—Some months ago I had an estimate given by a person who is friendly to us both. He assured me that the house in its present state is worth about twenty-six thousand or twenty-eight thousand francs. I offer you thirty thousand.

—And will you pay in cash?

—Yes, it is a cash transaction.

—When shall we draw up the contrast?

—Whenever you like.

—Very well; you shall have possession tomorrow fortnight and the payment shall be made in one sum.

—Yes. I agree.

—And if either side should not keep the contract, he shall pay a forfeit of a hundred thousand francs.

—Very well, replied Don Bosco, and thus the bargain ended.

But where was he to find thirty thousand francs in so short a time! We have previously referred to Don Bosco's visits to the Abate Rosmini, and at their recent meeting they had decided upon establishing a Rosminian House near the Oratory, so that the two pious works should render reciprocal aid. Although this scheme did not materialise, the Abate Rosmini readily lent Don Bosco 20,000 francs, and the remaining 10,000 came from Divine Providence.

On the Sunday evening, Don Cafasso (known to our readers as Don Bosco's spiritual director and counsellor) came to the Oratory, and after greeting his friend, he said:

—I have come to give you some news that I think you will welcome. A pious lady (the

the overseer of some important works. I approached and inquired if there were any vacancies to be had. To my surprise I received a promise of work beginning in the following week, so that when my Novena was complete I was already enjoying the benefits of it. I now enclose a thank-offering for Don Bosco's Works and desire to have the favour published.

May 1920.

D. H.

QUEBEC (Canada).—On several occasions I have recommended petitions to Mary Help of Christians, making at the same time a promise to publish the favour in her honour, and to send a thank-offering. I now desire to fulfil my promise in thanksgiving for several favours that I have received, and to express my gratitude for Our Lady's powerful intercession.

August 1920.

M. B.

KILMUCKRIDGE (Ireland).—In circumstances of great trouble, we had recourse to the intercession of Our Lady Help of Christians as recommended by the Ven. Don Bosco. We received much help and great consolation, and I now send a thank-offering and ask for a Mass to be said in thanksgiving.

M. D.

A wonderful cure.

Our eldest boy, when a child of only a year and a half, had a painful growth under the left arm. It was a species of gland and attained such a size as to be a constant source of pain, and to bring on a general weakness, which gave us great anxiety.

Various specialists were consulted, for our fears and grief led us to try every known cure. None of the medical men seemed to be satisfied as to the nature of the swelling; all declared that it was a matter for the surgeon, but none would venture to foretell a successful result. Under these conditions we were unwilling to agree to an operation, and continued to try every species of cure that the doctors or experience could suggest. Even a treatment with radium was tried, but without success. There was no improvement in the general health of the child, which in fact was a source of increasing anxiety. Lourdes water was applied without apparent amelioration.

Then the whole household turned to the Venerable Don Bosco, making the Novena re-

commended by him, and promising that if the favour was obtained it should be published in order to promote the Cause of his Beatification. We stopped all treatment leaving the case entirely to prayer. And the longed-for favour was granted. Little by little the gland diminished in size and in the course of some months entirely disappeared, after having given us such anxiety for four years.

A year and six months have passed since the obtaining of the cure, and we now desire to fulfil our promise in thanksgiving to the Ven. Don Bosco for the favour he obtained for the little one who bears his name, and who will make his First Communion on the Feast of Our Lady Help of Christians of this year.

May the great Apostle of the Young ever watch over the little ones entrusted to us, and be our advocate with the Help of Christians.

Turin 1920.

F. B.

(*Past pupil of the Nuns of Mary Help of Christians*).

Maternal Protection.

When my three sons went to the front during the war they each had a medal of Mary Help of Christians, and were recommended frequently to her protection. They were all in some of the worst parts of the fighting and often in extreme danger, but the Help of Christians protected them from harm. They all returned home at the end of the war safe and untouched, and their mother now desires to express her gratitude to Mary Help of Christians to whom they were confided, and to such good effect. A thank-offering is also sent for the promotion of the Salesian Works which are under her Patronage.

1920.

A. M.

CHERTSEY (England).—I had placed some very important matters, on the successful issue of which much depended, in the hands of Our Lady Help of Christians, promising to publish the favour if I obtained the success desired. Her assistance has been granted in a singular manner and beyond all expectations. I now desire to fulfil my promise of publishing the favour, and hope it will be an encouragement to others to have recourse to her intercession.

July 1920.

F. M. A.

DEVOTION TO OUR LADY HELP OF CHRISTIANS.

The wonderful scenes of devotion described in our previous issue, in connection with the Feast of Our Lady Help of Christians at Turin, lose none of their importance when it is stated that these scenes were emulated in numberless towns in every part of the world. Just as the celebrations at the Oratory have grown from simple beginnings, so in other centres there is a tendency to increase and develop, which shows no sign of coming to a stationary level. These scenes of devotion were like a great poem woven together in honour of Mary Help of Christians, the chorus or refrain coming from afar, as echoes from the forest or hill-side or valley. And if the lyrical spirit is born from the heart's emotion and from the finest sentiments of the soul, there was abundant poetical sentiment in this extraordinary display of fervour.

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However there was ample scope for the practical sense of the people. The praise of the Mother of God is generally accompanied by a remembrance of her power and her of maternal goodness, and this leads the soul to present its petitions with a securer hope of obtaining consolation. It was mostly in this sense that the Ven. Don Bosco presented the Queen of Heaven to the people, since he came especially with a message of hope and consolation for all. If one considers the amount that has been written only in this periodical, during its twenty-five or more years of existence, on this devotion to the Help of Christians and in recounting the favours received, some idea can be formed of the number of the faithful who have received comfort and strength through the maternal goodness of the Mother of God. And yet this is but the merest tithe of what is recorded month by month in the editions of this periodical in other languages.

The Ven. Don Bosco obtained innumerable extraordinary favours for the faithful through

the intercession of Mary Help of Christians. He always urged his clients to lay their petitions before her with all confidence and fervour, and he advised the following Novena:

1) To recite every day for nine days three Our Fathers, three Hail Marys, and three times the Glory be to the Father to Jesus in the Most Holy Sacrament, adding each time the prayer: *Blessed and praised every moment be the Most Holy and Most Divine Sacrament.*

2) Three times the *Hail Holy Queen* to Our Lady Help of Christians with the ejaculation, *Mary Help of Christians, pray for us.*

3) To approach the Holy Sacraments.

4) To make an offering, if one is able, for the benefit of the Salesian Work, which is under the immediate patronage of Mary Help of Christians.

One should, however, bear in mind what Don Bosco used to say in this regard: Have great faith in the Most Holy Sacrament and in Mary Help of Christians, and you may be certain that Our Lady will not deny you the complete fulfilment of your prayer, if it be for the glory of God and the good of your soul. If not, she will obtain some other favour, perhaps more important for you.

It has also long been a custom to promise to publish the favour to the greater honour of Our Blessed Lady, but this is naturally left to the option of the person concerned.

Graces and Favours. ⁽¹⁾

CORK (Ireland).—I had been out of employment for a considerable period, and had little prospect of obtaining work, when I happened to see in a friend's house a copy of the *Salesian Bulletin*. On glancing through it, I was particularly interested in the Devotion to Our Lady Help of Christians and the favours received through it. I at once determined to begin a Novena, and on the next day I met by chance

(1) In regard to these accounts no higher authority is claimed than that usually attaching to authentic human testimony.

charity belongs to Christianity and thus other undertakings have passed into the hands of the Catholics, who receive offerings also from the Pagans. This does honour to the Pagan civilization of China, but it is also an appeal to the Christian civilization of Europe: "Send us Missionaries of Jesus Christ"! The sight of some absurd services in honour of the idols only made us long the more for a whole army of Christian teachers.

Hong-Kong.

It took but four days sailing from Shanghai to bring us to Hong-Kong, where Don Versiglia awaited us, and his greeting put to flight all the sufferings and trials of our long voyage. We desired to start at once for Macao, but the Vicar Apostolic wanted us to stay a short time with him, and we were borne away to his residence in sedan chairs. We spent four days in the town, but the bad weather prevented us from doing much visiting. We got a good view of the fine city spreading down the mountain side, which, verdant and dotted with villas and gardens descends somewhat precipitously to the sea. The extensive harbour with two outlets, well fortified, seemed animated with the movement of all sorts of vessels. The English, who own this rocky island, have constructed a beautiful and pleasant city with a spacious and excellent harbour, and other important works are in progress. The results are worthy of admiration. The missionary efforts have also met with great success.

On a small steamer we at last set out for Macao, where after a three hours' journey we were eagerly welcomed by our confrères who had anxiously awaited our coming, and had watched the continuous steps of our three months' voyage. Macao was not indeed the place of our Mission, but it was to be our training-ground. The Portuguese territory of Macao

is pleasant, well-cultivated and prosperous. It has not made such strides as Hong-Kong, but one may enjoy there the pleasures of a quiet life, having at his disposal the gardens of the inland and the enchanting sea-shore.

After some days Don Versiglia took us to Canton to present us to the Vicar Apostolic, under whose jurisdiction our mission will remain for some time, and we had the fortunate opportunity of meeting several of the Fathers already experienced in the Chinese Mission, for they had come to Canton for their Retreat. And now that we are back at Macao preparing to take early possession of our own sphere of labour, now that we have seen the wonders wrought by other Missionaries, and have an idea of the vast undertaking that lies before us, we are inclined to look at our small numbers, our poor equipment, our slender means. But seeing how much has been accomplished on all sides through the bounty of Divine Providence, we are filled with confidence. Other labourers will certainly be needed; from whence will they come? From the ranks of our priests, clerics and boys who may read these lines and who will receive the inspiration from God to come to our aid. The material assistance we hope for from our Co-operators and Benefactors, who feel the same enthusiasm for the spread of the Kingdom of God, and for the conversion of the heathen, but who are precluded from taking a personal share in the labour, by the circumstances of their position. No less than three million Pagans live in our district alone, so there is abundant scope for ample co-operation.

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N. B. The spiritual and temporal needs of the Salesian Chinese Missions are particularly recommended by our Superior General to the charity and generosity of our Readers.

The Churches and chapels raised up by your charity and generosity will daily resound with the praises of God and the of the Blessed Virgin; in them will salvation be found by an innumerable multitude of souls.

The Ven. Don Bosco.

had a special regard and solicitude for the young.

Shanghai to Macao.

The port of Singapore was reached in due course and after a brief stay we continued our voyage to Shanghai. The twelve days journey from Singapore to Shanghai did not seem long as there was much to see on the way. Steamers going to and fro from China to Japan; the various coasts, islands, picturesque rocks, amongst which navigation needed particular care; schools of dolphins disporting themselves on the surface of the waters, and even occasional glimpses of whales.

But the end was not pleasant, for a typhoon caught us about 400 miles from Shanghai. The sea, of a muddy yellow from the detritus of the river Jang-tse-kiang, became at once very rough, and the vessel, battered on all sides from the circular course of the typhoon, began once more its terrific oscillations. The screw was constantly out of the water and the rough weather brought us to Shanghai two days late. We had been fifty-two days on the *Hawating*. It was the Feast of the Exaltation of the Cross, and we, after a series of strange experiences, amongst others that of going four days' journey north of our destination on account of the typhoon, at last landed on Chinese territory. It seemed an auspicious day for the coming of new missionaries.

With no conception of the town of Shanghai, or of the strange tongue spoken there, we began to be rather anxious as to our next move. We had telegraphed from Aden and from Singapore to our confrères in China, but saw no one who resembled any of them. Providence, however, was watching over our interests. I had decided to land alone and seek out the Consulate, when a Jesuit lay-brother arrived on the scene and soon put us entirely at our ease. A small motor-boat put off for us and landed us at *Tong-ka-du* where we were heartily welcomed by the French Jesuit Fathers. Our own Don Versiglia had not come, but he had telegraphed to the Vicar Apostolic, Mgr. Paris, who in his turn had directed the French Fathers to see to our needs, until he himself could meet us on the following day. No words could describe the kindness of the Jesuit priests during our stay in their House at Shanghai. The Superior took us to see all the Catholic centres in the town. Two whole days were spent in perpetual movement, either on foot through the intricate lanes of the Chinese town or in the small carriages for a single person, drawn by Chinese runners, rivalling horses in their speed. It was a cinematograph in real life.

It would take a long time to get a just idea of the wonderful work accomplished by the Jesuits in a little more than fifty years; taking thought for those with scarcely a rag to cover them and for those of abundant wealth; for the learned and the ignorant, for the Christian and the Pagan, for the Chinese and the European, for spiritual and bodily needs, for the diffusion, the splendour of the faith, for the attraction of that science which facilitates the road to faith, for the souls of the living and the mortal remains of the dead.

We saw the Cathedral full of Christians and heard the pathetic chant of the *Hail Mary* in Chinese; we saw two priests distributing Holy Communion to practically the whole congregation, as though it were a Feast-day in some European Catholic town; the spacious day-schools, the fine college and University, the library, the excellent workshops of the orphanage, the Hospital, the home for aged people cared for by the Nuns, who also have charge of the Infants' home where the neglected babies are sheltered and brought up. One hospice was managed by a Chinese Christian who manifests the true spirit of the heroes of Catholic Charity. In a certain section were many young boys recovered from the streets, and we asked the good man how he intended to carry on this work. He replied: "For ten years I have been praying to Don Bosco, the Father of the abandoned children; he will provide for us." I wondered how this Chinese Christian could know of Don Bosco and his works, and the sight of the Chinese boys recalled to our minds that Don Bosco had foretold that his Sons would go to China and particularly to care for the poor and destitute boys.

In the morning we had admired the riches, the beauty and the elegance of what I may call the aristocratic part of the city, which is of a cosmopolitan nature, with special quarters for the English and French, enriched by the elegant costumes of the wealthy Chinese and the fine shops displaying native produce. But in the afternoon on the way to the Hospice we had to pass through some of the most miserable streets it is possible to see. The fishing boat or transport barge, floating on the muddy waters is the only home of a collection of human beings of different sexes and ages; and for the rest there are miserable huts of reeds on the damp ground. The street was crowded with people, boys half-dressed, a motley, disreputable gathering.

The Pagans themselves are beginning to help their unfortunate fellow human-beings, and several works of a charitable nature are due to their initiative. But a vital, productive

Brothers who have a school in the town. The Bishop was a Franciscan, with great experience of Indian missionary life, and now ruled over immense districts as Vicar Apostolic of Arabia. He made us very welcome, and was extremely useful in the case of one of our confrères who was specially affected by the prostration experienced in the Red Sea. We also had the pleasure of having real Arabian coffee, and were much restored by its excellent, invigorating properties.

At the afternoon Benediction we saw that the large proportion of the congregation were men. They were officials and employees whose families were elsewhere, as the heat made it inadvisable to bring them to Aden. Two fans of immense size are swung to and fro over the heads of the congregation, by means of ropes going over the rafters. It was an economical, as well as novel system of ventilation.

Another source of pleasure to us was the meeting with a past-pupil of the Oratory of Turin, thus giving us also a practical proof of the ubiquity of our former pupils. He was one of a group of officers *en route* for the Italian colony in East Africa, and in their company we passed several pleasant hours. The journey to and from the vessel is done in small boats rowed by negroes from Somaliland. They are black, with curly hair, very white teeth and bright eyes. They are exceedingly nimble, and would be rather attractive, were it not for their bare-faced impudence, in demanding extra fares from the passengers, in spite of the fixed rate. They are kept in check by the police of the harbour. These officials are provided with a rod or stick, and its occasional but effective use suffices to keep the profiteering Somalis in order. However we ourselves saw a case in point. One of these blacks had demanded more than twice the fixed rate, and not only did he feel the rod on his bare shoulders, but was speedily taken off to the cells. One felt sorry for the Negro, but it seemed the only way to secure a reasonable service. The young boys who cannot yet engage in these heavy labours are in a sad position for no one seems to mind how they live, or whether they feel at all. Their thin and wretched frames seemed to point to their being underfed. The good Bishop has instituted works of rescue, but mahometan fanaticism is a strong impediment to any Christian work.

We were now beginning another stage in our long voyage and one which brought us in sight of our goal. In the midst of the Indian Ocean our vessel was buffeted about by the Monsoon. We had been assured that the furious winds of the Indian Ocean were much

less violent this year than usual, but if that were the case, Heaven preserve us from any such amelioration in our future voyages! The surface of the water was transformed into moving mountains, threatening on every side. The vessel was only of 7000 tons and was tossed about almost like a straw amid the giant waves and the furious waters. One of the alarming plunges completely overturned our cabin table, scattering everything about the place.

The Missionaries passed through a trying time. All were very sick, some extremely so. Weakened by continual reaching, with giddiness in the head from the constant agitation, prostrate in the miserable berths, they seemed more dead than alive. Nor could much comfort be obtained in the way of special cooking on a merchant vessel. The culinary department was in the hands of the Chinese and doubtless they strove to satisfy the British officers, but their cooking was by no means successful from our point of view. On the rare occasions when we ventured to ask the Chinese cook for something special he nearly always entirely misunderstood us. The crew regarded our sufferings with the indifference native to them, merely remarking—Sea-sick! But I was beginning to have grave fears for one of the Missionaries, and to have visions of a funeral at sea. Our refuge was in Mary Help of Christians, and we confidently believed that she came to our aid again, as on so many other occasions of this eventful voyage.

By degrees our health returned. We could then find some pleasure in the strange inhabitants of the southern seas, and in the glories of the dying sun which provided a perfect prospect. The crew also interested us. We managed to make ourselves understood in a few things; in fact one young Chinese lad had been taught the Sign of the Cross and a few notions of our Holy Faith before the voyage was at an end. As our future missionary apostolate lay among the Chinese we were particularly interested in these specimens, who were the first of the race to come under our observation. We admired their diligent labour and patient calm. Most were young with their hair cut in European fashion, while one elderly man still kept to his pig-tail. I thought they showed more vigour and strength and power of resistance than one would expect from their food, taken in small bowls with the indispensable chop-sticks; rice and fish, fish and rice, and only rarely meat and rice. As a rule they took but little notice of us, with the possible exception of the younger men, who perhaps had a dim notion that the Missionaries

restoratives, which seemed to have a good effect, for on the third day our Missionary said he felt well enough to get up and say Mass. This was good news so far, but it was by no means a pleasant prospect for the discomfiting voyage which lay before us, on a Chinese vessel through the Red Sea during the hot season. Even *en route* from Naples to Port Said, I had noticed that this confrère was much prostrated by the voyage, and though he sought to avoid any appearance of illness I had had grave doubts as to his fitness to make such a voyage. And my fears were well grounded. He was now attacked by violent vomiting, and we speedily sent a message to our former vessel, still in harbour, for the medical officer to come to the Franciscan House. He noted with anxiety the general prostration of the invalid, the shiverings, the state of the skin, the high temperature, and as there were naturally no means for sufficient nursing at the Franciscan monastery, we telephoned to the British Hospital, but there was not a vacant bed. We took him therefore to the Egyptian Hospital, and wired to Our House at Alexandria for the necessary assistance. The Director sent one of his priests to our aid, and everything possible was obtained for the invalid.

On the following morning, after an attack of hemorrhage, the good missionary was much discouraged, regarding his future work and prospects of assisting in the conversion of the heathens as now impossible. In spite of my endeavours to offer consolation, I knew that he had good reason for his fears, for the doctor discovered that the apex of the left lung was affected and declared that it was impossible to continue the journey or to think of labouring on the Chinese Mission in that state of health, which had been undermined by the exposure of a long campaign in Albania during the war. We therefore arranged for his transference to our House at Alexandria. His loss made a sad vacancy in the band of Missionaries, but how much worse it would have been, had his illness remained concealed until we were in the heat of the Red Sea or being tossed about on the Indian Ocean.

The *Hawating* was now almost ready to sail and it was time to take our farewells. The Franciscan Fathers will ever be the object of our grateful prayers, for they were true friends in need sent us undoubtedly by Providence in a time of such difficulty. Our former boat was also visited, for there was a mutual promise between the officers and ourselves of a meeting before we departed.

About midday our boat left *Port Said*, the cosmopolitan town, with a hundred tongues,

a hundred strange customs and a medley of Authorities; and yet there were no subjects of the enemy powers there, so one wonders what sort of a mixture there is in time of peace. The new European portion is bright and clean; the Arab quarter is low, dark, scarcely habitable, and swarming with little Arab children. Who pays any attention to the future prospects of these youngsters, who appear so attractive in their childish ingenuousness, yet will be soon degraded by the customs of Mahomet's religion? A true quarter for a Salesian Oratory!

Aden and Singapore.

At long last we reached Aden; we thought we should never get there. We had heard that the passage of the Red Sea was a hot one, but had no idea of what we should suffer in eight long days on board a cramped vessel. As far as Suez there were still some vestiges of ventilation, but as we advanced further South, we were surrounded by a thick mist, damp, hot and motionless. Not a breath of wind in those waters which resembled a great sea of oil.

One particular night we thought our Missionary venture to China would come to an end in the Red Sea. We lay under an awning on deck, exhausted by the continual perspiration, scarcely able to breathe. The best-humoured person in creation could not have prevented the attack of discouragement. My confrères all showed signs of prostration, more or less extreme, and faintness seemed to have attacked everyone. With what rejoicing we at last beheld the curling waves of the ocean and knew that a change was at hand! But we were inclined to build rather too much on the prospect, for Aden is a naked rock on which the eye searches in vain for any patch of verdure or any single plant. The harbour has some houses and hotels, the town is at a distance.

One of the British officers gave us to understand that they were by no means enamoured with the station at Aden, and though we quite agreed with him, we were eager to land, to counteract the discomforts of the Red Sea. The operations of coaling and seeing to cargo were supposed to take three days, but they were somehow protracted to seven, and the vessel was nearly always surrounded by a mist of black coal-dust, which was apparently an inevitable accompaniment of the operation. Thus we were just as eager for the moment of departure as we had been for the moment of arrival, though in the meantime we had not been without some hours of consolation. These came chiefly from our visits to the Bishop of this region, Mgr. Vanni, and to the Marist

of course, goes out amongst them and his joy, though of a somewhat different nature, is as great as anyone's.

Our Lady's Altar was lavishly and beautifully decorated. There were heaps of the best and freshest flowers, and all of them were given for the occasion by the girls of a neighbouring Pagan School. They were probably not fully conscious of the significance of their act of homage to the Queen of Heaven, but doubtless it was accepted with special graciousness, and will win a mother's smile. We are looking

unloading of the vessel was interrupted during the time of the devotions.

Changing to the *Hawating*, we found ourselves under somewhat different conditions. It was a Chinese vessel hired by the Italian Government, its officers being all British, its crew Chinese. The fourth officer spoke French so we kept in touch with him for our different directions. Our luggage was speedily brought on board, and disposed of as we desired, and then we were at liberty for some days, for the boat was not yet due to sail.



TURIN - Our Superior General among the orphans from Vienna.

forward to the time, when the Daughters of Our Lady Help of Christians can come out to our assistance, and to take special charge of the pagan girls.

A journey to the Mission of Kuan-Ting

The Salesian Missionaries going out to China changed vessels at Port Said, which they had reached under the happiest of conditions. The Commander of the vessel had had his son educated in one of our Schools, and the first Officer was himself one of our past-pupils. Needless to say, therefore, that they had every convenience for Mass and religious services; the very

It was a great relief to go on shore again, for our new vessel was not adapted for passengers; we should have had to remain all night on deck, as we had tested the few cabins and found them intolerably hot on account of their proximity to the boilers. We went to the Church of the Franciscan Fathers to make arrangements to say Mass, and to our surprise and pleasure we found among the Fathers another of our former students from the Venetian province. Needless to say we were at once made welcome, and everything that could be found was placed at our convenience. And they were called upon to show more than ordinary kindness, for one of our Missionaries was taken ill. The Fathers at once got ready their only available room and procured some

NEWS FROM THE MISSIONS.

CHINA

The Salesian Chinese Missions.—Importance and scope of the Catechists.

To the Missionary among thousands of Pagans, there is no greater consolation than that of administering the Sacrament of Baptism, to those whom he is able to admit in to the fold of Christ. We were able recently to pour the waters of Baptism on a large group of ninety converts, and it is easy to imagine what a great deal of effort that must have entailed for months past on the part of the Instructors, who are very largely responsible for these consoling results. The Missionary is only able to supervise in a general manner; it is the Instructor or Catechist who sees that the Catechumens are sufficiently initiated into the duties and practices of Christian life, who takes them to the ceremonies and religious functions, and inspires them with a desire to be admitted among the members of the true Faith.

The Missionary never selects for Baptism too large a proportion of the crop that is drawing near the time of its harvest. There must always be a sufficient number left to form the leaven for the next batch of Catechumens, and none must be promoted unless their instruction, conduct and dispositions give promise of a good Catholic life. The vast districts which are confided to the Missionary are divided up into various areas, each forming a *Catechumenate*. These are the nurseries where the candidates will be discovered and reared. These are the fields for the labours of the Catechists. One Catechumenate alone has established a Christian community of a hundred and always has some prospective members in preparation.

At a little fishing village of about three hundred souls, three elderly men were recently baptised, and they were given the famous names of the three great Patriarchs Abraham, Isaac and Jacob. About thirty of the most influential people there have now been baptised, and practically all the village is studying the Christian doctrine and looking forward to Baptism.

This is not an isolated example of whole sections of people being gradually received into the one true fold; but it is difficult to keep up a supply of Catechists equal to the demand. There are also social aids which we cannot supply for want of funds, such as reading rooms and small Hospitals. These are powerful factors in gaining influence and confidence, particularly where we already have the advantage of being well received.

Not long ago we held a combined missionary gathering to celebrate one of the Feasts of Our Lady. On these occasions we invite the Christians from far and near to come to one central village or town. They bring provisions etc. and can very easily make themselves at home for the night with a few curtains and benches. Festoons and flags were lavishly displayed about our garden and church. The people bring all sorts of banners and the gathering gives one the impression of a victory camp. Such occasions are invariably the scene of great joy and enthusiasm. On the evening before there was the examination of the adult-catechumens. They are required to appear before a Commission composed of Catechists and of some of the chief Christians. The solemnity of this proceeding it would be difficult to exceed, both parties regarding their task as involving grave responsibility. The remainder of the evening was passed in Confessions and in vocal prayer, and a suitable discourse was given.

The great day at last came, but alas! it was not a bit like a festive morning, for it rained heavily and the wind was almost a gale. The Christians and Catechumens were not daunted by that. They were all up betimes and proceeded to the Church, where Confessions began at once.

At eight o'clock there were prayers and then the administration of Baptism to those who were satisfactorily passed by the Commission. Mass followed, and about eleven o'clock the crowd poured out into the square. The scene was like a fair. There was music and singing and the discharge of rockets. The new Christians came in for many congratulations, and as the rain had ceased, it was an animated scene of Chinese picturesqueness. The Missionary,

time to your co-operators and those under your care

Your devoted servant
Card. P. GASPARRI.

To the Rev. Father Almajan S. C. Director of the Armenian School of Benedict XV.



Knighthood for
Our Superior General.

There was a pleasant gathering at the Oratory to celebrate the Name Day of the Very Rev. Paul Albera, a gathering which is always characterised by a homely cordiality, and revives many affectionate remembrances. Salesians and Past Students from many Houses, priests and confrères of all ages and positions, boys in their teens and youngsters beginning school,—all had a share in the rejoicing, and in the presentation of good wishes to Don Albera, who is a father in the midst of his family of many generations.

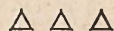
There were many congratulations sent by letter and telegram from friends, admirers and Co-operators, but a great burst of applause greeted the announcement that the Government had offered to Don Albera the high dignity of Grand Officer of the Order of St. Maurice and St. Lazarus. In a speech full of esteem and admiration, the Prefect of the city of Turin communicated to our revered Superior General the following telegram received from the Prime Minister:

His Majesty the King, by letters patent of June 27th 1920, has been pleased to nominate as a Grand Officer of the Order of St. Maurice the Very Rev. Don Paul Albera, Rector Major of the Salesian Society. I beg to forward to you the announcement of the conferring of this dignity, and send you the congratulations of the Government on the receipt of this well merited honour.

GIOLITTI. Prime Minister.

There was renewed applause at the termination of this announcement and the news served to add even more to the joyous character of the evening. A little Viennese orphan then came forward to read some lines of congratulation, and to thank Don Albera in the name of his companions for the home he had provided for them in the Salesian Institute at Perosa. One recognised that it was such works of public beneficence as this, that had earned the above distinction for Don Albera, as it had done for his distinguished and saintly predecessor, Don Rua.

There were also speeches by Don Albera's oldest companions of the early years of the Oratory, among them one of the best known Professors of Turin, and His Eminence Cardinal Cagliero, who subsequently closed the meeting with his benediction.



On June 8th at the Towards the Beatifications. Vatican there was a meeting of the Sacred Congregation of Rites, at which the Cardinals and other dignitaries discussed and voted on the following:

a) Concerning the validity of all the Apostolic Processes, and all the Episcopal Processes of the Cause of Beatification and Canonization of the Venerable John Bosco, priest, Founder of the Pious Salesian Society, and of the Institute of the Daughters of Mary Help of Christians;

b) Concerning the validity and the promotion of the Apostolic process established at Turin in regard to the fame of the sanctity of Dominic Savio, a pupil of the Salesian Oratory;

c) Later, on July 27th, the customary meeting of the Congregation was held, in which, the Introduction of the Cause of Beatification of the Servant of God Andrew Beltrami, priest of the Salesian Congregation, was placed before the Cardinals for their judgment.

In a subsequent issue reference will be made to this latter Cause.



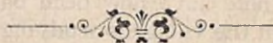
INDULGENCES

which may be gained by the Co-operators.

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

Approaching dates are:

Sept. 8th The Nativity of Our Lady.
Sept. 14th The Feast of the Exaltation of the Cross.
Sept. 15th The Feast of the Seven Dolours.
Sept. 29th The Feast of St. Michael.



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This particular Church of St. Augustine has been very frequently recommended to the Co-operators by the Very Rev. Don Albera, but not more so than that of the new Salesian Church at Florence, which is in course of erection but languishes through lack of funds, chiefly on account of the abnormal conditions now obtaining. The Church is in a new quarter of Florence, where it is much needed, where it will form the centre of much Catholic activity, particularly among the youthful population, whose religious welfare needs special and constant care.

The new Church is on a sufficiently large plan, and in excellent style as becomes the city of Florence; it is therefore doubly to be regretted that what has been so well begun should now lack the means for its speedy prosecution. Perhaps these lines will meet the eye of some, who have admired the beauties of the city on the Arno, or who are perhaps in the habit of making frequent visits to it. They will be interested in the completion of this Salesian Church, and will be disposed to add their names to the list of generous benefactors who have realised the first part of the project.

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The same may be said, too, of the votive Church which the Salesians propose to erect at Livorno, the prosperous Mediterranean port. This was brought to the notice of our Readers in a previous issue. The idea is to have a Chapel in this Church for the special use of the British and American sailors of the vessels which put into Livorno, numbering thousands in the course of every year. On this point it is significant that a prominent Catholic Weekly recently published correspondence on this very topic—the provision of facilities for our Catholic seamen to fulfil their religious obligations, and to give them the consolations of our Holy Faith.

If this is found to be a difficult matter in home waters, it is particularly so where foreign ports are concerned, and where changed conditions increase both the spiritual dangers and the difficulties of religious ministrations. This Church of the Sacred Heart is a thanksgiving offering for Victory, and it is therefore appropriate that the sailors of the Allies should be specially remembered. Their sacrifices and wonderful exploits will be thus assured of a perpetual remembrance.

Offerings for the above churches may be sent to the Directors of the Salesian Institutes

in those towns, or to Our Superior General in Turin, who will apply them to those particular objects.

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Constantinople.

The troubled state of the Turkish Capital is too well known not to make it easy to realise that the war conditions brought great privations and dangers to the little children. It was therefore more than ever necessary that some protective measures should be instituted on their behalf, and the Salesian Fathers, already established in the town, devoted their energies to the youngsters who were orphaned by the war. After the entrance of the Allied troops many Armenian orphans were brought to Constantinople and these too were confided to the Salesian Institute.

The Apostolic Delegate in the Turkish capital was recently in Rome, and in discussing affairs with the Holy Father he mentioned this work undertaken by the Sons of Don Bosco. The Holy Father, who has all along displayed a fatherly solicitude in the orphans of the war, was particularly consoled at this news concerning the Armenian children and sent the following letter to the Salesian Father in charge of the work:

*The Vatican**Office of the Secretary of State.**Very Rev. Sir,*

The Apostolic Delegate in Constantinople has brought to the notice of the Holy See the excellent work carried on by you at the orphanage which is dedicated to the Holy Father, Benedict XV.

The Vicar of Our Lord, who spoke the loving words: "Let the little ones come unto me," cannot but feel a special affection for the children, whose innocence adds to their attraction; but above all he feels for those little ones who so soon experienced the sorrows of adverse fortune and were orphaned by the war. Since, then, his own paternal solicitude is moved, so he is specially grateful to those who, through a sense of charity dedicate themselves to the moral and material benefit of these little ones.

The Supreme Pontiff therefore desires to express to you his gratitude for what you are doing for these His unfortunate children; and in order that the work may prosper and extend its beneficent influence, the Holy Father invokes upon it the abundance of heavenly aid; to which end He gives it His Apostolic Blessing, and at the same

to Patagonia, where they reaped such a magnificent harvest both for Religion and for civilization. In 1887 Fr. Rabagliati crossed the Andes and founded the first Salesian House in Chile in the town of Concepcion, and in 1889 he was entrusted by the late Very Rev. Don Rua with the direction of the Salesian work in Colombia, including that already inaugurated among the lepers.

This was his life's work. He devoted to it his untiring activity, his high talents for organisation and a courage only met with in great missionary characters. He sought means in all directions for the betterment of the condition of his unfortunate flock, and by the enlistment of special medical aid, of modern precautions and arrangements, he succeeded in ameliorating to a vast extent the unhappy lot of the lepers, and in contributing in many cases to the suspension or elimination of the dread disease.

In 1910 medical advisers insisted that he must relinquish his untiring labours, which had already impaired even his robust frame. He was welcomed back to Chile and passed another ten years in constant missionary labours, and was in the midst of them when death came. After his discourse on the Sunday evening, he retired to an adjoining room to rest for a moment and shortly afterwards fainted away. Before the doctor could he called death had intervened.

His funeral at Santiago was a public manifestation of gratitude for his long and successful apostolate, by which he must have gained his eternal reward among the great evangelical labourers. His letters in previous issues of the *Bulletin* have written his record in our annals, but his works have been also written in imperishable letters in the records of eternal fame. R. I. P.



**Achievements
of the Co-operators.**

The magnificent efforts of our Italian Ally in the war have left her much impoverished and almost overwhelmed with economic difficulties; and in such conditions one would scarcely look for the accomplishment of work, like the opening of new Churches. Yet the Salesians and their staunch Co-operators in the busy city of Milan have recently shown that the apparently impossible can be achieved; for the Church of St. Augustine, attached to the Salesian School, has now been solemnly consecrated and opened for public worship. The occasion naturally drew upon itself con-

siderable attention, for the ceremony was performed in the midst of an acute stage of the railway strike, when there was more scope for attendance at public demonstrations. His Eminence Cardinal Cagliero (of our Society) travelled from Rome to officiate at the consecration and among the Bishops assisting him was Mgr. Oliveri (also of the Salesian Congregation). Travellers from Rome did not reach the city of Milan without considerable inconvenience, but otherwise the socialists, whose reputation for hostility to religion had been recently in evidence, gave no trouble whatever, and the whole series of festivities passed off with great success.

Our Superior General, the Very Rev. Don Albera, was also present and he had addressed the following paternal words to the Milanese Co-operators a short time before the event:

The approaching consecration of the great temple to St. Augustine in the city of Milan fills me with sentiments of profound consolation and holy joy. During these past few days, while with the evident blessing of God, there were celebrated the festivities in honour of Mary Help of Christians, and those for the inauguration of the Monument to the Ven. Don Bosco, my thought's frequently dwelt on the great events which would soon take place in your midst; namely the solemn consecration of the new Church. They seemed to be like a completion and a crowning to our own, and to foreshadow like these ever greater blessings and further progress for the Salesian Work.

It is therefore entirely natural that I should express to you all my pleasure and gratitude towards our splendid friends and Co-operators in Milan, who in times of such complex difficulty have come forward with their generous aid, so that this work might be brought to a successful and happy termination.

This success is also an incentive to me to express the hope that our friends will continue their generous support, both towards the extinction of any remaining debts, and in consolidating the work, for which the new Temple will serve as a centre and a basis—the Association of St. Augustine for the defence of the Faith of the Young. A work so eminently Christian must enlist the support of all, and the noble dispositions of generosity and charity so lavishly displayed assure me of the ready co-operation of many in these works, which are directly dedicated to the glory of God and the true welfare of humanity.

The echoes of these great events will resound for a long time in Milan, and are indeed an incentive to all our Readers and Co-operators to emulate the splendid efforts of the Milan Committee in their generous support of the work of the Ven. Don Bosco.

stantial forms of intellectual food. One of the pleasantest of these occasions was the celebration of the *Rector's Day* on June 24th, the Feast of St. John. The programme was extended over both the Vigil and the Festival. On the evening before, the School held a musical and literary reception, during the course of which the Prefect made the Presentation to the Rector of a gold chalice, as a testimony of affection and gratitude from pupils and friends. His brief presentation address was received with great applause, renewed and redoubled when the Rector, the Very Rev. J. F. McCourt, rose to reply. His speech was an able interpretation of the meaning of the event, of the pleasure it brought to all concerned and of the reciprocal manifestation of gratitude and good-feeling which it tended to inspire. A hearty rendering of the School Song, closed this part of the proceedings.

In the morning there was a General Communion at the Mass, celebrated by the Rector, and the remainder of the day was most enjoyably occupied by an outing to Farnham Park, an outing which, with its drives through pleasant scenery, its lunches and teas and games, made an ideal holiday, which the boys thoroughly enjoyed and thoroughly appreciated.

The remainder of the Scholastic Year passed rapidly away, but in a more serious atmosphere, for it brought with it the final examinations, and the conclusion of the term. Its various vicissitudes were a favourable augury for a prosperous future.



The new Salesian School opened last year at

Chertsey-on-Thames Salesian School and Church. Chertsey-on-Thames, by the Very Rev. C. B. Macey, has had a most prosperous opening period. From the very beginning it has been full to its utmost capacity, and this has naturally led to additions and enlargements, which only the unsettled conditions of labour prevented from extending into building operations on a considerable scale. The School is beautifully situated amid grounds that reveal a happy combination of playing-fields, lawns and garden, and the quiet attractiveness of the ancient abbey town on the river's banks needs no recommendation. That part of Surrey vies with the rest of the country, whose picturesqueness is proverbial. The scholastic side has been carried on under the direction of Fr. Brown. B. A., F. C. P., and the Rector has managed with his customary success to prepare several young aspirants for their preliminary studies for the priesthood and for the

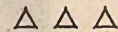
Salesian Congregation. With the new year which opens in September, it is hoped that the increased accommodation will be available.

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The Parish of Chertsey has also been a considerable gainer by the opening of the new school, for within its grounds a building has been admirably adapted as a Parish Church, in which the services have been increased in number and in convenience for the parishioners. The latter also find in its central position an advantage by no means to be despised when church-going is in question.

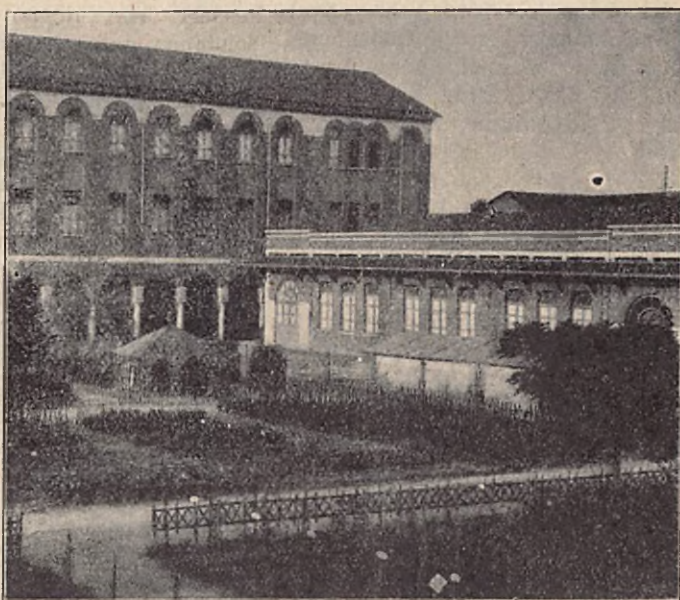
That all these factors have tended towards an increase of Catholic activity was admirably displayed on a recent occasion, when the grounds around the Church and School were filled by the Catholic population, and also by numerous non-Catholics. The event which had caused this unwonted gathering of the faithful was the out-door procession of the Blessed Sacrament, which was held in the grounds of the School; but on account of the contiguity of these to the roads in the vicinity, the Procession was of a semi-public character, and many of the non-Catholics in the neighbourhood witnessed it with attentive interest and becoming respect. The ceremony had all the customary solemnity and attractive colouring of our Processions, and the newly-inaugurated Confraternity of the Blessed Sacrament for men was a notable feature.

The old Abbey Church must have witnessed many such picturesque demonstrations of faith and devotion in mediaeval times, and on a much larger scale; but this recent Procession as a revival of former grandeur, is as a sign upon the horizon, and a presage of coming developments in the work of restoring England's ancient Faith in the river-side town.



A recent bereavement. A short time ago a telegram from Chile to our Superior-General announced the death of one of its most prominent and best-known members of the Society; and since the Catholic Newspapers have taken cognisance of the event, it is our duty to record it in our chronicle. Fr. Evasius Rabagliati (brother of Fr. E. Rabagliati S. C. of Battersea, the organiser of the Co-operators) had identified himself with one of the great causes of humanity, that of the Lepers in the northern States of South America. He had begun his missionary career as far back as 1876, when he took part in the earliest expeditions of the Salesian Missionaries

ment has not ceased, but it has tended towards consolidation rather than favouring new ventures. Stabilised, it will be possible to continue a programme of development.



TURIN - The Exhibition at the Professional Schools.

tures. Various improvements have been carried out, both in School and Church, in spite of the soaring prices and of the scarcity of labour, and when the market becomes more

Scholastic work has naturally held the field, but not to the exclusion of the customary festivities and holidays, which serve as the sweets to the administration of the more sub-

SALESIAN NOTES AND NEWS.

London.

Parochial activity has been much in evidence during the recent months at the Salesian Church at West Battersea, two outstanding events deserving a special record. For some years past, the Procession in honour of Our Lady has been the occasion of a public demonstration on a large scale of the Faith and devotion of the Catholics in South West London; for in this procession, which is connected with the celebrations for the Feast of Our Lady Help of Christians, many parishes combine in presenting this splendid act of homage to the Mother of God.

This year, however, everything seemed to give promise of even greater splendour and success, except for that one uncertain element, the weather, which behaved with even more than its usual capriciousness. Large contingents had arrived from the neighbouring Catholic centres; the Guild of Our Lady of Ransom was represented by Fr. Filmer and a numerous body of associates; confraternities with banners bravely spread, and the bands and choirs for the musical accompaniment, all these set forth on the route of the procession. But before much of the way had been covered, the weather proved unpropitious, and rain caused a curtailment of the proposed route. It was a disappointment in many ways, but particularly because when the Procession had been definitely abandoned the sky cleared and a fine afternoon ensued.

The various sections entered the Church, where Fr. Filmer gave a stirring discourse, taking the occasion of the great gathering of people to expound those principles of Catholic devotion and practice, in which he deals as an experienced master. His words had also a special importance, as on the same evening he inaugurated a Mission to Non-Catholics of that populous quarter, and his well-known success in that special department gave great hopes of reaping a large harvest. From that point of view it was excellent strategy on the part of Fr. Arundzen to address the great crowd, which had perforce to remain outside the church, on account of the vast congregation. It was perhaps a unique spectacle in that neighbourhood, where large numbers of Non-

Catholics reside almost at the door of the Catholic Church.

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A few weeks later a ceremony — at once grand and pathetic — was elaborately carried out in the Church of the Sacred Heart. It was an occasion which revived sad, yet noble memories. The parish under the Salesians has always been proud of its young men, who, by means of the various organisations and confraternities, have ever displayed a special interest in parochial progress, and been constant in their attendance to their religious duties. When the war broke out they went away in large numbers, and they were sadly missed, but some were destined to be missed by the parish for ever. A roll of honour in the Church has kept their memory green, and frequent Masses have been offered for their eternal repose, in gratitude for their sufferings and sacrifice.

A permanent memorial has now been erected to their name. It was decided by the Committee—and we think their decision showed both judgment and taste—that a *Pieta* would be the most suitable form for the memorial; a form which embodies regret, sympathy, love and remembrance, as well as inspiring devotion. For the inauguration of this monument it was fitting that splendour and solemnity should go hand in hand, and the ceremonial was enhanced by the presence of His Lordship Bishop Keatinge, who also gave a brief address; by a stirring discourse from Fr. Blake O. S. C.; by the assistance of the Irish Guards who sounded the Last Post, and by the accompaniment of a special musical programme. It was thus a ceremony worthy of the occasion, worthy of the young lives which had been laid on the altar of Duty, and consoling to the parents, relatives, and friends, who still mourn their loss.

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Farnborough.
The Salesian School.

A Full House and steady progress—has been the condition and characteristic policy of the Salesian School, Farnborough, during the past Scholastic Year. Its recent period of almost phenomenal develop-

Other religious Orders have each their work; new exigencies require new methods and new means. The Salesians have their own particular work which they will perform under a true Irishman, (Father Sutherland). I am glad that today the first address was one in Irish, showing that the School will be Irish from its birth. I am indeed glad to welcome the Salesians into Limerick and I am certain that Don Bosco's Sons will always have a welcome to the diocese. Today was one of the happiest days of my life since I became a bishop, and it gives me the greatest pleasure to be in your midst. (*Loud applause*).

Father Sutherland next proposed the health of the clergy, and said that the Ven. Don Bosco, before he founded his Congregation was a secular priest, and was ever ready to assist them in their apostolic labours. And to carry on that tradition, it was the expressed wish of their Founder that the Salesians should help their Bishop and the clergy to the utmost of their power. The sincere welcome extended to the Salesians and the interest already taken in their work by the clergy of the diocese, from the Vicar-General downwards, was a revelation to the Salesians, and he extended his special thanks to the local clergy and to the neighbouring religious Orders, all of whom had been most courteous and kind. He also took the opportunity of thanking the people of Pallaskenry and of the surrounding districts for their cordial welcome as reflected by the vast crowds gathered there that day, and also the neighbouring farmers and merchants for their valuable assistance.

Father O'Donnell P. P. replied on behalf of the Clergy and Mr. Sheehy for the neighbouring farmers. Mr. William Murphy, B. Sc., M. A., of the Maynooth Mission to China, rising said: Permit me, My Lord, to say how, as a former Salesian Pupil, I rejoice today with hundreds of other Irish Salesian students, on the opening of the First Salesian College in Ireland. We, who have known, and benefitted by the training of the Sons of the Ven. Don Bosco, can vouch for the excellent results that will surely follow from the establishment of this college in Ireland, as indeed have followed from the hundreds of Salesian Institutions now all over the world. Speaking personally, I remember when I first went to the Naval College after leaving the Salesian School in London; I found I had already completed the whole mathematical course required, and almost covered that of the University. I feel therefore that I can strongly endorse His Lordship's remarks on the education to be given here and for all old Salesian Students I wish the

College prosperity and a great future in Ireland. (*Applause*).

After a brief reply by Fr. Sutherland, the visitors repaired to the theatre, where a literary and musical entertainment was given. It was most successful from every point of view, and greatly contributed to the complete satisfaction which the opening day brought to all concerned.

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From the above description culled from our esteemed contemporary, the *Limerick Leader*, it will be seen that the inauguration of the Salesian Agricultural College was in every way a memorable event in our annals. We feel certain that so auspicious a beginning will be fraught with great results. While on the topic of Salesian Agricultural Colleges it may not be out of place to mention that the present writer has recently visited the Agricultural School at Rome, and can vouch for the systematic and successful training of the boys in all that concerns the important art of successful production. Nay more, at the Mother House in Turin there is at the time of writing an Exhibition of the results of our Professional Schools and Agricultural departments, and particularly of the methods of training. In order to show that the words of Fr. Sutherland, as reported above, have excellent foundation, it may be mentioned that in this Exhibition there are four different publications on agriculture and agrarian questions, all produced by the Salesians themselves. Two of them are reviews which deal with the current needs and processes and opinions, the others being texts for the use of the learner and the general public. In the exhibits themselves there are illustrations of methods dealing with the cultivation of field crops, fruit, the vine, olive, rice and wheat, the orchard, garden, woods, etc., while others deal with the tending of cattle and the scientific treatment of milk and other farm products. The department has been highly praised by the experts who have paid special visits to the Exhibition.

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As a final word we rejoice that the College has been dedicated to *Our Lady Help of Christians*. The devotion to Mary under that title is already well known and practised in Ireland, and her clients are constantly receiving many graces through it. May it be a guarantee of Our Lady's protection and patronage, and an incentive to all the students of the College to make it one of their favourite devotions.

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is languishing for scientific instruction. It has been the tendency to educate some sons for professions, but to leave the son who will have the farm uneducated. Yet it is the latter who in after years will be the mainstay of the family, the district, and the nation.

A year ago I was informed that this estate of Copsewood was vacant. I thought at once of the possibility of an agricultural college. At the same time the Salesian Fathers, the Sons of the Ven. Don Bosco were about to enter the diocese. So in Copsewood here today we have these two projects united, and I am sure this new work will bring great blessings, moral as well as material, on this diocese, and I only hope that other dioceses and other religious orders will follow suit. In every grade scientific agriculture should be closely allied to sound moral and character training, so that the students can in after life, take their places not only as farmers but as Christian gentlemen. Here the boys will be taught every part of a farmer's work; the seeds, the plants and the harvests. Not only will they be taught it in class, but they will go out upon the land and see everything and do everything for themselves. In other countries this education is given and great benefits derived, and in Ireland, too, if the soil were cultivated scientifically, a great improvement would be made.

Here then the boys will be taught to love the soil and to remain at home. The students will learn to love the land of their birth, after their God and their Church. Religion and nationality combined will bring the blessings of God upon this College, the diocese and the whole country. So I thank God that I am here today to bless this work. I am indeed glad that I am the humble instrument He has chosen for starting this enterprise and for introducing the Sons of Don Bosco here. I have seen the great success of his work in other lands and so I look forward to a similar prosperity for it in Ireland. (*Applause*).

After visiting the beautiful grounds and lakes of the Copsewood estate, the guests partook of a banquet, towards the end of which some fine speeches were made. The health of His Holiness the Pope, who had sent a special blessing to the College, was received with musical honours and great enthusiasm. Fr. Sutherland, the Rector of the new College proposed the health of His Lordship the Bishop, expressing the deep gratitude of the Salesians for his extreme kindness and generosity. It was not the first time, he said, that Dr. Hallinan had honoured a Salesian House by his presence. Many years back when His Lordship was only just ordained, with the fervour and self-sacrifice

of an Irish Missionary, he offered his help to the Ven. Don Bosco, who was then founding his Congregation. That offering of his life's work to our Founder would not be forgotten by the Salesians, and in return, it was but fitting that our services should be given to him first in Ireland. Therefore, under the patronage of His Lordship the Bishop, and with the special blessing of Pope Benedict XV, the Salesian Fathers had started this Agricultural College at Pallaskenry, and on all sides it was said that it would fill a long felt need. The Salesians had several Schools of this kind in many parts of the world, one even on the outskirts of the eternal city, under the special patronage of the Holy Father. There would therefore be a large amount of experience to build upon, although the Salesians did not exactly specialise in agriculture. Already this school had made a beginning; there were forty students on the roll and applications were coming in. By September they expected to have sixty boarders, and with the increasing number of day-scholars there ought to be no fear for the future prosperity of the School (*Applause*). In conclusion Fr. Sutherland said that the Salesians had long looked forward to the day when they would have a home in Ireland, and now that their desire had been accomplished they owed it in great part to him, whose health he had the honour to propose. — His Lordship Dr. Hallinan. (*Applause*).

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The Bishop in his reply said he had come there today prepared for a sermon but not for a speech; yet he was glad to have his health proposed by Fr. Sutherland who had so kindly referred to his connection with Don Bosco. At the Irish College in Rome, both Don Bosco and Don Rua expressed the desire of founding Houses in Ireland, and shortly after our ordination Father, now Canon, Liston and myself offered ourselves for the work. The project, however, was not realised at that time. Yet I have always retained the most pleasant memories of Don Bosco and his confrères (*ap-
plause*). I also have pleasant recollections of meeting Cardinal Cagliero, of the Salesian Congregation, as a young cleric, and when I saw him a short time ago in Rome in his high office, I was sorry I had not remained with Don Bosco (laughter). Before I was elected Bishop, I never dreamt of the possibility of the Salesians coming into the diocese. Providence has finally brought them here, and I am pleased to have been the instrument chosen for this purpose. Today we have inaugurated a great work.

in his last letter that these good works continued to stand in need of the personal assistance of the Co-operators, whose zeal and generosity alone could save them from falling into a gradual decay.

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All this concerns the active participation of the Co-operator in positive good works, and it is put in the foreground because some form of action seems to be indispensable to the generosity of those, who are willing to do something for the Kingdom of Christ, *which suffereth violence*. On a subsequent occasion we hope to discuss with the Associates the spiritual side

of the Co-operator's life, which is not less important. In the meantime we invite Readers to enroll themselves in this Association which has all the sanctions and blessings of the Church and is similar to the Third Orders which the faithful have ever held in high esteem. Inquiries, offerings and communications should be addressed to The Superior General, Salesian Oratory, Turin, Italy. It need not entail any burdensome correspondence; a card will bring you all the information you require. Thus the Congress will secure one of its chief objects, that of increasing its numbers and consequently its opportunities and capabilities for good.

The new Salesian Agricultural College at Pallaskenry, Limerick.

A recent issue of the *Limerick Leader* devoted its principal article to an event, which in the particular circumstances was of great importance and of special promise for the future. The event was the formal opening by His Lordship the Bishop of Limerick of the Salesian Agricultural College at Pallaskenry. In our previous issues, we had announced the inauguration of this, the first Salesian House in Ireland, and welcomed its initial progress as auguring a period of rapid prosperity; and such has evidently been the case, for the various sections have been established and organised and thus have been rendered possible the formal opening and dedication to our great Patroness, *Our Lady Help of Christians*. The various items in the celebration combined to make a memorable event.

Address by His Lordship Dr. Hallinan.

The paper quoted above gives us the following interesting account. — Speaking before the Solemn Pontifical Benediction in the beautiful chapel, His Lordship the Bishop of Limerick said: I have come here to-day for the purpose of blessing this House, to open the Agricultural

College and to dedicate it to Mary Help of Christians, and in doing so I feel sure that I am performing an eminently good work. For a number of years I have observed a fatal flaw in the educational system of Ireland. Between seventy and eighty per cent of the people are engaged in agricultural pursuits, and five-sixths of our national wealth is involved therein. But under the present system of education agriculture is neglected, and even ignored; and yet it is apparent to everyone that more than an elementary knowledge of agriculture is necessary.

His Lordship then proceeded to describe the marked deficiencies in the Intermediate System, and declared that not only did it not do anything for Agriculture, but it had been one of the most powerful means of driving people away from it. Some five thousand students leave the secondary colleges every year. Of these one thousand five hundred are required for the Church; a few hundred more obtain professional appointments in Ireland, and the remainder although educated at the country's expense, must go abroad to seek positions for which they are qualified. Yet while this is in progress, agriculture in Ireland

co-operate in a work directed by the hand of Providence who is ever bountiful and rewards a hundredfold. But Co-operators are not inspired primarily by these motives. The various apostolates of good works which are entrusted to the chosen Servants of God are not to be achieved entirely by them. They are the principal instruments, but there are many secondary ones which God intends to make use of as efficiently as the first. This was Don Bosco's own explanation. In his paternal and touching letter to his Co-operators, written shortly before he went to the reward of his immense labours he says expressly: *It is **you**, in fact, who have effectually assisted to give a Christian education to a multitude of poor children; without **your** help nothing of all this would have been possible..... The Missions which **your** charity has established... Convinced as I am that, after God, this charity of **yours** has effected so much... The works which with your co-operation. I have commenced, need me no more. They do not, however cease to have need of **you**, and of all those others besides, who like you, desire to promote good works. To you I now confide them and commit them to your care.*

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It is clear then, that in the view of Don Bosco himself, the great work which Divine Providence had entrusted to him to bring into being, to organise and develop was not a private but a co-operative work; that all those who join with him in promoting, supporting, increasing and furthering it are in fact other instruments in a divine work which has proved itself so abundant in the saving of the weak and the young, in extending the kingdom of Christ, in fostering the very life of the Church by the hundreds and hundreds of apostolic vocations, exercised in all parts of the world.

The Co-operator, being first of all a good Catholic, has the means of participating in hundreds of charitable and apostolic works, which, though living at home and pursuing the customary modes of life, he can effectually promote and can claim as being due to his co-operation. But in order to secure this immense advantage, and the merit it will bring for all eternity, he or she must maintain the spirit of generous co-operation. Every year at least they should send an offering in accordance with their means and whenever there is any particular need especially recommended to them; they should endeavour to spread the apostolate of charity among their friends who may be only too willing to aid good works if they are brought to their knowledge. The circulation of the *Bulletin* can often be an effective means in this direction, for on occasion our highest endeavours are inspired by a few words read almost by chance.

But there are other forms of he activity of the Co-operators, by which they can join with Don Bosco even though he be passed to his reward.

Has there come under your notice some child or boy in whom no one seems to take an interest? Don Bosco desires to come to his assistance by means of your zeal and generosity; he desires to advise him by your good counsel, and to direct him to the Church and to religious instruction through your words and guidance.

Is there perhaps some organisation on behalf of the young which is failing for want of means or of personal aid? Don Bosco desires to come to the assistance of that work by your personal and material co-operation.

Has the parish-priest or the Church some special need of support? The Servant of God again desires to perform that service by your means.

In this way is realised what he said

THE SALESIAN BULLETIN

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

Via Cottolengo 32, Turin, Italy.

AFTER THE CONGRESS.

In our previous issue there was a full report of the doings of the Eighth Congress of Salesian Co-operators. Many hundreds of members participated in its sessions, which were presided over by distinguished persons both in Church and State, and were addressed by loyal and zealous speakers of the first class. Enthusiasm was in every speech, every act of the Congress. Members found themselves in the midst of a truly international gathering and their own efforts and achievements seemed magnified by contact with such complex and immense results.

The whole range of the apostolate of the Salesian Co-operators was passed in review: its threefold means of immediate co-operation,—prayer, offerings and personal aid,—as well as the secondary and special means, such as a practical interest in cases of neglected children, providing for their education in a good home or School; promoting vocations to the ecclesiastical state, in those cases where the lack of means is the obstacle; assisting the Missions in China, in Matto Grosso, in Patagonia; the spread of edifying and instructive reading matter, and the counteracting of the irreligious press, and such like good works. All these were discussed

at the various sub-meetings and treated broadly at the general re-unions, where matters of policy and common interest formed the subject of the discourses.

But it would be to little purpose to hold Congresses and to hear reports of the achievements of others, if the period of enthusiasm were to be followed by indifference and inaction.

One of the most important duties of the Co-operator is to strive to spread the Association. It is only by the enrollment of new members that deficiencies can be made good, and that losses sustained by the death of many good friends and staunch supporters can be repaired. This can be done by calling the notice of others to the many excellent works which are set on foot and in course of development, but which are in constant need of material aid. The assistance of these works will bring an abundant reward both in this life and in the next. A prominent business man, whose affairs seemed to flourish when others decayed, remarked to a friend:—My affairs have prospered more and more since I began to give something to the support of Don Bosco's works.

The explanation is simple. The mission of Don Bosco had been proved by wonderful favours from Heaven; to co-operate with him was therefore to