

Salesian Bulletin

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Vol. VI.

*Beatus qui intelligit super egenum et pauperem:
in die mala liberabit eum Dominus. [Ps. XL. 1]*

L. O. A. X. I. I. I.

DA MIHI

ANIMAS CÆTERA TOLLE

Important Notice to Readers.



As announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

A copy of this and a diploma of membership is being sent to all readers. If some of the dates affixed thereto are subsequent to the date of receipt, that is the day on which membership will commence, and on which the plenary indulgence may be gained.

Those readers, who on receiving a copy and reading the instructions and regulations, do not desire to be enrolled as members, should return the two things, and their names will be cancelled. Those who retain them will be definitively enrolled.

Explanations and information concerning the rule will be found in the manual, but will be supplemented by the **Bulletin**. Any member is of course free to withdraw his name at any future time should he so wish.

It is greatly desired that by this means a new impetus will be given to the development and active participation of the Salesian Co-operators, and that the works of Don Bosco will be known, esteemed, and aided more and more. It will also serve to strengthen the bond of charity, of prayer and of work, which ought to unite the Co-operators amongst themselves, and also to the members of the Salesian Society, with whom they work for the greater glory of God and the good of society at large.



The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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SEPTEMBER

Our First Page provides an opportunity of recommending to the notice of Readers the Salesian Schools mentioned in the following pages. Information concerning arrangements, syllabus etc. will be immediately supplied on application to the Principal.

As a Catholic Boarding School it has as its foremost aim to instil sound, Catholic notions and good habits, which may stand the boys in good stead in after life. The religious instruction is safeguarded by Diocesan Examination, and these have invariably proved the excellence of the teaching. This year's Report is as follows: **Every class in this School did exceedingly well and a very good standard is maintained. This being the case I have no suggestions to make regarding it.** Signed, A. E. Whereat D. D. (Diocesan Inspector). Countersigned ✠ Peter, Bishop of Southwark.

In regard to secular instruction the percentage of passes at the Oxford Locals is always a high one, as the statistics sent with the School Reports attest.

New Term opens September 12th.

The Message of the Sovereign Pontiff.



OUR Holy Father Pope Pius X. has added another to the list of his admirable encyclicals.

It will not only take its place beside His previous pronouncements, bearing instruction and wholesome warning to his faithful subjects, as well as to others seeking truth, but it constitutes another firm step forward towards the attainment of his pastoral ideal, of restoring Christ's Kingdom to its Lord.

The letter opens by calling the attention of the faithful to the unceasing effort, the anxious care borne by the Church to preserve, and, when necessary, to re-vivify in the christian world the wonderful characters of the Saints; since she recognises in them *the sublime image of her heavenly Spouse*, and regards their works *not only as a comfort to the memory, but a light for imitation and a strong incentive to virtue*.

Persuaded moreover as the Holy Father is *that the illustrious examples set by the soldiers of Christ are far better calculated to stir and draw souls than words or deep treatises*, when He had expressed his majestic resolution to restore all things in Christ, He hastened to set before the faithful examples of eminent virtue, especially the great Mother of God, and later on, as occasion came, St. Gregory the Great, St. John Chrysostom and St. Anselm; now He proposes to them the pattern of St. Charles Borromeo, taking the

opportunity presented by the 3rd centenary of his canonisation by Pope Paul V. in 1610.

The following selections of the words of His Holiness are made with a view to the edification of the general reader, though it would demand perusal in its entirety.

The effective influence of Divine Providence in the restorative work of the Church. — The Reforms of St. Charles Borromeo.

Only a miracle of the Divine power could ensure that the Church amid the flood of corruption and the failings of its members, as the mystical body of Christ, remains indefectible in the holiness of its doctrine, of its laws, of its end; from these same causes derives fruitful results; from the faith and justice of many of her children gathers most copious fruits of salvation. No less clear appears the seal of its divine life so that, amid so vast and foul a mass of perverse opinions, amid such numbers of rebels, amid so multiform a variety of errors, it perseveres immutable and constant, as *the pillar and ground of truth*, in the profession of one and the same doctrine, in the communion of the same sacraments, in its divine constitution, in its government, in its morals. And this is all the more wonderful inasmuch as the Church not

only resists evil, but *conquers evil with good*, and never ceases blessing friends and enemies alike, while it works and yearns with all its soul to effect the Christian renovation of society as well as of the individuals that compose it. For this is its special mission in the world, and of this its very enemies experience the benefit.

This wonderful influx of Divine Providence in the work of restoration promoted by the Church shines forth with splendour in that century which, for the comfort of the good, saw the appearance of St. Charles Borromeo. In those days when passions ran riot, and the knowledge of the truth was almost completely perverted and obscured, there was a continual struggle with errors, and human society, going from bad to worse, seemed to be rushing towards the abyss. In the midst of these errors rose up proud and rebellious men, *enemies of the cross of Christ....* men of earthly sentiments whose god is their belly (Philip. III, 18, 19). These, bent not on correcting morals but on denying dogmas, multiplied the disorder, loosening for themselves and for others the bridle of licentiousness, and condemning the authoritative guidance of the Church to pander to the passions of the most corrupt princes and peoples, with a virtual tyranny overturned its doctrine, constitution, discipline. Then, imitating those sinners to whom was addressed the menace: *Woe to you, who call evil good and good evil* (Isai. V. 20), that tumult of rebellion and that perversion of faith and morals they called reformation and themselves

reformers. But in truth they were corrupters, for undermining with dissensions and wars the forces of Europe, they paved the way for the rebellions and the apostasy of modern times, in which were united and renewed in one onslaught those three kinds of conflict, hitherto separated, from which the Church has always issued victorious, the bloody conflicts of the first ages, then the internal pest of heresies, and finally, under the name of evangelical liberty, a vicious corruption and a perversion of discipline unknown perhaps in medioeval times.

To this crowd of seducers God opposed real reformers and holy men to arrest the impetuous current and extinguish the conflagration, and to repair the harm already done. Their assiduous and manifold works for the reformation of discipline was all the more comforting to the Church by reason of the great tribulation that afflicted it, and afforded a proof of the words: God is faithful who... also with temptation will make issue. It was in these circumstances that by a providential disposition the singular zeal and sanctity of Charles Borromeo came to bring fresh consolation to the Church.

For God so ordained that his ministry was to have a force and efficacy all its own not only in checking the audacity of the factious but in teaching and kindling the children of the Church. He curbed the mad ardours of the former and refuted their futile charges with the most powerful eloquence, by the example of his life and labours; he raised the hopes of the latter and

revived their zeal. And it was truly wonderful how from his youth he united in himself all those qualities of the real reformer which in others we see scattered and isolated: virtue, sense, doctrine, authority, power, quickness; and how he combined them all to serve for the defence of Catholic truth against the onrush of heresies, as is the proper mission of the Church, reviving the faith that had grown dormant and almost extinct in many, strengthening it by provident laws and institutions, restoring the discipline that had been dethroned and strenuously leading back the morals of the clergy and people to the tenour of Christian life...

The Reformers of the Sixteenth Century.

— The Reformers of the present day or the Modernists.

..... No thought was given to all this by the Reformers opposed by St. Charles, for they presumed to reform faith and discipline at their own caprice — nor is it better understood, Venerable Brethren, by the Moderns against whom we have to combat to day. These, too, subvert the doctrine, laws, institutions of the Church, for ever talking about culture and civilisation, not because they have this so much at heart, but because under such sounding words, they are enabled the better to conceal the evil nature of their designs.

Their real aims, their plots, the line they are following is well known to all of you, and their designs have been denounced and condemned by Us. What they propose is a universal apostasy

all the worse than the one which threatened the century of Charles, from the fact that it creeps, insidious and hidden in the very veins of the Church, and with extreme subtlety pushes erroneous principles to their extreme conclusions.

But both have the same origin in the enemy who, ever alert for the perdition of men, *has oversown cockle among the wheat* (Matth, XIII. 25); of both revolts the ways are hidden and dark — some, with the same development and the same fatal issue. For as in the past the first apostasy, turning to the side on which fortune seemed to favour it, stirred up the powerful against the people or the people against the powerful, only to lead both classes to destruction, so this modern apostasy stimulates mutual hatred between the poor and the rich until people growing discontented with their lot lead lives more and more miserable and pay the penalty imposed on all who, absorbed in earthly and fleeting things, seek not *the Kingdom of God and His justice*. Nay, the present conflict has become all the more grave from the fact that, while the turbulent innovators of other times as a rule retained some fragment of the treasure of revealed doctrine, the moderns would seem to have no peace until they have utterly destroyed it. Now once the foundations of religion are thus overturned, the bonds of civil society are also necessarily broken. Truly a spectacle full of sadness for the present and of menace for the future; not because there are any ground for fears as to the safety of the Church, for here

the divine promises do not admit of doubt, but for the dangers that threaten the family and the nations, especially for those who foment with most activity, or who tolerate with most indifference this pestiferous wind of impiety...

For the triumph of the Church. — Necessity of Religious Instruction in our own times.

And first of all, since they are attacking the very rock of faith, either by open denial, or by hypocritical assault, or by misrepresenting revealed doctrine... it is necessary to oppose sound doctrine to the leaven of heretical depravity...

This necessity of inculcating the truth upon all is more than ever urgent in our days, when through all the veins of the State, and from sources when it might have been least expected, we see the poison penetrating... But, although we do not wish to repeat what Charles Borromeo in his burning zeal lamented, that We have hitherto obtained all too little success in a matter of such moment, yet like him, swayed by the vastness of the undertaking and of the danger, We would still further kindle the zeal of all, to the end that, taking Charles as their model, they may contribute, each in his grade and according to his strength, in this work of Christian restoration. Let fathers and employers remember with what fervour the holy bishop constantly inculcated upon them not only to afford the opportunity but to impose the obligation of learning christian doctrine upon their children, servants and employees.

Let clerics remember that they must help the parish-priest in this teaching and let parish priests have schools for the purpose multiplied according to the number and the necessities of their people, and see to it that they be commendable in the probity of the teachers, who should be assisted by men and women of tried morality after the method prescribed by the holy Archbishop of Milan (Con. Prov. V. Pars I).

The necessity of this christian instruction is obviously increased both by the trend of modern times and customs, and especially by the existence of those public schools, destitute of all religion, in which everything most holy is ridiculed and condemned, and in which the lips of the teachers and the ears of the scholars are equally opened for blasphemy. We speak of those which with supreme injustice are called lay or neutral, but which in reality are the prey of the domineering tyranny of a darksome sect. This new trick of hypocritical liberty you have already denounced aloud and fearlessly, Venerable Brethren, especially in those countries where the rights of religion and of the family have been more shamelessly trampled upon, and in which the very voice of nature, proclaiming that the faith and innocence of youth must be respected, has been stifled. To remedy, as far as possible for Us, so great an evil inflicted by those same persons who, while they claim obedience to themselves, deny it to the Supreme Master of all things, We have recommended that schools of Christian doctrine be established in the various cities.

And while this work, thanks to your efforts, has already made good progress, still it is earnestly to be desired that it be propagated ever more widely, and that these schools be established numerously everywhere, and be provided with teachers of sound doctrine and good life...

The necessity of approaching the Sacraments, especially Penance and Holy Eucharist.

While the false reformers *seek their own interests, not those of Jesus Christ* (Philip. II. 24) and trust only in human strength, the true reformer puts all his trust in God, and looks to Him and to supernatural assistance for all his strength and virtue.

These aids, which Christ has communicated in rich abundance, the faithful reformer looks for in the Church itself to which they have been given for the salvation of all, and among them especially prayer, sacrifice, the sacraments, which become *a fountain of water springing up to life everlasting* (John IV. 14). But all such means are repugnant to those who by crooked ways and in forgetfulness of God busy themselves with reformation and who never cease trying to render turbid or dried up altogether those crystal springs, so that the flock of Christ may be deprived of them. And here they are even surpassed by their modern followers who under a mask of the deepest religiousness hold in no account these means of salvation, and throw discredit on them, especially the two Sacraments

by which sin is pardoned for penitent souls and souls are strengthened with celestial food. Let all faithful pastors, therefore, endeavour with all zeal to ensure that benefits of such great price be held in the highest honour, nor suffer these two works of Divine charity to languish in the affections of men.

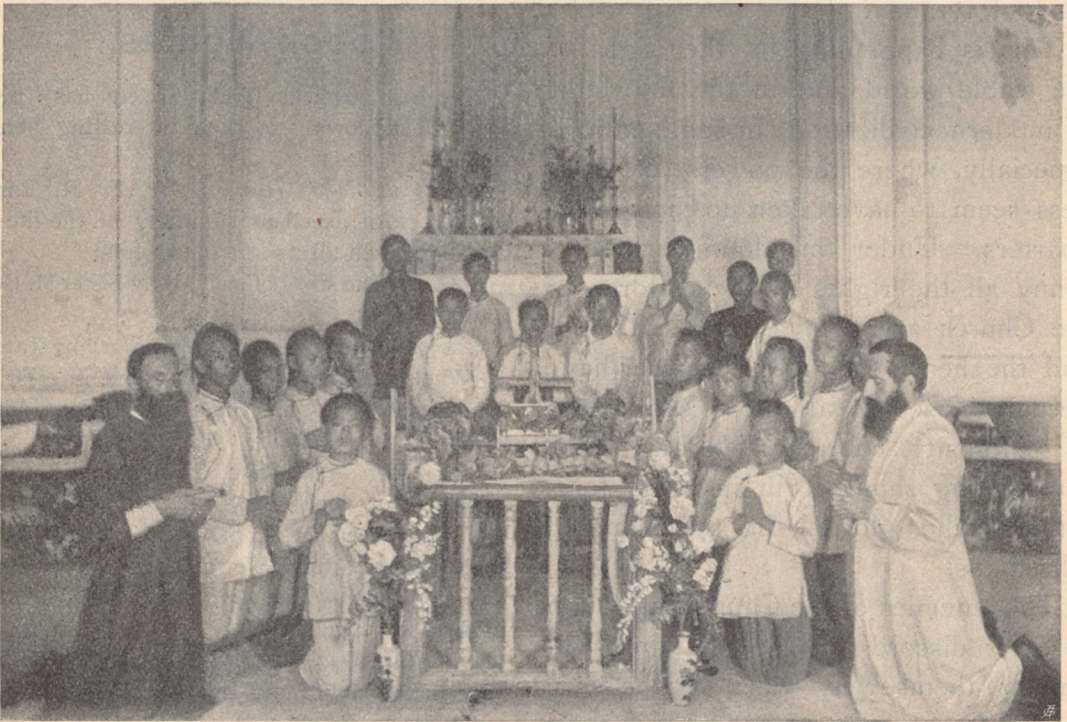
From these founts will well up a rich spring of grace giving vigour also to natural and human means. Nor will the action of the Christian despise the things of use and comfort for life, for those too come from God, the Author of grace and of nature; external things and the goods of the body not to make of them the end and happiness of all life. Let him, therefore, who would use the means with rectitude and temperance, order them to the salvation of souls, in obedience to the words of Christ: Seek first the kingdom of God and his justice, and all these things shall be added unto you (Luke XII. 31. Matt. VI. 33).

The fortitude demanded of the Catholic in the present warfare against the Church.

Of courage and fortitude also St. Charles gives a splendid example, from which, each, according to his condition, may derive matter for imitation and comfort. For although his singular virtue, his marvellous activity, and his abundant charity made him worthy of so much respect, yet even he was not exempt from the law: *All that will live godly in Christ Jesus shall suffer persecution* (2 Tim. III. 12). Thus the

very fact that he led a very austere life, that he always stood up for righteousness and honesty, that he was an incorruptible defender of law and justice, brought upon him the hostility of powerful men and the trickeries of diplomatists, caused him later to be distrusted by the nobility, the clergy and the people, and eventually drew

unto Caesar the things that are Caesar's, and to God the things that are God's (Matt. XXII. 21), and of the declaration of the Apostles: *It is better to obey God rather than men* (Acts V. 29), he became a supreme benefactor not only of the cause of religion, but of civil society itself, which, paying the penalty of its foolish imprudence, and almost



MACAO (China) — The orphans praying for Don Rua at the tomb of St. Francis Xavier.

upon him the deadly hatred of the wicked, so that his very life was sought. Yet though of a mild and gentle disposition, he held out against all this with invincible courage.

Never did he yield in anything that would be hurtful to faith and morals, or in the face of claims contrary to discipline or burdensome on the faithful monarch who was also a Catholic. Mindful of the words of Christ: *Give*

overwhelmed by the storms of sedition which itself had raised, was rushing upon certain destruction.

The same praise and gratitude will be due to the Catholics of our time and to their courageous leaders the bishops, when they never fail in any of the duties of good citizens, either when it is a question of showing loyalty and respect to wicked rulers when these command what is just, or of re-

sisting their commands when they are iniquitous, holding themselves equally aloof from the froward rebellion of those who have recourse to sedition and tumult, and from the servile abjection of those who receive as sacred laws the manifestly impious statutes of perverse men, who under the lying name of liberty, subvert all things, and impose on those subject to them the harshest kind of tyranny.

This is happening in the sight of the whole world and in the full light of modern civilization, in some nations especially, where the powers of darkness seem to have taken up their headquarters. Under this domineering tyranny all the rights of the children of the Church are being trampled upon, and the hearts of those in power have become closed to all those sentiments of generosity, courtesy and faith which for so long shone forth in their forefathers who gloried in the name of Christians.

The enemies of the Church, although in utter discord of thought and will among themselves, which is the sure mark of error, are at one only in their obstinate assaults upon truth and justice; and as Church is the guardian and defender of both of these, against the Church alone they close up their ranks for an united attack. And although they are promoting the cause of peace, in reality, by their mild words and avowed intentions, they are only laying snares to add insult to injury, treason to violence. A new species of war is, therefore, now being waged against Christianity, and one far more danger-

ous than those conflicts of other times in which Borromeo won so much glory.

By taking example and instruction from him we shall be animated to battle vigorously for those lofty interests upon which depends the salvation of the individual and of society...



Book Notices.

The **Irish Catholic Truth Society** has published the following in their interesting penny series.

1. *The words of Joan of Arc*, by R. Barry O'Brien. An excellent summary of the life of the Maid, with all its stirring events.

2. *Mella* (The story of a child) by Sister M. Gertrude.

3. *Loose leaves from a Doctor's diary* by James A. Whelan. Dr. Whelan has some interesting reminiscences and tells them with the vividness of a practised raconteur.

4. *Frequent and daily Communion*, written especially for men, by E. Leahy.

5. *Meditations on the Stations of the Cross*, by John Henry Cardinal Newman.

6. *Popular and Patriotic Poetry*, Part VI Compiled by R. J. Kelly B. L.

7. *A Christian Heroine* (1846-1903). Her life work in the Holy Land, by Alice Dease.

8. *Gerry's Promise*. A school story by Phil Anthony.

9. *Passage Tickets*, by Anne Cunningham.

10. *Short Histories* of Dublin Parishes by the Bishop of Canea. Part VII. including St. Andrews, Westland Row, The Immaculate Heart of Mary, City Quay.

11. *The Child of his heart*, by Mary T. McKenna.


12. *The Rights and the duty of Citizens*, by Rev. A. Murphy, Adm. St. John's Limerick.

13. *Rosalie* by Agnes Hanrahan, and *Dermot Doone* by Sister M. Gertrude.

14. *The Martyrs of Rome*. Part II. The Third General Persecution.

24 Upper O'Connell St. Dublin.

IN MEMORY OF D. RUA

nspired by the love which united us to the first Successor of Don Bosco and which will ever keep alive his memory amongst us, and moved by sentiments of gratitude to all those who joined with us in showing him honour, we begin the publication of these pages, in which—after completing the sketch of our lamented Father to whom on the 24th of June we had hoped to offer our loving and grateful homage!—we shall speak of the secular celebrations and the funeral honours paid to him in all parts of the world.

It is a duty for us to do so, to show in what esteem he was held and also to testify our gratitude to so many friends, admirers and benefactors of the Works of Don Bosco.

We would wish to write in letters of gold the names of the promoters of these demonstrations: of the Cardinals, Archbishops and Bishops who kindly preached the funeral orations, or who pontificated or assisted at the Masses of Requiem or who granted special indulgences to those who assisted at them—of the Diocesan Directors who by circular letters communicated the sad news to the Co-operators, asking for prayers—of the Parish Priests who on this mournful occasion spoke of Don Rua and Don Bosco from their pulpits,—of those numerous priests who *ex affectu* said Mass for the departed—of the writers and all the news-papers and periodicals who rendered a spontaneous tribute to the virtues and labours of the lamented Priest—of all, in one word, who deeply deplored his departure.

WHO WAS DON RUA?

Casting a glance over the latter portion of his life, the twenty-two years in which he presided over the Work of the Salesians, who will not recognize the difficulty of giving a sketch of his numerous undertakings? And yet this is a duty we cannot neglect.

The Successor of Don Bosco.

Three weeks after the death of Don Bosco—February 21, 1888—Don Rua was granted an audience by Leo XIII.

—“Don Rua!”—said the illustrious Pontiff as soon as he made his appearance—“you are the

Successor of Don Bosco! I condole with you on the loss you have sustained, but I rejoice because *Bosco* was a *saint* and from Heaven he will not fail to assist you!”

The greeting of Leo XIII, was a compendium of the work of Don Rua:—he was the “*Successor of Don Bosco!*”

“Appointed to take his place (humbly he wrote on the 31st January 1888), I will do my best to correspond with your desires. Assisted by the labours and the counsels of my brethren, I feel assured that the Pious Society of St. Francis of Sales, sustained by the hand of God, assisted by the protection of Mary Help of Christians, supported by the charity of our worthy Salesian Co-operators, will carry on the works initiated by its esteemed and lamented Founder, especially the care of poor and neglected youths and the Foreign Missions.”

And so it was in reality; and, after God, the greatest praise is due to Don Rua.

“I have seen a miracle”—said a Co-operator of Nice in February, 1890, on the occasion of a visit paid to that city by Don Rua—“I have seen a miracle: *Don Bosco raised to life!*”

“Don Rua is not only the successor of, but another Don Bosco; the same gentleness, the same humility, the same simplicity, the same greatness of soul, the same joy irradiating all about him.

“All is miraculous in the life and the work of Don Bosco; but this perpetuation of himself in Don Rua seems to me the greatest of all the miracles. Who are the great men or even the great saints who have been able to appoint a successor like unto themselves?”

His heroic program.

And thus he appeared to the eyes of all.

Don Bosco had said to him: “We shall always share the work”; but Don Rua would not only share with him, he gave him his whole self, his mind, his heart, his strength, his whole life. He had two great affections: *God and Don Bosco*, in whom he recognized a faithful servant of God! Hence his program was: “*All by Don Bosco and with Don Bosco!*”

To him had been given a temperament of steel and remarkable talents which would have enabled him to accomplish great things of his own devising. Had he devoted himself to

classical studies he would have become eminent in learning; already at the Royal University of Turin he had given proof of his rare ability in languages not excluding Hebrew; had he devoted himself to the pastoral ministry with a kindness of heart truly paternal, with his apostolic zeal and that sweet humility which perfumed every thought, word and action, he would, as has been said, have speedily attained a most honourable position.

Instead, he preferred to make so complete a sacrifice of himself, that he seemed to have no thoughts, no aspirations, no personality of his own; for after diligently modelling himself on Don Bosco, he devoted himself entirely to the carrying out of his work with a wonderful fidelity in imitation and the same geniality of purpose as that great Apostle would have manifested. So also when he was encouraging in the practice of virtue the numerous bands of children who joyfully thronged around him, or when assigning to his confrères their sphere of labour and pointing out to them the most efficacious means of doing good, or urging his Co-operators and admirers to the practice of charity, he never said: *"I wish, I tell you, I advise you..."* but always and ever: *Don Bosco taught us, Don Bosco wished, Don Bosco said!"*

All things to all men.

A generosity truly heroic, to which God granted a singular recompense: through Don Rua, Don Bosco lived 22 more years, a real life, without any disguise, restriction, or uncertainty!

That large-hearted and marvellous charity, which made Don Bosco all things to all men in his life-time, he continued after death; for the spirit in which Don Rua copied him was neither narrow nor stationary; it was a liberal spirit, energetic and progressive.

Under him gymnasias and social clubs were added to the Festive Oratories so that they might more efficaciously become the cradle of future generations of Christians; professional schools, even before they were provided by law, had teaching programs of theory and practice of undoubted wisdom; to the classical course of studies he added others technical and commercial; by the side of the colleges he would have boarding schools; and thousands and thousands of poor emigrants beheld on other shores and in foreign countries the sons of Don Bosco coming to meet them, speaking their own language and with the charity of Jesus Christ burning in their hearts.

Nor did he leave the children of sorrow without consolation. To the happy bands of children singing hymns to Our Lady of Valdocco, he

added others in all parts of the world, nor did he exclude the most suffering, for to the tree-shaded huts of Agua de Dios where, almost entirely neglected, lived thousands of lepers, he sent the sons of Don Bosco who, by the side the church, raised the Festive Oratory, and thus the swollen and dying lips of these poor creatures learnt how to draw sweet sounds from musical instruments, harmonies which, joined to spiritual assistance, brought back to this dying multitude the smile which had so long been a stranger to them!

Compassion for the poor.

His charity knew no limits, for his heart was brought daily into contact with all kinds of misery.

One day, he stated himself in a public conference on February 1, 1890, in the short space of about two hours he was present at four distressing scenes.

It was nine o'clock in the morning; he had scarcely finished the celebration of Holy Mass, when a poor woman entered the sacristy of Mary Help of Christians with four children pale and ragged. Kneeling at his feet the poor creature narrated how *influenza* had made her a widow and plunged her into the depths of misery with her four little boys and with tears in her eyes she begged him to admit them into one of his Houses.

A short time after, having just gone to his room, a man of about thirty-five years of age came to him on a similar errand. His brother had died leaving a wife with two children in great poverty. Although he had a numerous family, at the cost of some sacrifice he was willing to receive into his house his widowed sister-in-law with one child, but he was not in a position to take the elder nephew as well; he begged Don Rua, therefore, to receive him into one of the Salesian Houses.

This man had not gone downstairs, when a third presented himself. He was a young man twenty-two years of age, an orphan with a brother of fourteen. He came to ask Don Rua to provide for his brother who had not yet learnt a trade.

When he had gone, a fourth arrived, a youth of eighteen, lean and hungry, who came to ask for food and work.

"And Don Rua" (he said) "what could he do." Could he send all these away unconsolated? His heart was touched with their misfortunes. He knew that Divine Providence though keeping us waiting sometimes, still in cases of extreme necessity, has never failed us. And therefore he enlarged existing Houses, built others and stretched out his hand begging from the Salesian

Co-operators. He asked them to have compassion on the poor and said:

—"My good Co-operators, many thousands of poor youths beg alms from you through us. They are orphans, destitute, help them! Alms will obtain pardon for your sins, prosperity in your temporal affairs and secure for you a glorious place in a blessed eternity."

Works accomplished.

What in reality did he do?

At the death of Don Bosco the Pious Society of Salesians numbered 64 Houses scattered over Italy, the Trentino, France, Spain, England, and beyond seas, in Argentina, Uruguay, Chile and Brazil, Missions to the savages were limited to Patagonia and Tierra del Fuego.

Don Rua in the twenty-two years of his government increased the various Salesian foundations to the number of 341, multiplying them in the countries above-named and extending them, in 1889 to the Canton Ticino; in 1890 to Colombia; in 1891 to Belgium, Algeria and Palestine; in 1892 to Mexico; in 1894 to Portugal, Venezuela and Peru; in 1895 to Austria, Tunis and Bolivia; in 1896 to Egypt, Cape Colony, Paraguay and North America; in 1897 to Salvador; in 1898 to the Antilles; in 1903 to Turkey; in 1906 to the English East Indies and China; in 1907 and 1908 to Mozambique in East Africa, to the Republic of Costa Rica and those of Panama and Honduras.

To the Missions of Patagonia, which, under his government, attained their highest development, making a final conquest of those immense regions for civilization and the True Faith, he added those to the Jivaros of Mendez and Gualaquiza in Ecuador, and of the Bororos in the State of Matto Grosso in Brazil possessing already flourishing Colonies which, in the National Exhibition of 1908 at Rio Janeiro, obtained the highest honours.

The cause of his success.

This marvellous expansion is to be attributed not only to the character imprinted by Don Bosco on the Work of the Salesians adapted to the special needs of places and of the present time, but also to the exceptional virtue of his Successor.

We shall not speak of the heroism of his faith, calm and constant even in the midst of difficulties and the fiercest opposition; history will recount it; but we cannot be silent regarding his indefatigable activity, unique rather, than exceptional, that gentle incitement to good with which his presence inspired all who saw him, of his luminous example and the tenderness of his paternal heart.

His activity.

Every morning at 4.30 in summer, at 5 o'clock in winter, he had already risen. He was present at the community meditation, then returned to his room and worked unceasingly until 8 o'clock. At 8.15 he said Holy Mass, then breakfasted and quickly returned to his room where he received until mid-day those who wished to speak to him.

These were his friends, benefactors and zealous co-operators and also poor people, all anxious to get a blessing, a word of comfort or advice.

At 2 o'clock he returned to his work, shut up in his room until 5, or else in the town visiting some family where his coming was always welcomed and was never time lost: for, after a few words of greeting—it was known to be his usual custom—he passed into a room by himself and taking from his pocket an extensive correspondence, he read, made notes and wrote until the evening. In taking leave he always added some kindly expressions of gratitude: and then returned in haste to the Oratory where he conversed with the Superiors of the House or with one or other of his secretaries until supper time. And as if this admirable constancy in working were not enough, even during the few steps he took under the portico after dinner or supper, he had always some one at his side, with whom he conversed on important subjects: very rarely and for but a short time even in those hours did he take a walk for diversion alone.

In the evening, having recited the Rosary walking slowly under the portico of the Oratory, he went up to his room and regularly remained at his writing table until about eleven. Of his sleepless nights I do not speak.... how many times his poor couch, arranged as a bed, was found undisturbed!

His journeys.

And all this labour was not confined within the walls of his little room, where people from all parts of the world came to him and whence issued forth to the whole world efficacious incitements to do good; but almost every year he undertook long journeys, sometimes for the encouragement of his sons, sometimes to solicit help, always to seek new means of spreading the ideas and the spirit of Don Bosco.

These long apostolic expeditions frequently took him beyond the peninsula. In 1890 he travelled through Spain, France, Belgium and England; in 1891 France and Switzerland; in 1894 through Germany, Belgium and Holland; in 1895 through Palestine; in 1899 through France, Spain, Portugal and Algeria; in 1900

through Poland, Switzerland, Belgium, in 1906 through England, France, Spain, Portugal and Malta; lastly in 1908 he made a very long journey through Austria, Turkey, Palestine and Egypt; not to mention his frequent journeys in Italy, the last of which was that of Rome towards the end of 1908 for the consecration of the monumental Church built by him in the Testaccio quarter and presented to Pope Pius X. as an offering for his Sacerdotal Jubilee.

Each of these was a triumphal journey from the enthusiasm with which he was welcomed, approached and listened to; but they were also an uninterrupted series of enormous labours—sermons, discourses, audiences, visits—sufficient to exhaust the most burning zeal and wear out the strongest constitution.

"Everywhere,"—says a letter from his companion in 1899—"he is received with delight, with affection, and I may say with devotion, not only by our Confrères and their pupils, but also by outsiders, especially the Co-operators. At Sarriá, at S. Vincent, at Bejar, the municipal authorities and the inhabitants came with the Clergy to meet him. The Bishops of Santander and of Salamanca, the Scolopians of Saragossa and the Carmelites of Alba di Tormes, the Jesuits of Bilbao and Salamanca gave him such marks of esteem as have never been surpassed. And then he was surrounded by an eager crowd of persons seeking his advice, of journalists asking for a word, of sick who desired his blessing. It would be too long to relate all particulars. I will only add that it is a repetition of what occurred to Don Bosco including the *cutting of pieces from the clothes* of poor Don Rua."

The man of God.

Undoubtedly his blessed countenance will remain to the eyes of many "as a sign of the invisible, as a heartfelt motive for believing. At first sight"—writes an illustrious Co-operator of Florence, the noble lady Marianna Mazzei—"his appearance caused a kind of disappointment; for there was nothing striking, with the exception of the too apparent feebleness of the worn out body. Perhaps anyone meeting him, unknown, in the street and feeling himself strong and prosperous would say compassionately, "*Poor Man*" and pass on.

"But for those who spoke with him it was not so; we were not accustomed to his language. His simplicity awakened our interest; his modesty and that of his companions, avoiding any display of learning, attracted us; we confined ourselves at first to listening with intellectual curiosity to his words always on the subject of charity and frequently of faith. The expression,

however, of this faith, as it were natural and positive, little by little insinuated a new sense of reality in our hearts and before we were aware of it, our attention was turned into veneration. We were astonished at the indifference with which we had met this man, and we repented of our first judgment of externals. What the eye could not perceive, the mind in an instant had recognized and, rejoicing in its fortunate opportunity, looked steadfastly to see all that it could; amazed at the mysterious splendour, barely perceptible; one concluded: *This is a man of God!*"

The heart of a father.

"*He is all for God!*" said his sons who, knowing him better, felt for him a profound, heartfelt and ineffable affection and reverence! And he too, loved them as a father.

"Our dear Don Bosco"—he humbly wrote to us—"asked during his priestly ordination for the gift of efficacious speech, and his most fruitful apostolate proves that his prayer was heard. I, his unworthy Successor, am aware that I have not merited so great a grace, but I beg of you, my dear sons, to obtain it for me by your fervent prayers, and by imprinting on your memory and putting into practice the recommendations which I give you by word of mouth and in writing."

And his recommendations were those of Don Bosco, always marked by the most exquisite paternal charity.

In a letter of April 1888 to the Salesians of Buenos Ayres, he said:—"The great charity which filled the heart of our beloved Don Bosco, of holy and ever-living memory, kindled by word and example the spark of love which God had lighted in my own, and I grew up electrified by his love, through which, if in succeeding him I could not inherit the great virtues of our Holy Founder, at least I trust God has given me his love for his spiritual sons. All my days, every moment of the day I consecrate to you, and this is only right, from the time when it pleased the Lord to confide you to my paternal solicitude. And therefore I pray for you, I think of you, I work for you like a mother for her only child. One thing only I ask of you in return: become saints all of you and great saints."

Could any one remain indifferent to such an appeal?

The preaching of his example.

To the attractive sweetness of his words he joined the splendour of his example. It will suffice to speak of his love of poverty:

"Reading the history of our Society"—he said

—“we are constrained to exclaim: *Digitus Dei est hic*. In all circumstances, prosperous or adverse, we recognize each moment the hand of Providence which guided Don Bosco and also guides his sons and which with maternal tenderness provides for all our wants.”

But he added:

“If on the one hand this should inspire us with boundless confidence in the divine assistance, on the other hand it should make us reflect on the use we make of the means which Providence places in our hands. Let us not forget that Don Bosco has promised us his protection from heaven so long as *poverty* is in honour amongst us.”

And these were not mere words, for of him could be said what was written of Don Bosco:

“Poor was he in his clothing and in his room” though “he endowed the world with hundreds and thousands of churches and admirable institutions. He acknowledged himself, and was content to be, an instrument of Divine Providence—but for himself he asked and wished for nothing—the lowest place, the poorest garments, a crust of bread would suffice.”

One day he was walking quickly up the street of Valsalice, reading as usual, when he travelled or walked alone, a portion of his voluminous correspondence; happening to cast an eye upon the ground he saw a dusty piece of bread which had been thrown out into the road. What did he do? Stooping down, he picked it up and thinking he was alone, he shook off the dust and ate it, one might almost say, with devotion.

A gentleman who, unobserved, was not far off, seeing this incident, slackened his pace fearing to vex the humble and mortified priest, if he were observed; but anxious to find out who he could be, he kept him in sight and when he had seen him enter our Missionary College of Valsalice, hastened his steps and rang the bell to ask the porter who was the priest who had just gone in.

This good man was amazed to hear that it was Don Rua, the Successor of Don Bosco, the father of thousands of orphans... and this gave him such a high opinion of his merits that although he had not known him previously, he became one of our benefactors.

Flowers and thorns.

With such sentiments and examples did Don Rua promote and extend everywhere the veneration in which Don Bosco's name was held.

The Sovereign Pontiffs and the Pastors of the Church vied with one another in a thousand marks of kindness and good will. The Salesian Congresses held at Bologna, Buenos Ayres, Turin, Lima, Milan and Santiago in Chile bore

eloquent testimony of this: we may mention the brief “*Societatis vestrae*” of September 19, 1892 in which Leo XIII. deigned to make known his satisfaction in the development and beneficial results of the works of Don Bosco: and one may read again the splendid letter “*Si consentanea meritis*” of August 18, 1904, in which the reigning Pontiff Pius X. expressed his desire that “*everywhere the spirit of the Founder of the Salesians may flourish and the love of him be increased.*”

A sweet consolation also to the heart of Don Bosco's incomparable pupil were the solemn commemorations by which in 1891 the first jubilee of the Foundation of the Salesians was celebrated and in 1898 the tenth anniversary of the death of Don Bosco; as well as the memorable festivity of the Pontifical Coronation of Mary, Help of Christians in 1903 and the Introduction of the Cause of Don Bosco's Beatification in 1907.

His kind heart experienced also great satisfaction when in 1905 he was able to receive in several of his institutions more than a hundred children of Calabria, rendered orphans by the earthquake, and again to open the doors of several houses to other orphans from the terrible disaster in Calabria of December 28th 1908, to the admiration of all.

Distinguished marks of admiration and gratitude were also offered by society at large. Passing over strictly personal incidents (such as that of Malta where in 1900 a street was named after him, and of Castelnovo d'Asti which at his clerical Jubilee gave him the freedom of the city) the most gratifying to him were the repeated requests from cities, ministers of state and whole nations for the opening of new Salesian houses and the splendid testimonies to the triumphant success of the work of Don Bosco in a hundred competitions; such as the International Exhibition of Sacred Art at Turin in 1898 when it received the prize given for “*the Christian Institute which provides in the best way for the wants of the working classes*” and the International Exhibition at Milan in 1906 in which at the *Stall of Italians in Foreign parts*, it gained the Great Prize with Gold Medal.

Nevertheless, in the midst of such heroic virtue, of so much charity and abnegation, thorns were not wanting: and a most painful thorn piercing deep into his heart was that storm of basest calumny, treacherously excited in July of 1907, a few days after the introduction of the cause of the Beatification of Don Bosco, the decree of which the venerable old man kissed not without tears.

“You cannot imagine”—he wrote later on to the Co-operators—“the harm which such calumnies have done even abroad, especially in so many

Colonies of our countrymen who under the care of the Salesian Institutes and Missions are proud of being sons of Italy... When I recall the joyous and festive welcome, described in the letters of our Missionaries and repeated a thousand times, when one of them makes his appearance at one of the scattered and distant establishments peopled by our countrymen, caused entirely by the joy of being able, amidst the solitude and the not infrequent disappointments of a new country, to receive from the lips of a Salesian priest their compatriot the sweet consolations of Religion and the best advice in their own temporal affairs, and when I think that even there the echo of these calumnious voices may have reached, but not the voice of truth and of reparation, you will understand that I can scarcely restrain my tears."

This, I may boldly affirm, was so great a bitterness, that it may very probably have hastened his death.

A pious incident recalled.

Nor do I think we should separate from this painful thorn the piety and devotion he displayed, when having gone to the Holy Land in 1908, he prolonged his stay in those blessed regions, making a real pilgrimage.

Contrary to his unalterable custom, this time he wished and endeavoured to stop and even turn aside to visit the most celebrated sanctuaries and pray there at leisure. Notwithstanding the state of his health already undermined, after having performed the Offices of Holy Week at the Orphanage in Bethlehem, every day he went to Jerusalem to assist at the services performed in the Church of the Holy Sepulchre, and on Good Friday he also joined the procession of the faithful who under the guidance of a Franciscan Father carry out every year the pious exercise of the Way of the Cross through the streets of Jerusalem, retracing as far as possible the dolorous way trod by our Divine Redeemer.

We knew his piety, his faith, his ardent devotion, evident to those who beheld him absorbed in prayer in our own Sanctuary; but when from the letters of those who accompanied him we learnt of his edifying example, and how at the cost of great fatigue and inconvenience he would pray at every spot bearing the impress of Our Lord's passage after drinking in eagerly from the religious in charge of them the sweet memories of the place; how when passing over the

lake of Genezareth he had piously drunk of the waters and in holy recollection gazed eagerly upon those shores as if he would descry the multitudes and the apostles following our Redeemer, our heart was filled with a sad presentiment: "Don Rua is preparing for death!"

His death.

This presentiment was confirmed towards the end of the same year, when suffering already from varicose veins, he would, nevertheless, go to Rome and from there to Naples and Caserta and then visit, amongst other towns, Loretto, so dear to his heart!

This external manifestation of piety, which though deeply rooted in his heart had never previously shown itself outwardly, as well as his paternal tenderness, which day by day manifested itself more openly, was noted by many and not without a feeling of dread.

Still it was hoped he would at least keep his Golden Jubilee of priesthood. The previous year on the 29th of July, the first day of the year of his Jubilee, when seated at table with all the Superiors and all the boys of the Oratory no one would have said that he would not see its completion, because with his heroic virtue and the delicacy of his fatherly tenderness, he concealed his sufferings.

—"My hand begins to fail me!" he said in joke to two ladies who had asked him to write his name on a picture a short time before he finally took to his bed in his last illness: "*my hand begins to fail me!*" but supporting his trembling right hand with his left he wrote smilingly and sent them away fully satisfied.

But the time came when all hopes of keeping him vanished, and this was the 6th April last, at the moment when he gave up his soul to his Creator!...

All bewailed their loss, as they had bewailed that of Don Bosco, who had said—"Don Bosco and Don Rua always go shares in everything!" and now they share the repose of the tomb in Valsalice!

Oh! truly the hearts of thousands and thousands of his sons, his admirers and clients will unite the memory of these two in the same sentiment of gratitude and in the annals of charity and of civilization their names will be written side by side to be shown to future generations... So may God hasten to bestow on the Master the honour of Beatification and one day place beside him the humble but glorious form of his beloved Disciple and Successor!



Salesian Notes and News.

London. As to other Societies engaged in, among other things the spiritual and educational training of the young, September brings a message, at once familiar and new to the Salesian Schools in London and elsewhere; a message reminding them that it is time to take up the charge laid by some weeks ago, that young minds and hearts are now ready for the sowing of new seeds, or that those previously sown are showing signs of ripening. After a period of rest and recuperation energies are renewed for the opening of the scholastic year.

It so happens, however, that although the month of July seems gone very far into the past when regarded as the close of last term, it must be brought before us for a brief moment, since its doings should not go unrecorded. It was, of course, the examination month. In June, the Religious Examiner held his annual inspection; he was eminently satisfied with all the classes, as may be seen from his official report which reads: *Every class in this school did exceedingly well and a very good standard is maintained. This being the case I have no suggestions to make regarding it.* When that was over, the public examinations were already on the horizon, or perhaps even nearer, for they can hardly at any time during the year be regarded as below it.

Quite a high percentage of the school entered for the Oxford Locals or College of Preceptors' examinations. It is the general thing not to enter any boy for these who has not a very fair chance of passing, although some are allowed to enter at their own request whose prospects are somewhat doubtful. Those who are familiar with examination lists, particularly juvenile ones, are quite prepared for surprises, for in some incomprehensible manner certain candidates cannot do themselves justice at examinations. However it is hoped that the results, which will be made known just about the time that these lines appear, will disappoint no one.

In the week before the examinations the School Sports were held. The various events were

very keenly, and in many instances amusingly contested. The medals and prizes for these were distributed at the general prize-giving. This was held on July 22nd when good conduct, learning, progress and effort obtained their guerdon of reward and praise.

The New Terms are now commencing at the Salesian Schools at West Battersea, East Hill Wandsworth, Farnborough Hants, and at the girls' School conducted by the Nuns of Mary Help of Christians at Chertsey. In regard to any of these apply to the Very Rev. C. B. Macey S. C. Salesian School, Battersea. S. W.

♦

A request. This issue contains a description, in outline, of the character and work of our late lamented Superior General, the Very Rev. Don Rua. It is a very natural, and a very widely expressed desire that some lasting record should be in the hands of all who were either directly or indirectly connected with the Successor of the Venerable Don Bosco; and to ensure this, steps will be taken to produce a true portrait of the one whom a saint picked out of thousands, to share his labours and to succeed to the mission entrusted to him by God.

As a preliminary to this, material is being gathered together. A request is accordingly made to all Salesians, to all friends and Co-operators to put in writing anything of their own personal experience connected with his life or words or works. It should be sent on ordinary correspondence paper, and signed by the writer, to the Prefect General of the Congregation, the Very Rev. Philip Rinaldi, 32 Via Cottolengo, Turin. Italy.

Many Co-operators may have writings of his, or may have personal anecdotes to relate, or other similar memorials of their visits to the Oratory, or of meetings with him in other places. If these are not included now in his biography they may pass away or be destroyed or never have the opportunity of being recorded for the general interest and edification.

A glance at the article above referred to will

reveal the enormous expansion of the Salesian work under Don Rua's administration — an expansion which has necessarily made the cost of its upkeep advance by leaps and bounds. Benefactors have not failed in the past, either to Don Bosco or to Don Rua. There is now greater need than ever that they should show their generosity. Let the Co-operators not forget their daily *Our Father* and *Hail Mary* for the Holy Father's intention, for the welfare of the Congregation and for the members of the Pious Association of Co-operators. But of this matter our new Superior General will shortly have something further to say.

Hopes and Prospects.

On many sides hopes have been expressed that the act of Union now accomplished in our South African Empire will prove the dawn of an era of prosperity. Writing from our School at Cape Town a confrère says: The city is all astir on account of the important events which are to culminate in the Union of the four parliaments into one united Government, and, that many blessings may be showered on the land under the Union is the prayer of all patriotic hearts.

Under the new era, we also trust that our infant building in Somerset Road will continue to receive the aid so generously bestowed upon it hitherto by charitable Catholics, and indeed by all who desire to see the future interests of South Africa really advanced. Although the weather has been unfavourable the works have gone on apace, the drawback being that the higher the walls rise the more heavily will the cost weigh upon us, if our funds do not increase proportionately.

The Union was celebrated in all the Churches of the city. At the Solemn Pontifical Mass in St. Mary's Cathedral there was a great gathering in which the boys of the Salesian Institute took part, wearing the medals which were struck in memory of the event by the Municipality. The remainder of the day was celebrated as a public holiday, though the jubilation was somewhat toned down by the death of His late Majesty which was then a very recent occurrence.

All our Readers will share the hopeful spirit of the Salesians at Cape Town. Like the Colony itself the School has passed through some dark and depressive periods; it has struggled through all, and has not only managed to keep its head above the tide, but has shown considerable vitality; for the building operations actually in progress are the result of almost superhuman

effort on the part of the Superior and his executive Committee of Co-operators. They deserve every success, and it is hoped that the generosity of those who respond to their appeals will be adequate to realise the project in hand. Daily prayers are offered for all benefactors, and they will have further consolation of enrolling their names among the benefactors of Society, according to the unanimous opinion of prominent public men in the Cape itself. We hope to give in a future issue a view of the new building, which, if erected on the lines of the proposed plans, will be at once an efficient School of Arts and Trades, and no unworthy addition to the buildings of a fine city.



Constantinople — Salesian Institute.

Rome. The Daughters of Mary

Help of Christians have proved themselves the effective education instrument which the Ven. Don Bosco meant to fashion them into whom he gave them their constitutions. Doubtless, one of their most powerful means for permeating the rising generations with sound religious notions is their work in Rome in connection with the students being trained as teachers. Each year, shortly before the period of the examinations, a three days' retreat is given to the students at the Institute in Via Marghera. As a fitting conclusion, and in order to make the good results of the spiritual exercises more lasting, it is arranged for the young ladies to be received in audience by the Holy Father. In his paternal kindness His Holiness had each of the students introduced to him, and as a conclusion, said: *It is a particular consolation to me to know that inspired with great fervour you have so well*

performed the spiritual exercises, and since you are completing your studies with a view to teaching the little ones, endeavour to make the foundation of your teaching the holy fear of God. By that means you will receive your consolation and reward, no matter what stormy times you may meet with. I am grateful to the Nuns of Mary Help of Christians for their labours in your spiritual advancement; I implore the blessing of God on your families, your friends and upon the examinations which you have soon to undergo.

With the blessing of the Holy Father the audience terminated.

by a generous lady Co-operator, who has thus provided a monument to the memory of her late husband, who was also a prominent member of the Association of Co-operators. This gentleman would have been pleased to see the realisation of their project, but the delay in the proceedings prevented it. When the government sanction was issued, it proved to be the last *irade* (decree) given by Abdul Hamid to Catholic Institutes.

The Apostolic Delegate, Mgr. Sardi, performed the ceremonies of the inauguration. Quite a large gathering of the most influential residents



General view of Rawson, C. Patagonia, S. America.

Constantinople.
Project realised.

The Sons of Don Bosco have been at work in the Turkish Capital for some years past. They were introduced by His Lordship Mgr. Bonetti the Apostolic Delegate, but death carried off the zealous pastor within a short time. They were thus without a powerful advocate and friend and some difficulty was experienced in obtaining the government sanction to the proposed new buildings. But when the late revered Don Rua made his last visit to his eastern provinces, he succeeded in settling the difficulties with the various authorities, and paved the way for the commencement of the new Institute.

The chief cost of the building has been borne

assembled to meet His Lordship, and they all had an opportunity of inspecting the School and witnessing the entertainment given by the boys who had already been accommodated in their new quarters.

Vienna.

Our attention has been frequently drawn to the rapid strides made by the Salesian Work in the Austrian Capital. It early secured the co-operation of eminent citizens, and the Burgomaster has more than once presided at the School displays and advanced the work by his vigorous championing of the new undertaking.

The latest manifestation of progressing development is the inauguration of a new Insti-

tute destined to play an important part in the moral and mental training of generations of the young. His Eminence the Cardinal Archbishop has confided this work to the Salesians, principally because their work in the Sunday Oratories brings them in touch with a large number of the younger boys of the town, and because that work has already borne such apparent good results. The new Institute will enable them to make their Sunday work permanent, and to extend their labours to numbers of other boys who are either working or at school in the Capital. The Apostolic Delegate

and washed away in the floods, the wooden structures were sent adrift, and by the combined efforts of wind and water an effect was produced similar to the desolation caused by the flood of old. For some days intercommunication was impracticable, and it was only at great risk that the Director succeeded in reaching the colony on the mainland to estimate the damage. With the help of the Commandant of the Port, and the garrison, things were gradually righted, and efforts are being made to restore by months of patient toil what a few hours of uncontrollable energy had destroyed.



Rawson, — C. Patagonia, S. America — Salesian Church destroyed by fire.

was one of the earliest visitors at the newly opened Institute.

Disaster and Destruction.

Within the last two or three months some of our Houses in distant lands have fared badly from the elements, from fire, earth, air and water.

Our newly established Mission centre and School at Mozambique had had a particularly prosperous send-off, and many glowing accounts had comforted the heart of the Very Rev. Don Rua. But a recent report confirms the rumour that a hurricane had worked havoc in the district of Mozambique. It was our newly established agricultural Colony on the mainland that fared badly. Its fruit trees were uprooted

More serious still is the news of a disastrous fire at the Salesian Mission of Chubut in the far South of the Argentine. Fr. Waccvhina says: While I was on the journey to Buenos Aires, having only left the district two days previously fire broke at our establishment, destroyed the Church and the greater part of the School. Heroic efforts were made to save the buildings, but to little purpose. The damage amounts to a hundred thousand francs (£. 4000)

By this mishap the Territory of Chubut which had but the one Catholic Church is again left destitute; our boys, moreover, are forced to huddle together into out-houses and shelters, for the building is nearly two-thirds wrecked. It will entail great privation. *The Lord gave and the Lord has taken away; blessed be His holy Name.*

We must now start all over again, and this for the third time, for in 1899, when the buildings were just completed an inundation washed everything away. I am at present in Buenos Aires, where the hospitality of our Confrères at Almagro is making up for some of the anxiety. We are at present engaged in securing the stability of our small allotments in Chubut and in collecting alms, a difficult matter just at present, when the Government and everybody of any importance is taken up with the preparations for 'he centenary feasts of the Republic. I must leave our prospects to the mercy of God and the generosity of Co-operators.

Since there had been minor shocks only a few weeks previously, many of the inhabitants had taken to sleeping in the open, and had spent as little time as possible indoors during the day. In this manner a great number escaped who would certainly have been among the victims under normal conditions. Some 600 were extricated from the ruins. A favourable point was that a large proportion of the houses were low and of the lightest possible construction. Had such a violent shock occurred in the vicinity of an ordinary large city the destruction would have been worse than that at Messina.



Viedma, Patagonia — Meeting of catholic clubs.

Almost at the same time as this news was reported, a letter arrived describing the disastrous results of the earthquake in Costa Rica. The town of Cartago was wrecked and with it the first of our Schools in this Republic. At the time of the shock all the Community and boys were in the Chapel which partly escaped destruction. There was a wild rush for the doors, or open spaces, but under the fallen part there remained two Salesians, the Sacristan and two boys. Another boy who had been extricated died at midnight, and on the next day another. Four of the boys have thus perished and a fifth is lying in the hospital badly wounded.

The boys were sent to their relations as soon as possible. Those who had no homes were kept at the palace of the Apostolic Legation, turned temporarily into a School. The Bishop and the Government were both adverse to the Salesians' leaving and they may be housed for a time in the neighbouring town of Heredia. The writer of the letter to Fr. Albera says that frequent lighter shocks had presaged the advent of the earthquake. While he was preaching in a Church at San José, there was a sudden and violent shock. It was not so considerable as its successor at Cartago a few days later, but it caused several houses to fall and the whole place to tremble. The preacher

immediately told the congregation to leave the Church, which they did in the space of a few seconds. He directed the operations from the pulpit, expecting every moment to be his last, for the roof was rattling like the sound of a train as it crosses a bridge. However the Church remained standing, having only some of its facade thrown down. Needless to say the papers next day had various comments on the presence of mind displayed by the preacher. No one ventured for some time to sleep indoors. The seismometers registered hundreds of shocks daily, and the uncertainty made it rash to remain inside more than was necessary.

In a letter the same writer, after describing the wreck of the town, quotes the President as saying that the Salesian School must be rebuilt to carry on the work so necessary to the state. The decision will rest with the Provincial.

The Apostolic Delegate, Mgr. Cagliero (of our Pious Society) was at San Salvador at the time, but was naturally one of those chiefly concerned in the welfare of the stricken districts. Although his health has not been of the best for some time past, he is equal to the great strains put upon his time and activity and is everywhere received with the utmost devotion and loyalty as representing the Supreme Pontiff.

Viedma.

In the South of Patagonia, at no very great distance from the scene of the fire mentioned above, other flourishing settlements are rising, where, but a few years ago, there was scarcely a shed in which the Missionary might give his occasional instructions. Among these scattered centres, however, the Missionaries have established regular services, and have also organised societies for social development, and clubs for promoting the interests of Catholics. A combination of these clubs has recently held a general meeting at Viedma. Its importance may be gathered from the fact that the Governor of the Province, and all the local authorities took part; and the whole movement augurs extremely well for the future progress of Catholic life in the rising State.

Accounts, both in these co-

lumns and elsewhere, go to show that the Sons of Don

Bosco have made quite a successful beginning of their work in China. The language was only one among many difficulties, but so encouraging has the works of the first years proved that the missionaries

are hopeful of gradually overcoming ancient prejudices, and extending their work to the adult population. On receiving the news of the death of Don Rua, the Chinese boys, under the guidance of the missionaries, made a pilgrimage to the tomb of St. Francis Xavier in order to pray for our late revered Superior General. Among several other very interesting photos of the school-life among the Chinese, the Superior has sent over one showing the boys at the tomb.

INDULGENCES

which may be gained by the Co-operators.

The following plenary indulgences may be gained by all the Co-operators who, having confessed and communicated shall make a visit to a Church, or Public Chapel, or in the case of communities a private chapel, and pray for the intentions of the Sovereign Pontiff.


Every month.

1. On any one particular day at the choice of the Associate.
2. On the day when members shall make the exercise for a happy death.
3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary* and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions of the Holy Father, they may gain the Indulgences of the Stations in Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella; these indulgences, moreover, are all applicable to the Holy Souls in Purgatory, and can be gained by the Co-operators as often as the prayers are said.

During September.

1. The Nativity of Our Lady, Sept. 8th.
2. The Holy Name of Mary, Sept. 11th.
3. The exaltation of the Cross, Sept. 14th.
4. The Seven Dolours of Our Lady, Sept. 18th.
5. The dedication of St. Michael, Sept. 29th.

It must be borne in mind that the present Holy Father has prescribed the daily recital of the *Our Father*, *Hail Mary* and *Glory be to the Father* for the intentions of the Sovereign Pontiff, and the invocation *St. Francis of Sales, pray for us*. These prayers are the ordinary ones undertaken by all Co-operators at the time of their enrolment.




News From the Missions.

NORTHERN PATAGONIA

A ten months' Mission.

Viedma, Patagonia.

Very Rev. Father,

 must, as preliminary, ask you to overlook the faults of the following narrative, which is sent as a simple record of events occurring in our last Missionary expedition.

In the basin of the Rio Negro.—Promising Report.

Whilst *en route* from Salina to *El Copete*, we providentially missed our way, finding shelter at the house of a gentleman, who had formerly been at our School of *Patagones*. He and his wife were transported with joy at our unexpected visit. He told us that in a neighbouring *tolderia* there were four little Indians not yet baptized and an Indian lying sick who had passed a very bad night. I had the consolation of baptizing the four Indian children, and my zealous catechist Joseph Caranta administered suitable remedies to the sick man, who, by observing the instructions given and taking the medicine we left for him, in a short time recovered his health.

At the establishment of Signor Alvarez we found a Chilian Indian, who had arrived there a few days earlier, very anxious to become a Christian. He told us that he had made our acquaintance three years before and that he had then made a resolution to be instructed in our Holy Religion and be baptized, but that he had never been able to do so on account of hard work. At this statement Signor Alvarez not only gave him the necessary leisure to prepare for the Sacraments of Baptism and Confirmation, but offered to stand god-father and thus all his wishes were fulfilled.

In the settlement of *Pringles*, on the occasion of the Patronal Feast, the parish priest Fr. Maranzana with my catechist went in search of children to prepare for their First Communion.

In the neighbourhood they found more than twenty, but of these only four a five could come to the parish church for catechism. It was necessary for the above-named catechist to go and instruct them in their houses during the hour of rest, or under the shade of a *chañar* or a willow, whilst they were tending cattle; and thus, by very painstaking efforts, eighteen were prepared to receive Holy Communion for the first time. *Deo gratias!*

Our Mission in *Cubanea* also, which in former years gave but poor results, was this time more successful, for we were able to prepare for and give their First Communion to fourteen boys and this was due to the prudent and zealous cooperation of the Mistress of the Government School. She received Holy Communion in the presence of her pupils and the rest of the faithful, her example producing the best impression and encouraging others to imitate her; to all who approached the Holy Table I gave a memorial card.

In former years we went to *Sierra Grande* passing through *Bombilla*, a distance of some 50 miles. This time we followed the shore route, because the Indians had told us that it was a good road, along which we could visit several families. On the first day we travelled about six miles along a sandy route and that the poor horses might be able to drag the *sulky*, we had many times to get out and walk for a considerable distance. But we were abundantly repaid for the discomforts of the journey, for at *El Fuerte* I administered Holy Baptism to two little Indians and to another thirty years old: at *La Barranca* we found two families with many children and we had the satisfaction of preparing five for their First Communion and at *La Entrada* I baptized two infants and blessed a marriage which had been civilly contracted three years ago.

From *La Entrada*, turning our backs to the sea coast, we pursued our way by a path seldom used and in some places very rough. At sunset we reached *Arroyo*, at a spot where two young men from Viedma, whom I knew, were building a house. The horses being tired out with the journey, we halted at that place, taking our

supper in the open air and sleeping under the glorious canopy of heaven.

A centenarian.—In the Territory of Chubut.

During supper I discovered that there was a native family who had built a cottage not far off.

—"There", they said, 'you might say Mass for there is a child to be baptized, and the head of the house is very old and grievously afflicted with paralysis for nearly ten years, and he, also, has never been baptized.'

—"See!" I exclaimed, "Divine Providence is about to repay us abundantly for the fatigue and privations endured today."

So on the following morning we were received with great joy by that family of natives and I blessed their new cottage, where I celebrated the Holy Sacrifice and baptized the little son of the head of the family. Then I visited the old paralytic, bedridden and unable to move, or even to feed himself. He willingly consented to prepare for the holy Sacraments of Baptism and Confirmation, and received them, weeping with consolation. He wished to receive the name of the Apostle St. Andrew! According to our reckoning he must be over a hundred years of age, for he fought against the Government many years ago in defence of the natives, and he saw the city of Buenos Ayres when it was very small and the other populous cities of the province were only little settlements.

We reached the house of Signor Hernandez at *La Salina Grande* (Territory of Chubut) at a sad time, when he was preparing to take an invalid daughter to a distant town where a medical man resided, in spite of the long journey nearly a hundred miles. We advised him to postpone their departure for a day or two, in order to see if it were possible to save them such a long and painful journey and the accompanying expenditure; and thanks be to God, our good and clever catechist wrought such an improvement in the invalid's condition, that on the third day she was able to leave her bed. All the family as well as the neighbours who came to have their children baptized were astonished at such a rapid recovery.

During the time we spent there, we were able to prepare several adults for their First Communion and for the Sacrament of Confirmation.

From *Salina Grande* to *El Hunco* the journey was trying both for ourselves and for our horses, for on the last day the animals had much to suffer in account of the badness of the water and we had to spend the night out of doors with a temperature of several degrees below zero and a snowy wind. We had, however, the conso-

lation of baptizing seven children and blessing four marriages, civilly contracted a year ago.

The return.—The tree of "Gualichu."

On the 21st of June we set out on our return journey, towards *Arroyo Verde* (Territory of Rio Negro) intending to stop some days in the farming settlement belonging to a gentleman known to us.

On our arrival at this estate, seeing that the horses could go no further, we got out of the waggon to seek hospitality till the following day, and the two labourers, who were there,



The 'Gualichu' tree — Rio Negro.

gave it us willingly. Both of them were still destitute of religion and having testified their earnest desire to embrace our Holy Faith we remained there long enough to prepare them to receive worthily the Sacraments of Baptism, Confirmation and the Holy Eucharist.

At *Arroyo Verde* we were hospitably entertained at the establishment of an old friend of the Missionaries, with whom we spent a week, in order also to give some rest to our beasts, who for a month had been traversing rough roads and obliged to drink from black and stagnant waters, which finally reduced them to a deplorable condition. Meanwhile we visited more than forty families and with much fruits; but the mission, on account of the intense cold, was not well attended; we could only bear this with patience.

The evening of our arrival at the next settlement, a little boy staying with the family, after

having supped and conversed cheerfully with the others and with us retired together with a son of the house, to go to bed. After a few minutes we heard the child crying out. It was found that he had fallen to the ground as if dead; he was speechless, his limbs rigid. The catechist had him put to bed, loosened his clothes, placed his hand on the heart and finding that it beat but feebly, he began to rub the chest and the extremities. After an hour the boy began to unclothe his teeth and emit a few sighs, until, having taken some remedies, little by little his natural colour returned; in a few hours he began to speak and finally became quite himself again. Lastly the catechist gave him a cup of camomile tea, which enabled him to sleep peacefully till the following morning, when he arose perfectly restored to health. It is impossible to describe the gratitude of the boy and of his parents.

When we reached the stream *La Ventana* we found that our former friend and Co-operator was dead. At the request of his cousins we went to bless the grave, accompanied by several of the neighbours, and the following day I celebrated a Requiem Mass, at which several families assisted, reciting the Rosary devoutly; after the Mass I gave a suitable discourse.

Traversing these regions where certainly, the civilizing power of religion is more than ever necessary to reach that standard of well-being towards which they are tending, one's thoughts constantly recur to Don Bosco, who, from the first years of his priesthood, contemplating the countries still enveloped in the darkness of idolatry, was touched with a special compassion for Patagonia.

—"It is the most forsaken region"; he said, "and on this account deserves greater compassion."

Thanks be to God, the Missionaries, sent by the generous heart of this great Apostle, have now traversed it in all directions and continue to do so, gaining each time fresh souls for Heaven. Here and there one still meets with traces of the ancient superstitions; but more frequent still are the signs of redemption. Trees sacred to *Gualichu*, to whose branches the Indians used to tie old pieces of cloth and rags of stuff belonging to some sick Indian being convinced that the evil genius would thus be forced to quit the body of the poor invalid, have almost entirely disappeared, whilst in their own poor huts the sign of our Redemption or some picture of the Blessed Virgin hangs on the walls.

As a curiosity, I send a small photograph of one of these trees, an object of superstition.

SUMMARY.

Before concluding this letter allow me, to lay before you a brief report of the Missions which lasted ten months.

- 1) Places visited:
Twenty-four North of Rio Negro;
Twenty-two South of Rio Negro;
Eight South of "Arroyo Verde" Territory of Chubut;
Eighteen North of the 42nd degree and South of Rio Negro.
- 2) Distance traversed: 2100 miles.
- 3) Families visited: 470.
- 4) Persons who took part in these Missions, 3860.
- 5) Medicines given away very frequently.
- 6) Pamphlets and periodicals for distribution, catechisms, books for reading, Rosaries, pious pictures, medals, etc.: 3386 (amongst these 65 memorial pictures of First Communion and 25 of Confirmation).
- 7) Baptisms administered to Indians under 5 years of age, 73; — from 5 to 100 years of age 10; — to whites 135 — Total 218.
- 8) Confirmations 225.
- 9) Communions 485.
- 10) Marriages blessed 18.

From this report, you can gather, that our last annual expedition has given abundant spiritual fruit, and promises well for the future. Doubtless this is due to so many good souls who pray incessantly for our Missions; to them our grateful thanks are rendered.

Yours affectionately and obediently in J. and M.

ANDREW PESTARINO,
Salesian Missionary.


EAST INDIES

Catholic Missions in India.

(Letter to Don Rua from the Provincial Fr. Peter Cogliolo).

On board the *York*, January 26, 1910.

Dear Rev. Father,

omorrow we are due at Hong-Kong, and in a few hours by boat I shall be at Macao, the cradle of the Salesian Work in China.

Foreseeing that I shall not soon again find leisure for writing, I will perform this duty before landing, in spite of the constant rolling of

the vessel, from a strong north east wind, which has been blowing for three days causing a rough sea.

I spent a month in India, so vast a region where everything is new to the European, where the missionary's field of labour is boundless, a much longer time would be necessary for a less cursory and more profitable study; but to me this was impossible. There our work is still in its infancy, but its father and founder could not be more earnest and zealous: Mgr. Teotonio Vieira de Castro, Bishop of Meliapor is a most excellent prelate. His gentleness, his affable and dignified manners, his learning, his firmness and truly apostolic zeal make of him a living portrait of our own St. Francis of Sales. Whilst still a young priest, on his way through Turin, he visited our Venerable Don Bosco and obtained his blessing for himself and all his undertakings. From this blessing the zealous Pastor expects great things for the Salesian Missions, which, thanks to him, have been started in India.

It is well known that the Catholic Missions in India are amongst the most difficult. Humanly speaking one cannot see how to wrest these people from their inveterate paganism and a whole system of incredible superstitions, which is supported and strongly defended by men looked upon as oracles, the *Brahmins*.

The conversions of adults are exceedingly rare, so much so that it is said the work of the evangelization of India stopped suddenly shortly after the death of St. Francis Xavier.

But there still remains a field of labour in the education of youth. These without distinction of caste or of religion frequent the schools kept by the Missionaries, and learn to appreciate the charity and the other virtues which the Gospel of Jesus Christ alone can infuse into the human heart. It is a seed which, perhaps, later on, with God's help, may bring forth abundant fruit. In this field of work our Schools are included, and above all the Work of the Holy Childhood.

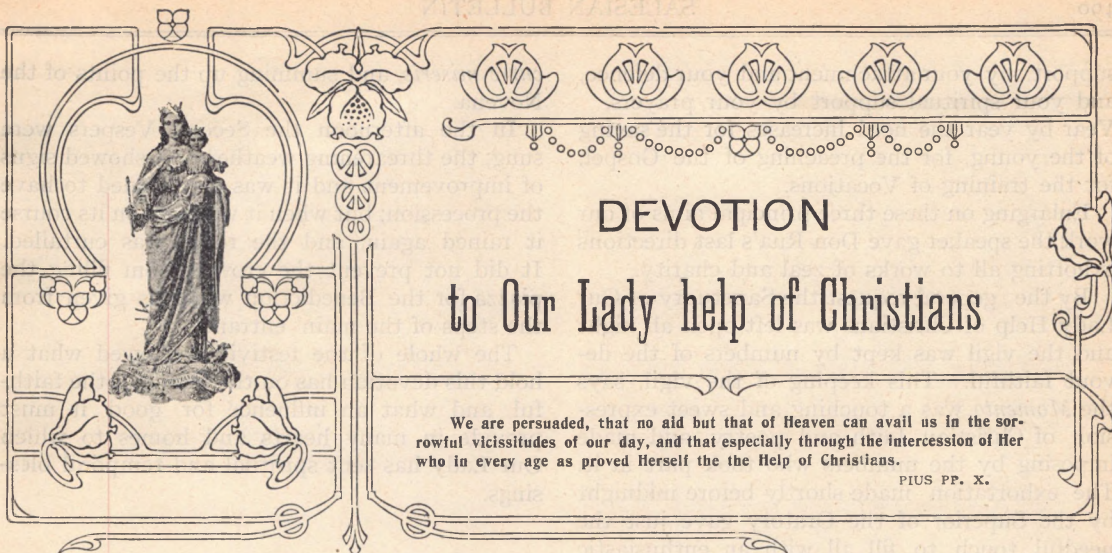
On my side I have been filled with admiration at the devotedness and self sacrifice with which the Catholic Missionaries labour in this burning climate, where winter is unknown, or even spring, and where life is burdened with innumerable pains and sufferings. What a pleasing memory shall I ever retain of having seen in a Mission of the Jesuit Fathers a saintly old man who, having left Europe 45 years ago and never once returned there, kindly and simple as a child, was seated at the foot of a tree, with a crucifix in his hand, teaching the catechism to a group of little Indians. How meritorious is Christian charity bestowed on the Catholic Missions.

From *Tanjore*, a city of Hindoos, for out of 75,000 inhabitants there are scarcely five thousand Christians, having bid farewell to our confrères and the boys, I went on to *Tuticorin*; from there in one night's journey I reached *Colombo*, capital of the island of *Ceylon*. Here the Oblates of Mary Immaculate have flourishing missions; they entertained me with great charity and overwhelmed me with kindness. The city is large with a dense population. A great number of ships from all parts of the world anchor in this port; consequently in the language and costumes there is a great variety.

From there on the 16th inst. I sailed for China on the *North German Lloyd* steamer. In five days we reached *Penang* at the entrance of the Straits of Malacca, and sailing again the same day, in twenty four hours we cast anchor in the harbour of Singapore, which from its situation is, for the British, what Gibraltar is in Europe. The city has more than 220,000 inhabitants, Malays Indians and Chinese. Its commerce is flourishing; the climate extremely hot, but generally healthy; the vegetation is most luxuriant and varied. The Catholic Mission is under the care of the Priests of the Foreign Missions from Paris, and Portuguese Priests, the latter under the jurisdiction of the Bishop of *Macao*. *Goa* in India, *Macao* in China and *Timor* in Oceania are the remains of the ancient and extensive Portuguese Possessions on these distant shores. Portugal, a nation of heroic navigators, was the first to carry the light of the Faith to these regions and the descendants of those baptized by the Missionaries sent by the great King Emmanuel I (1500) and later by Don John III and his successors form almost the whole Christian population of these countries. All honour to little Portugal! may the remembrance of her period of glory help her to emerge from her present difficult situation! I must conclude..... We are told that tomorrow at seven o'clock we reach *Hong-Kong*, the most important harbour of the Further East, so often devastated by cyclones, that scourge of these seas. Perhaps the rough sea and stormy wind against which our ship is struggling may be a forerunner of the terrible typhoon, or the remains of a recent storm. For myself I can only return thanks to God and to Mary Help of Christians, for in this voyage again I have been able to say Holy Mass daily.

Accept, very Reverend Father, my affectionate greetings and believe me

Your most obedient son
PETER COGLIOLO.



The Grand Celebration of the Feast of our Patroness.

We had occasion to remark in a previous issue that particular importance had been attached to the celebration of the Feast of Our Lady Help of Christians, in the scheme proposed for Don Rua's Jubilee. The unexpected, however, happened; but that did not prevent the Feast of this year assuming unwonted importance; as a matter of fact it rather added to it, for the moving scenes that accompanied the lying in state and burial services of our late Superior General served to draw the attention of many otherwise indifferent Catholics to the devotion to Our Lady, and to the solemn celebration of her feast in the Sanctuary at Turin.

Even amid such sad circumstances the sacred functions in connection with the whole month of May were splendidly imposing and most consoling in their results. Morning and evening brief discourses were given; during the Novena these were allotted to Fr. Carmagnola S. C., whose zeal and ability as a preacher have worked great effects in many districts. The Turin people were as enthusiastic as ever. Three hundred pilgrims from the diocese of Milan visited the Sanctuary during the Novena. They were accompanied by their parish-priest and made the pilgrimage in thanksgiving for a favour received. Great preparations had been in progress in various neighbouring Salesian Schools for the execution of the music during the festivities of the Jubilee, and these programmes were to some extent carried out; the result was that the music all through the Novena, and particularly on the Feast of Our

Lady Help of Christians itself was beyond even the high standard associated with such musical gatherings.

After the First Vespers on the Vigil, Fr. Carmagnola gave the Conference to the Co-operators. He opened his discourse by remarking that that was the first occasion since the death of Don Rua that the Co-operators had gathered in the Sanctuary, and he was sure that none could prevent their thoughts from dwelling on the worthy Successor of Don Bosco, whom God had willed to take away to receive the reward of so great labours. He then went on to show what consolations had been bestowed on them by Providence even in those sad circumstances; — and, he asked:

What will now become of the Pious Salesian Society? It is the same question that was asked at the death of Don Bosco. Even then there were prophets who declared: *The work of Don Bosco will now die out*; whereas, as a matter of fact, it was only just then commencing its real development. And how could it be otherwise, for a work that God has designed cannot be abandoned by Him. As a new Elias, Don Bosco left his mantle to Don Rua, that is, he left him his spirit and the work went on developing in its natural course.

Therefore what happened after the death of Don Bosco, we must look forward to on the death of Don Rua. On being asked when dying to pray for the welfare of the Congregation, he said: *Oh! there is no need for me to say as did St. Martin*: — If yet a little while. *There are plenty of captains to take up my command*.

Another reason for this hopeful expectation is that you, our worthy and generous Co-operators, will continue to give it liberally your material support by your alms, your moral

support, by your attachment and your defence, and your spiritual support by your prayers. Year by year the need increases for the saving of the young, for the preaching of the Gospel, for the training of Vocations.

Enlarging on these three principal aims of our work the speaker gave Don Rua's last directions exhorting all to works of zeal and charity.

By the general request the Sanctuary of Our Lady Help of Christians was left open all night and the vigil was kept by numbers of the devout faithful. This keeping of the vigil, says the *Memento* was a touching and sweet expression of Christian faith and poetry, and made imposing by the numbers who took part in it. The exhortation made shortly before midnight by the Superior of the Oratory gave just the needful touch to fill all with an enthusiastic devotion towards the Help of Christians. After a brief period of eloquent silence, midnight struck, the church was lit up and the *Magnificat* was sung by a thousand voices. Such a midnight scene was calculated to fill even callous onlookers with the poetry of devotions.

Other devotions followed till a quarter to one. From that early hour there commenced the characteristic pilgrimage which invariably distinguishes the Feast of Our Lady Help of Christians. All roads seem to lead to Valdocco on that day. For every street seems to pour out its contingent; and this year's was remarkable, not only for the numbers of all ranks of society, but because they made their way through a continuous rain whose persistency seemed to be bent upon stopping the pilgrims.

The historic room where Don Bosco and Don Rua died was a special object of veneration this year, for as the paper remarks, Co-operators of Don Bosco's work could not go away without visiting the room which he and his successor had sanctified by labour, prayer and sacrifice.

From 7.15 when His Eminence Cardinal Richelmy said Mass, the Sanctuary remained crowded till late at night. The Communions were innumerable. At the Pontifical High Mass, sung by His Lordship Mgr. Conforti, Fr. Carmagnola gave the discourse, which brought the novena to its conclusion. He showed how the flowing centuries had handed down successively to one another the devotion to the Mother of God for She had constantly shown Herself the patroness of Christian peoples; he then gave the theological principles for this power of the intercession of Our Lady, and passed on to exhort his hearers to faith and confidence, paraphrasing the antiphon *Sancta Maria, suc-*

curre miseris, and summing up the points of the Novena.

In the afternoon the Second Vespers were sung; the threatening weather now showed signs of improvement and it was determined to have the procession; but when it was well on its course it rained again, and the route was curtailed. It did not prevent the crowds from filling the piazza for the Benediction which is given from the steps of the main entrance.

The whole of the festivities showed what a hold this devotion has on the minds of the faithful, and what an influence for good it must provide in many hearts and homes to which Our Lady has sent spiritual and temporal blessings.

A remarkable episode in the history of the Devotion to Mary Help of Christians.

An incident of special interest is described to us by a zealous priest in Southern India. It has reached us through the kindly interest of the Rector of St. Peter's College, Agra, and will be given as nearly as possible in the words of the narrative as sent on by him.

The native Rajahs, under whose rule we live, are in no way hostile to the Christian Religion; in fact they rather favour and protect us, but the Government sanction must be given whenever we intend to erect a place of worship. However when the Christians send in their petition to erect a Church, the Brahmins of the neighbourhood lose no time in raising objections to it. They allege that the site for the proposed Church is either in the *sanketham* or protected district of one of their gods, or that it is too close to some Hindoo temple, or that their processions pass that way; on one or other of these pleas the native Government usually refuses its sanction.

This has been a longstanding grievance against the Government, and eleven years ago a Royal Proclamation was issued modifying the existing laws in regard to places of worship. This gave some measure of freedom to the Christians, for among the articles of the Proclamation was the following: "If within sixty days from the date of application, the applicant receives no order either for or against the building in question, he is at liberty to proceed with the erection of the place of worship, or to use it as such."

It so happened that the Catholics of Kidangur (under the jurisdiction of the Vicar-Apostolic of Changanacherry) had often tried to get the Government sanction for the erection of a church

and it had been disallowed each time. The Vicar Apostolic had recently been reading the life of Don Bosco and he was quite impressed by the wonders which Our Lady Help of Christians had wrought and is still working. He called the Catholics of Kidangur together, exhorted them to have confidence in the protection of the Help of Christians, and to send in their petition again to the Government. The Bishop said he felt that they would be successful and told them to dedicate the proposed church to Our Lady Help of Christians. In her name, accordingly, they set out with their petition to the local *Dewan Peishkar*.

The legal processes and investigations began at once. The Hindoos were more furious than ever when they heard of it and presented a counter-petition demanding that no church should be allowed. Their objections were more hostile than before and they threatened to cause a public disturbance, which would amount to a breach of the peace. From all this, the chances of a favourable reply seemed remote, and though they left no stone unturned the Catholics gradually lost heart. However when the report of the lower court was sent to the *Dewan*, who has to issue or forbid the permission, he saw that the objections of the Hindoos were unfounded, and remanded the case to the lower courts for further investigation. The proceedings were accordingly revised, and the Catholics now began to see the effect of their prayers. The investigations dragged on, the case remained undecided and despite the efforts of the Hindoos the sixty days required by the Royal Proclamation had passed.

The Christians were now free to erect a Church, and they had no intention of letting the occasion slip. Lest a breach of the peace should occur, the Catholics arranged to collect secretly material enough to build the Church, and in one night, the night preceding the eve of All Saints' Day (from 10. p. m., to 4. a. m.) a Church was put up, and the Hindoos in the neighbourhood were awakened in the morning by the sound of bells, the firing of salutes and the singing of the Litany. More surprising still, they found a Church erected on the very spot where they had declared that none should be allowed, and that it would pollute their temple and their houses. At seven o'clock a procession was formed carrying the statue of Our Lady from the neighbouring school, and the Invocation *Auxilium Christianorum* was heard with its reply *ora pro nobis*.

Entering the Church the priest immediately, commenced the Mass, wondering whether he would get through it without a disturbance, and without being arrested. However everything

went off quietly and at the Gospel he exhorted the people to have confidence in the protection of Mary Help of Christians. The Hindoos had collected in large numbers, armed with various sorts of weapons. The Catholics however, with the aid of contingents from neighbouring places, were quite numerous, but they depended upon the more pacific, and in this case the more effective method of prayer within the new Church.

The disturbance gradually died away, and there the Church still stands, not only an evidence of Our Lady's powerful aid, but a source from which many favour have already flowed. The writer of the account hopes that some reader of the *Bulletin* will be inspired to provide the Church with a statue of Our Lady Help of Christians, or a large-sized reproduction of the picture venerated in the Sanctuary at Turin.

GRACES and FAVOURS.

In connection with the above remarkable story the following should also be published. It is sent by the same priest resident in the district.

The Church of Kidangur, built in one night, was a cause of great animosity on the part of the Hindoos. They petitioned the Government to get it removed, and every loop-hole of the law was examined to discover some means of defeating the Christians. Failing to find one they got up a criminal case against them. The facts of the case were as follows. A Hindu of the Nayar Caste owned some land adjacent to the site of the Church. During a recent survey of the district a part of the Church property was surveyed as forming part of the Nayar's land. This was however unknown to both parties; but at the time of their investigations to get up a case, someone (probably with access to the Government records of the Talug) discovered the point and a criminal case was brought forward by the Nayar. The indictment was that the Christians had forcibly and by night trespassed upon the property and had built a church there. The accused in the case were the Rev. Thomas Mapiledeth, who had been deputed by the Bishop to say the First Mass in the new church, and seven of the neighbouring Catholics.

The Tahsildar began the trial. After two hearings, the priest was acquitted, but the seven parishioners were only let out on bail. The circumstances of the case, and the nature of the

trial were such that the Catholics had every reason to fear the worst. Some important documents produced by the claimant, the fury of the Brahmins and of the various castes, the aid given by the pleaders of the Talug, with one exception, the remarks of the Tahsildar when the case was being tried, all these seemed to point to an unfavourable verdict. The one hopeful consideration was that the Tahsildar, although of the Nayar caste had proved himself a just and unprejudiced man.

Every morning during the trial, Mass was sung in the new Church and this was followed by the recital of the Rosary to ask the protection of Our Lady Help of Christians.

On the last day of the trial when the pleader for the accused closed his speech, the Tahsildar made such severe reflections on the case, that the accused and their party thought there was no hope. The seven defendants returned to the church and promised seven Masses in honour of the Seven Dolours of Our Lady. It followed, of course, that if they were condemned, the Church would have to be removed, and there was little chance of establishing another in Kidangur.

On the following day when the decision was to be given, a great number of Christians attended the Mass and Rosary, and several went to Holy Communion. The Tahsildar appeared in Court. Although the pleader for the prosecution repeatedly urged him, he would not proceed to give judgment in this case. A huge crowd had gathered, the accused were at last called, and excitement was intense.

In his summing up the Tahsildar briefly reviewed the facts of the case, while the Hindoos looked on in exultation like so many Shylocks awaiting Antonio's sentence. And in fact the end of the case was similar 'o cha', for in acquitting the seven accused the Tahsildar remarked that the whole accusation was merely got up on account of the Hindoo feeling against the new Church. The case was thus quietly terminated.

The promises were kept by the accused, and the Feast of Our Lady Help of Christians was celebrated with great rejoicing.

June 1910.

Rev. C. J. C.

Mayo (Ireland).—Enclosed is an offering for Masses in honour of Our Lady Help of Christians, in thanksgiving for favours received, and to implore her assistance in a very important matter.

July 1910.

K. G.

With heartfelt gratitude I beg to publish my

thanksgiving to Our Lady Help of Christians for favours received.

S. M.

Dublin (Ireland).—I enclose a small offering to the Shrine of Mary Help of Christians in gratitude for many favours recently received.

May 1910.

F. O'.

Ireland.—Thanks be to Our Lady Help of Christians, my child made a speedy and miraculous recovery and I now desire to have mass and prayers offered in thanksgiving for the great favour bestowed, begging of her to still watch over and take care of us

May 1910.

A Co-operator.

The Bourne, Sligo, Ireland.—I enclose an offering for a mass of thanksgiving for a favour I got through Mary Help of Christians.

May 1910.

A. M. D.

Longford, Tasmania.—I enclose ten shillings. Please say one mass in thanksgiving for the recovery of my dear wife who has been seriously ill and who besought the Help of Our Lady promising a mass of thanksgiving if her prayers were granted.

April 1910.

A Co-operator.

Costleishov, Drumcollagher, Ireland.—I beg to send a small offering as a thanksgiving to our Lady Help of Christians for a temporal favour received.

May 1910.

H.

San Juan, Trinidad.—I beg you to have a mass offered in thanksgiving for a favour received through the intercession of Mary Help of Christians.

Feb. 1910.

F. V.



PERMISSU SUPERIORUM
Gerent, GIUSEPPE GAMBINO — Turin, 1910
A. I. S. for the diffusion of the 'Good Press'
176, Corso Regina Margherita.



History of the Ven. Don Bosco's EARLY APOSTOLATE.

The notice of readers is called to a volume recently issued by the Salesian Press, Battersea, S. W. Although the *Bulletin* has now been circulated for some sixteen years and has recorded the main events which have marked the development of Don Bosco's work, there had been no really authoritative book in English, which dealt in any complete way with the rise and growth of this work on behalf of the young. The present volume while supplying this need goes a good deal further, revealing many of the wonderful occurrences in the life of the Servant of God and filling gaps which were unavoidable in previous lives.


A recent issue of the *Month* says: A large and handsomely bound volume comes to us from the Salesian Press, Battersea: viz: **The History of Don Bosco's Early Apostolate**. The life of the Venerable Founder is already familiar to Catholic Readers in this country, but here we have an account written by a friend and disciple, who himself lived with the holy man, and witnessed much of what he relates. The story of the first twenty-five years of Don Bosco's apostolate is told in much detail, but it will be read with absorbing interest. The Archbishop of Westminster points out in the Preface the chief lessons of the career of the Ven. Servant of God.

The book is bound in Red Cloth, lettered back and front in gilt, with a Photo of the Ven. Don Bosco as a frontispiece.

Orders may be directed to the Manager. Salesian Press, Battersea, S. W.

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