



# Salesian Bulletin

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

*L. O. A. X. 11. 12*

DA MIHI

ANIMAS CÆTERA TOLLE



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# Important Notice to Readers.

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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

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## The Eucharistic Congress in London.

ECHOES from Westminster, doubtless, have borne the news of the nineteenth Eucharistic Congress to the furthest limits of the world; and the members of such a widely scattered body as the English-speaking Co-operators, no matter how distant, already have learnt something of the vast gatherings and enthusiastic scenes which marked the greatest Catholic celebration in England of modern or of any times. It is a lengthy task to attempt to give a succinct account of the whole proceedings, and yet that is what would be required if any adequate description is to be presented to those of our readers who may not be fortunate enough to command first-hand information; at the same time such description may serve as a record

of the series of remarkable events which will form a brilliant page in the history of the Catholic Church in England (1).

It had been long and eagerly looked forward to. The annual Congress had repeatedly been the occasion of remarkable scenes of Catholic loyalty and fervour, and had invariably achieved its great object of promoting the honour and glory of Our Lord in the Blessed Sacrament of the Altar. In England it could not fail to be equally successful in this regard, for the traditions of the country were decidedly in its favour, as evidenced by Father Bridgett's monumental work on the History of the

(1) For some of the descriptive matter in these columns our acknowledgments are due to the excellent reports of the *Tablet* and *Catholic Times*.



Holy Eucharist in Great Britain; the facts there recorded clearly "vindicate the belief in the Real Presence, cherished by all the Christian inhabitants of this island from the first dawn of the Catholic Faith to its (temporary) overthrow in the sixteenth century."

In England, however, there was another aspect, for it served as an occasion for a display of loyalty to the Vicar of Christ, particularly at this season when his jubilee is being celebrated; and also, as a contemporary remarked, "as the public and official return of Our Lord to England. Three centuries ago the powers of evil burst over the land with intent to destroy His reign, a reign that had lasted so many centuries, and had adorned the face of the country with the noble minsters and cathedrals, erected and enriched to be His Sacramental dwelling-places. And what did those evil forces chiefly attack? The two most fundamental truths of the Faith—the Roman Pontiff and the Divine Eucharistic Presence. The re-establishment of the Hierarchy was the public and solemnly official return to England of the Roman Pontiff, who had been banished under Henry VIII; then it was, in 1850, that the Pontifical authority was publicly exercised in our country, and bishops of English sees by Papal appointment acknowledged and obeyed the supreme jurisdiction of the Pope; (and this return was emphasised by the presence of his Legate, His Eminence, Cardinal Vannutelli, who has so worthily represented His Holiness on many important embassies). But the solemn public return of Our Eucharistic Lord has been reserved to the September of 1908, when the Papal Legate by his presence proclaimed, that Our Saviour, in the Sacrament of His Love, once more reigns over the length and breadth of the land. The eyes of all England looked towards

Westminster in the week of the Congress to learn the meaning of it all, to discover the magnetic power that could draw from distant lands such a vast concourse of clergy and people to meet in London, and learned that one only motive actuated all, one desire inspired every breast and enkindled every heart—to praise, to thank and to adore Our Lord, their Eucharistic God.

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Not since 1554 had a Papal Legate landed on English soil, or made his entry into London. High festivity marked the reception of Cardinal Pole, but the enthusiasm could hardly have rivalled that which greeted His Eminence, Cardinal Vannutelli, as he stepped ashore at Dover on September 8th. He was welcomed at the Admiralty Pier by a large number of Catholics. The scene was one of remarkable admiration. A vast crowd of Catholics belonging to many countries, had assembled, and as soon as the Ostend boat was sighted loud cheers were raised, and when she came alongside they were renewed most lustily. His Eminence was escorted ashore by the two bishops, who had boarded the steamer to receive him, so great and enthusiastic was the welcome of the crowd, and of those who sought his blessing, that it was with difficulty that he made his way to the railway platform. At length, after some delay, the saloon carriage prepared for him was reached, whence he again gave his blessing to the people who pressed near.

There was a unique scene at Charing Cross, where the train arrived a few minutes before six o'clock. Outside the station a crowd had assembled to witness the arrival of a Papal Legate in London for the first time for three



centuries. On the arrival platform was a great gathering of Catholics, including the highest ecclesiastical dignitaries, and most distinguished catholic laymen in the land. As the train drew up there were loud and prolonged cheers welcoming the Pope's Legate to England's capital. The scene was one of intense enthusiasm; from the crowded platform, and from the still more crowded station yard, cheer after cheer rang out while spectators from neighbouring houses joined in the demonstration. A rush was made towards His Eminence's saloon, and the crowd was so large that it was found impossible to carry out the programme of individual presentations arranged by the committee. The Archbishop of Westminster, the Duke of Norfolk, and the Spanish Cardinal Primate paid their homage to the Legate. And then as the cheer-

ing was so enthusiastic His Eminence was moved to say a few warm words in reply. Speaking in Italian, he said: "For the first time in a long series of years a Pontifical Legate has been sent to this country by the Holy Father. The duty and honour of representing him devolves upon me, and it is with the greatest pleasure, that I find myself again in London. I thank you for your warm reception in this city—this magnificent London—and I

will not fail to convey to the Holy Father information of the hearty welcome which I have received in this land of liberty, freedom and toleration. To the Congress I wish every success. It will mark, I hope, an epoch in the religious life of this country."

His Eminence was then escorted to the motor car of the Archbishop of



The Papal Legate and the Archbishop of Westminster.

Westminster, and drove off to Archbishop's House amid a remarkable demonstration of welcome from people in the street and in the windows looking down upon it. Hats were raised, and handkerchiefs were waved, and in the deep British cheers were mingled shouts of "Eminence!" and "Evviva il Papa!" At Archbishop's House there was another gathering, and here, again, the welcome to the Legate was most enthusiastic. The moment His Eminence crossed the threshold, the Pa-

pal flag was hoisted on the flagstaff; and over the neighbouring Cathedral floated the Union Jack and the Papal flag.

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"The Cathedral at Westminster has been the scene of many historic events, but in all human probability nothing will ever happen within its walls at all comparable in importance to what took place on Wednesday night, September



9th, not in its outward expression but in its import and deepest meaning. The Catholic Church was visibly represented. The Pope as Christ's Vicar, in the person of his Legate was there, and Jesus Christ, silent, omnipotent, the all-loving was present, watching and directing all. That was what all Catholics saw and knew.

The Cathedral was filled in all its ample spaces by an expectant throng, people, priests, bishops, men and women in all degrees, a representative throng not only of all that is Catholic in England, but of all that is Catholic in the world. And Cardinal Vannutelli had come as a minister of peace, passing through the long nave to his throne in the Sanctuary. Everything possible had been done to make the Cathedral worthy of the event. Without, the precincts of the Cathedral were crowded with a dense multitude. Inside, every place was occupied. Presently loud cheering, resounding again and again, mingling with the blare of trumpets, told of the coming of the Legate. Then all was changed. The whole Cathedral would have burst into cheers but for the restraining peal of the organ and the grandeur of the ritual as the *Ecce Sacerdos Magnus* rang out from the choir, and the Cardinal Legate entered the great stream of bishops, such as the world has never seen outside of Rome. He passed on to the throne in the sanctuary prepared for him, and there he faced six of his brother Cardinals, Princes of the Church, and the Congress was opened. After some brief ceremonies the Legate, seated on the fald-stool and facing the great assembly, that in his own happy phrase was indeed in its comprehensiveness and representative character not merely an International Congress, but a congress of nations one in heart and one in spirit, he awaited the proclamation

of his appointment. The Apostolic Letters having been read, he proceeded to the pulpit and delivered his inaugural address in Latin. The Archbishop followed him with an address of welcome. Then followed solemn Benediction, and all knelt in adoration before Our Lord Jesus Christ Himself silently blessing them in His love. The wonderful procession passed away, the Cardinals retired, the mighty throng poured out into the streets, and speech was loosened in every accent and every tongue. The unparalleled event had become history.



## THE POPE'S LETTER

TO OUR VENERABLE BROTHER, VINCENT VANNUTELLI,

Cardinal of the Holy Roman Church, Bishop of Palestrina

PIUS X, POPE.



Venerable Brother,  
Health and Apostolic Benediction.

*Among the important Catholic Congresses which it is customary to hold yearly in honour of the most Blessed Eucharist, that which, as you are aware, has been called to assemble in London next September seems likely to be most noteworthy by reason of the number and dignity of those who will attend it, and because of the splendour and solemnity of the ceremonies. And indeed we learn that, owing chiefly to the efforts of Our Venerable Brethren Francis, Archbishop of Westminster, who, with the utmost solicitude, has directed the preparatory arrangements, and of Thomas, Bishop of Namur, President of the Permanent Committee for the organisation of Eucharistic Councils, devout minds are displaying a remarkable interest in this meeting; that men of learning of every class will assemble from all parts; and that impressive religious celebrations will take place in the heart of the great metropolis.*



That this is most pleasing to us will readily be understood by all who realise how necessary it is that the Divine Eucharist should be loved, worshipped and partaken of, more and more among the Christian people. It is indeed from the Eucharist as from its source, that the spirit of the supernatural life is diffused over the whole body of the Church. Here we have a bond whereby the members of the same body are closely brought together. In this august sacrament our Sweet Saviour is really present; and truly living, although mystically hidden from us, will dwell in our midst until the end of time. Here then, especially, is the flame of divine charity enkindled within us; here lies the foundation of our hope. And whereas we regard this sacrament as a centre of our faith, one and the same for all, so likewise the order of its consecration, one and the same for the whole Catholic Priesthood through so many different rites, denotes our unity of discipline and of government.

Again we venerate the Eucharist, not only as the greatest of the Sacraments, but as that which is truly the chief act of divine worship and essential to religion; namely, a sacrifice. For it is indeed the sacrifice of the New Testament, proper to the Church of Christ, foreshadowed by the offerings of the Fathers of the old Law, notably by that of the High Priest Melchisedech, and clearly promised in the prophecy of Malachias. In the Eucharist that selfsame sacrifice offered once upon the Cross is renewed, in a bloodless manner and uninterruptedly, throughout the world. Wherever members of the fold of Christ stand before the altar, and after the manner of their forefathers in the new dispensation as in the old, tender to God Almighty the homage which is His due, there this sacrifice is offered: a tribute of thanksgiving and praise, of atonement and propitiation. We cannot imagine anything better calculated than this to inflame devout souls with the desire that it may be held in ever greater honour throughout Christendom.

It was properly decided to hold this Congress in the capital of that Empire rightly famed for the liberty it extends to its citizens, and to whose authority and laws so many millions of Catholics render faithful and dutiful obedience. As on other occasions, we not only give Our approval to this design, but we gladly take part in it. Wherefore, in order that you may represent us at the Eucharistic Congress of Westminster, by these letters we name you Our Legate. The divine Author of the Church, whose glory alone is sought, will be in

your midst in the abundance of His grace. Meanwhile as a pledge of His gifts, as a token of Our special goodwill, we lovingly impart to you, Venerable Brother, and to all and each one of those who will be present at the Congress, the Apostolic Benediction.

Given at Rome, at Saint Peter's, on the 28th day of August, the Feast of St. Augustine, Doctor of the Church, in the year 1908, of Our Pontificate the sixth.

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After the reading of the Pope's letter, the Legate mounted the pulpit and delivered the opening address. Speaking in Latin he expressed his sense of the honour done him by the Sovereign Pontiff. He had the greatest pleasure in representing His Holiness at so distinguished a meeting, and in opening the nineteenth Eucharistic Congress in that Cathedral, which was a memorial of the late Cardinal Archbishop of Westminster, and of the generosity of the faithful. He derived much joy and comfort from the words of the Holy Father: "The Divine Author of the Church, whose glory alone is sought will be present with the abundance of His Grace." The Congress opened under the most propitious circumstances. It was held in a most hospitable country, once greatly favoured by God, and said by a famous Pope to be a land of angels rather than Angles. Painful dissensions had, it was true, sprung up at a later period, but these had been softened since. For the first time during many centuries England had opened its doors to a Papal Legate, and to numerous Cardinals, Bishops and priests from foreign parts. They must give thanks for the admirable dispensations of Divine Providence which had brought them together. His thanks went out, too, to the great nation whose hospitality they were enjoying. He desired to offer the expression of his respect to the wise ruler of its destinies, and his acknowledgments to those in authority. Would that his presence on that occasion might help to bring about that true Christian peace which it desired above all things.

Although those present had come from so many parts of the world, and in such numbers that their meeting might truly be said to be a congress of nations rather than an international congress, yet there reigned among them *ecce unum et anima una*. In matters of faith, as in matters of discipline, they were entirely at one. They venerated Our Saviour Jesus Christ as the Author and invisible Head of the Church, and precisely for this reason they acknowledged the successor of Peter as his visible Vicar on earth.



Their union would be shengthened by the goodwill which the Holy Father had shown them. Of this special goodwill the presence of a Legate was in itself a signal mark; again the Noly Father had declared in his letter that it was very pleasing to him that the Congress should be held in London. This was not only on account of the good results which the Pope trusted would follow, but also because it afforded him the opportunity of expressing his special regard and benevolence towards the noble British race. Was it not this great affection of the Pope for his children of England which induced him lately to raise their dioceses to the status enjoyed by those of Catholic countries?

The Congress opened then in circumstances so propositious as to justify the belief that its results would not be less important than those of the earlier meetings. He wished it might be given to them to revive that Eucharistic age, which was so characteristic of the island of Saints, and to unite all in one faith, in that faith, namely, that was once the most precious treasure of the Bishops, Kings, Princes and people of England. And what was more likely to bring about this common agreement than the Divine Eucharist which is in the words of Augustine, the Sacrament of Piety, the sign of unity, the bond of charity.

Let them enter on their work therefore with confidence that God would bless it. Let them follow in the footsteps of their forefathers, whose labours and whose blood had sanctified these lands. It was easy to imagine how those saints of old must long for the revival in their beloved country of the faith in the Eucharist held by East and West. In their day, before entering on any matter of grave moment, the heads of the Universities, the Judges of the land, would hear Mass to implore guidance from above. Magnificent temples were built and endowed in honour of this august sacrament. And solemn processions of the Blessed Sacrament were held in the streets, as may be found described by Lanfranc. Let them therefore, members of that Congress, endeavor in so far as they might to forge a link which would unite the celebrations of the present day with those of the past. Meanwhile, as a pledge of the fruit of their labours and of the blessings which he so earnestly prayed might descend on their beloved country and the whole Empire, he imparted, in the name of the Holy Father, to all who were taking part in that Congress, the Apostolic Benediction.

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The Archbishop of Westminster then welcomed the Legate in the following words :

My Lord Cardinal.—In my own name as Archbishop of this Metropolitan see, in the name of my brethren the Bishops of this province, and of all the clergy, and of the faithful laity of England; speaking too, if they will allow one to give utterance to the thoughts which are in their minds, on behalf of those who are our brethren in race and blood, and the use of a common tongue, and who are so nobly represented here tonight; acting also as the spokesman of that still larger company who are united with us by a bond transcending and effacing all distinctions of nation or of speech, namely our holy faith, I bid your Eminence hearty welcome in our midst.

That welcome goes forth, in the first place, to him whom your Eminence so worthily represents, to the Successor of Blessed Peter, the Supreme Pastor on Earth of the one true Church of Jesus Christ. We feel that we are in the presence of Our Common Father who is indeed with us by his prayers and by his blessing.

Next we offer you our greeting with special joy that you, my Lord Cardinal, should have been called to preside over this great gathering, knowing as we do how closely your person is identified with the annually recurring work of the Eucharistic Congress, and that none could guide our deliberations more gladly or with keener interest than your Eminence.

You, my Lord Cardinal, have dwelt upon the characteristics which, while they unite this Congress with all those that have preceded it, yet stamp it with its own especial features. It is an act of worship, an act of faith, but at the same time an act of reparation, intended to atone for all those words uttered in the English tongue which some sent forth in knowing and bitter malice, and many more spoken in ignorance—which will surely plead in mitigation of their guilt—have done outrage to the Blessed Sacrament.

This spirit of reparation, made animate by our faith, is in the hearts of all today, and mingles with the joy that marks this great assembly made memorable, as it is, by the presence of Cardinals of the Holy Roman Church and of Bishops of the Catholic Church in numbers such as our English soil has, I think, never witnessed in days gone by.

And if, profiting by the grateful fact that the native sense of justice in our countrymen has overcome the prejudice which once did them so great dishonour, we, on this occasion, make the fullest use of that right of free speech and public demonstration which they employ so readily to advance every cause which they have at heart, let no man imagine that we do these things in



any spirit of hostile feeling towards those who do not think as we; still less that there is any thought of empty boasting in our minds. *Non nobis Domine, non nobis, sed nomini tuo da gloriam.* "Not to us, O Lord, but to thine own name give glory" if today we are able openly to speak thy praises and to make known to all our love and our thanks-giving for the greatest of thy gifts.

Encouraged by your gracious words, my Lord Cardinal, and by the thought of the Shepherd of all the Flock, of whose mind those words are indeed the faithful echo, we enter on the prayers and labours of this Congress, and as you have blessed us in his name, so now do we beg God to pour down His choicest gifts and blessings upon His servant whom He has been pleased to call to the summit of the Apostolic Office, singing with one heart and voice: "May the Lord guard him and give him life, and make him blessed upon this earth, and give him not up into the hands of his enemies. Amen."

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On Thursday morning the great function was the solemn High Mass celebrated by the Archbishop of Paris, when the brilliant scene of the previous night was re-enacted under the glistening rays of the morning sun. It was followed by the first of the sectional meetings. The opening paper was by the Rt. Rev. Abbot Gasquet, O. S. B. We give a summary of the chief papers, as the whole, which may be obtained elsewhere, would occupy far too great a portion of our columns:

"The dawn of the Christian faith in these islands is shrouded in much mystery, and how or when it came must therefore ever remain more or less matters of conjecture. Out of the obscurity the only thing that is sure is that the Christian teaching must have been received some time in the second century. Whatever we know of the British Church onward, manifests it as one with the Catholic Church throughout the world.

In regard especially to its Eucharistic doctrine one or two points take definite shape. Two Bishops of the Church of Gaul were sent by the Popes to compose certain religious difficulties which had arisen. What the Church of Gaul in communion with the Apostolic see believed and taught about the Blessed Sacrament, this the British Church in those days held and proclaimed. We hear among other things of "priests whose hands were anointed for their sacred ministry of the altar—that place of the heavenly sacrifice." And in 597 when St. Augustine came to convert the Saxon oppressors of the Britons,

he found that the isolated British Church differed in only two minor points from the rest of the Christian world.

If there could be room for doubt as to the precise teaching of the Saxon Church in regard to Eucharistic doctrine, it would be dispelled by an examination of the Missals and Rituals and Pontificals, the tracts and sermons which have been preserved to our time. And from all these it is clear that what is now known theologically as Transubstantiation was as precise and determined as it was in the middle ages, or as Roman Catholics have it today. What the faith and teaching of the Saxon Church was, as to the Blessed Sacrament, that no less clearly was the belief of our ancestors in the centuries which followed upon the Norman Conquest. A few years after the Normans had settled in England the declaration of Archbishop Lanfranc in 1079 expresses that faith, and he was called upon to voice the protest of the entire Catholic Church against the errors of Berengarius in regard to the most august mystery of the Holy Eucharist. In the days of the Plantagenet kings Archbishop Hugh Walter sums up the teaching: "Let the Blessed Sacrament," he says, "be consecrated with humility, received with fear, and dispensed (to the faithful) with all reverence." What the faith was, how full it was, and how it overflowed with devotion to Our Lord, everpresent in the consecrated Host, can be seen in the walls of every cathedral, abbey and parish church, which were raised in every part of the country. Those who built these old cathedrals, abbeys and parish churches believed all this, as Catholics do now."

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The Rev. Rt. Mgr. Canon Moyes, D. D., was then called upon to read his paper on the Reformation and the Mass, which was in summary as follows: "Cranmer, in his reforming methods, and aided by his revisers, removed from the ordination service all that expressed or implied the conveyance of sacrificial powers, or the idea that those who were ordained were in any sense sacrificing priests empowered to offer a sacrifice upon the altar. Thus taking the newly reformed ordinal with its natural accompaniment, the Communion service, corresponding to the Pontifical and Missal which they replaced, there are forty distinct cases of deliberate suppression of anything which would indicate a sacrifice of the Mass or of a sacrificial priesthood empowered to offer it.

It is not true that the Reformers desired merely to correct abuses, for they would have been, in that case, all the more careful to safeguard the true use, and the sacrificial doctrine, as



marked off from the abuse; and the necessity for such safe-guarding would have been all the more imperative as they saw that the whole sacrificial idea was being utterly denied and denounced in France and Germany and by the reforming party in England. The change that had now come about, and the reversion to the former state of things in this regard, reminded all of the words of prophecy: "In that day I will raise up the Tabernacle of David that is fallen; and I will close up the breaches of the walls thereof, and repair what was fallen, and I will rebuild it as in the days of old."

Some comments were then passed and His Grace the Archbishop closed the mornings discussions.

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The first of the afternoon papers was read by the Right Hon. Viscount Llandaff, and concerned the Royal declaration against transubstantiation. "The history of the declaration increases the bitterness of feeling which it arouses. It was first introduced in a statute of the reign of Charles II, passed at a time when the whole nation was in a frenzy of irrational passion and discreditable panic, in which the English qualities of good sense and moderation seemed to have given place to blind credulity and bloodthirsty violence. The Catholic religion is now sanctioned by law. The doctrines which the Declaration condemns are lawfully taught and professed by millions of his Majesty's subjects. The Parliament to which the Declaration is addressed contains many catholic members and the British Empire now includes whole districts which are almost entirely catholic.... It cannot be successfully argued that the making of this declaration is necessary to secure the Protestant succession to the Crown, upon which the Protestants of this country insist as a cardinal principle of our Constitution. The Protestant succession is safeguarded by other and independent securities. The catholic Peers had made several attempts to get rid of this "relic of barbarism." In 1905 a Bill was introduced, and read a first time in the House of Lords, by which a new form of Declaration was substituted for the obnoxious form in the Act of Settlement. The approach of a general election prevented any further progress being made with this bill. Since that time the education question has been the prominent one. Catholics and members of the Church of England have stood side by side in defending the cause of definite religious education in elementary schools. It was thought by many leading Catholics that the moment was inopportune for reviving the subject of the Royal

Declaration, which must always be one of sore controversial bitterness.

The Hon. Frank Russell, K. G., read the next paper on "Eucharistic bequests". The present attitude of English Law towards such dispositions is clear enough; it invalidates all such bequests upon the ground that they are "superstitious." The law did not always assume this attitude, and there are undoubtedly serious grounds for contending that the true legal view is, or at all events ought now to be, the same as it was in the days before the "Reformation." He then reviewed the entire legal aspect of the question, and in concluding said: "There is nothing (apart from disputed doctrine) which anyone can suggest as improper or contrary to public morality in offering up prayers for the dead. Indeed bequests for this purpose are valid in other parts of the Empire. Why then should they be branded as "superstitious" and invalid here in England in these days of religious toleration?... One would expect that in the altered circumstances the attitude of the law towards these bequests would have altered also, and that it would have ceased to dub them "superstitious" or hold them invalid.

Unfortunately, however, the present condition must prevail, unless changed either by Act of Parliament, or by the judicial decision of the House of Lords.... A judicial tribunal does not lightly, or unless compelled by overwhelming necessity, reverse a decision which has stood and been acted upon for a large number of years. The safest form for such a bequest to take is a bequest of the legacy to the legatee absolutely, with the addition of some such words as the following: "And I request him (but not so as in any way to impose or create any trust or obligation or to interfere with his absolute beneficial enjoyment of the legacy) to procure Masses to be said for the repose of my soul."

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On the evening of the same day was held the great gathering in the Albert Hall. It was one of the greatest events of the Congress. The catholic laity of London, both residents and visitors, were delighted at the idea of being able to crowd to the Albert Hall in order to give vent to their religious feelings on this memorable occasion, and to let the world see that they are proud to manifest their faith in the central dogma of the Church. For weeks the organisers had been flooded with applications from every district in these countries, and from all parts of Europe, and through inability to provide even standing accommodation, hundreds of pounds were returned. The Albert Hall holds about ten thousand



persons and the eagerness of quite a multitude to secure places was early exhibition. Every seat in the building was quickly filled, and when the Papal Legate arrived there was a vast assemblage around the doors and in the immediate vicinity, whose efforts to obtain an entrance had proved unavailing. As His Eminence approached, their vociferous cheers rang out again and again, and these were renewed as His Eminence, bowing his acknowledgments, entered the Hall. Here the scene was an inspiring one. The presence of the Legate seemed to exercise a sort of fascination over all. The enthusiastic cheering was kept up by the audience, all standing as the procession of ecclesiastics, which entered at the great northern door, passed on to the rostrum. His Eminence the Cardinal took the chair, and rose to address the assemblage amid renewed cheering. Speaking in French, he said: "I beg His Grace the Archbishop to be good enough to accept the acting presidency of the Congress by directing the proceedings of this gathering."

His Grace, who had a magnificent reception, said: Your Eminences, Your Lordships, Ladies and gentlemen—I do not intend this evening to inflict myself upon you for more than a few moments. I will confine myself most strictly to the work which His Eminence has given me; namely to undertake the direction of this great meeting. Without any further preface, therefore, I will ask you, to sing the hymn. "Holy Spirit, Lord of Light."

The whole audience then rose and rendered the inspiring hymn. The Archbishop then called on the Bishop of Namur, as the president of permanent committee, to give the introductory speech, and, rising, he said he must thank His Grace for having done him such an honour, and although he was not as proficient as his audience in speaking English, he felt like them, he had the same faith (cheers), the same love towards the Blessed Sacrament, in honour of which they had gathered in that great hall that evening (cheers). He then went to speak of the great triumph the congress had already proved, and hoped that their Catholic people would derive from it an increase of faith, whilst their non-Catholic brethren would also reap benefits from the great outpouring of prayers and from the edifying example of faith, charity and piety.

The following resolution was then proposed by Mgr. Delamaire, coadjutor to the Archbishop of Cambrai: "*This Nineteenth Eucharistic Congress pledges all who assist at it to promote by every means in their power, solid and earnest devotion to the Blessed Sacrament of the Altar according to the mind and teaching of the Holy Ca-*

*tholic Church.*" Proceeding the speaker said this demonstration of reverence for Our Lord and of homage to Him in the Sacrament of the Altar was cementing a union which was inaugurated in the sad and troubled days of the past. (Applause).

It was not enough that Our Lord should triumph in the streets. He should also triumph in all their hearts. Devotion to the Eucharist should be a prominent and distinctive mark of their Catholicity.

His Grace Archbishop Carr of Melbourne, who was received with cheers, said: "I take it as a special compliment to the Church in Australia that I am asked to second the resolution so eloquently proposed by the eminent representative of the French Church. This association of the eldest daughter of the Church with the youngest is not without significance in illustrating the catholicity of the Church in its doctrinal and devotional attitude towards the Blessed Eucharist. There is no circumscription of time, place, language, race or institutions, whether national or political, when there is question of doctrine or essential devotion. The records of the Australian Church, though covering only a century, supply a thrilling chapter in the history of devotion to the Blessed Sacrament." He then briefly traced the growth of the Church and showed how it was supported by the Holy Eucharist; how it had been once the glory of England as it might soon be again. "From the devotional aspect," he said, "the Blessed Eucharist is in the Church what the sun is in the physical world. It is the centre of the sphere, it enlightens, it warms, it vivifies. It gives purity to youth, and patience to old age. It is the boast of the Church that it has the gift of making the young heart pure; and why is this as Cardinal Newman writes, but because the Church gives them Jesus for their food and Mary for their Nursing Mother. Such, then being the office of the Blessed Eucharist in the Church, we are asked in this resolution to pledge ourselves to promote solid and earnest devotion to it, by every means in our power. And this must be done both by word and example. Concluding, His Grace said: "As the veil that separates us from Our Sacramental Lord grows more transparent with the passing years, so may our love for the Blessed Sacrament grow stronger and warmer (Cheers). When at length the day will come that the veil will be entirely withdrawn, may it be ours to gaze with unending rapture on the beauty of Him whom we have known so many years as the hidden, but alas! too often forgotten God of the Eucharist." *Quid retribuam Domino pro omnibus quae retribuit mihi? Calicem salu-*



*taris accipiam et nomen Domini invocabo.*" (Prolonged cheers).

The Archbishop of Montreal supported. He greatly appreciated the honour of being associated with the eminent prelates who had preceded him. They were all of one heart and soul in the glorious Congress which was proceeding. It was impossible to express the sentiments of jubilation, gratitude and hope that existed in the soul of everyone present on that great occasion, when it was not an exaggeration to say that the attention of the entire world was turned to Westminster. The great Congress had produced so profound an impression that it was considered a national demonstration, but the feeling which had dominated them was one of sympathy and respect to those also, who, although separated from them, were still called by the name of "brother." It would be as the return of the Great King to the Isle of Saints, when He made His triumphant progress through the streets of London. The flowers which have been sent by devout Catholic of France and elsewhere would be charged with messages of love and faith, and whilst they were assembled, prayers were going up in all the catholic countries in the monasteries and convents and in catholic homes, for the great object with which they had met. It was a solemn act of faith which was going up from the banks of the Thames and in many lands.

The resolution was then put to the meeting by His Grace the Archbishop of Westminster, and carried amid loud and prolonged cheers.

Then rising in a body the great audience sang the "O Salutaris," and afterwards joined in a magnificent rendering of "Hail, Queen of Heaven."

His Grace the Duke of Norfolk, who received quite an ovation on rising to speak then moved the following resolution: "*That this Nineteenth International Eucharistic Congress proclaims the inalterable fidelity of all its members to the Apostolic See, and their desire to conform themselves in all things to the instructions of the Holy Father.*" His Grace said: "We have heard this resolution proposed at this gigantic gathering pledging ourselves to continued and growing devotion to the great Sacrament of the Altar, the fundamental cause of our assembling on this great occasion. That has been fittingly moved by the prelates of the Church. His Grace the Archbishop has allowed me (although I am a layman) to have the honour of moving the next resolution. We all know with what care and devotion the Church of God surrounds the great Mystery of the Altar confided to her care. We know that even the tabernacle door cannot be

opened without a rigid ceremonial. We know the care and precaution that is taken for the guarding of the sacred vessels; but if these precautions are taken with regard to what may be called the material aspect of the question, how far more eagerly she has resolved, that no thought of disunion, no heretical teaching, no false notions should extend among the flock of Christ with regard to the great central Truth of the revelation granted to us (Cheers). It is this union, this unity of belief, this subjugation of personal ideas to the teaching of the Church, it is this that gives the great motive power to the Christian life; and surely when we gather together to pay homage to the Blessed Sacrament we ought to keep carefully in our minds that reverence which is due to him who under the guidance of God, is the foremost and outward symbol of the unity of the Church. That thought should be in our minds at any time; surely then it should have a foremost place when the Vicar of Christ has been calling upon us to look into our own minds and to do our best to promote an ever closer union with this great Sacrament. He has given us instructions to that effect, and, in the resolution I have the honour to propose you, will surely feel that something would be wanting to this great meeting if it had not been adopted. The resolution is a suitable one for us to adopt to-night. Surely when I look round at this great gathering of every race, of every tone of mind—surely there is no need to state any reason for introducing to you a resolution pledging you to support the Apostolic See."

Proceeding, His Grace said: "Probably that duty is almost lost in the glad joy with which we adopt a resolution of this kind (Hear. Hear). I am sure all of us are thanking God in our hearts that he has been pleased to bless the opening of the Congress with the marvellous manifestation of goodwill towards us. (Applause). I am sure that everyone who gazed last night upon that scene in our great Cathedral must have felt that he looked upon a unique spectacle. We have seen perhaps greater gatherings, a greater pageant under the dome of St. Peter's. I do not know when any Englishman, I dare to believe that perhaps many not Englishmen knew they were gazing upon a scene unrivalled in their recollection (Applause). What would it have been but for one fact? It was a grand sight to look upon the Legate of the Pope himself, princes of the church—it was a stirring sight, but without that central fact, that is embodied in the resolution I move now, it would only have been a brilliant but a pointless show.

The resolution was seconded by M. Valentin Brifaut, leader of the young Catholics of Brus-



sels, after which the vote of loyalty to the Holy See was passed by acclamation and amidst prolonged cheers.

His Eminence the Legate replied briefly in French, expressing his deep gratitude at so loving and admirable tribute of submission to the Holy See from English Catholics. He spoke with much warmth of the energy and prudence of the Archbishop of Westminster, as well as the fidelity of English Catholics to the Church and the

themselves to say or sing after the manner, rites and fashion which is laid down in the new book of Common Prayer set forth for that purpose." The English martyrs saved the Mass by dying for it. A good many of the priests remained firm, renounced their livings, and continued to say Mass in the houses of the still Catholic gentry and to minister to the still faithful people. Dr. Allen founded the College at Douai in hopes of better times. In 1574 the first Douai priests



Diploma conferred on the work of the Venerable Don Bosco by the International Exhibition of Milan.

Holy Father. He then gave his blessing to the multitude.

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The remaining papers on Thursday were read at the Hall at 59 Buckingham Gate, the first by the Rt. Rev. the Bishop of Northampton on the Blessed Eucharist and the English Martyrs. Among other instructive points he said: "In her first Parliament Elizabeth forbade the saying of Mass and called upon the clergy to "leave and abandon from this time forward the old Roman use of the Latin service, Mass, and to betake

came into England and by 1580 their number had increased to 160. They were followed by Jesuit Fathers and other religious. In the seventeenth century about 500 priests were constantly engaged throughout the persecution in labouring among a general population that could never have exceeded the present population of Ireland.

Naturally under the cruel laws of persecution, the life of a missionary priest was one of great peril, and his work of saving souls, administering the Sacraments, and offering the Holy Sacrifice of the Mass was carried on under the greatest difficulties. There were no chapels. Mass was



celebrated in the houses of such of the gentry or others who secretly kept true to the Catholic Faith. Hiding places, altars hidden away, chalices, missals and other objects connected with the Mass, all made in a manner to take up as little bulk as possible, testify to the difficulties attending the priest in his ministry. Some priests were captured red-handed in their vestments. Father Philip Holden was slain at the altar itself—vested, and the vestments stained with his blood still exist. So overflowing was the Catholic prison population in Elizabeth's reign that the magistrates were at their wits' end where to place them, and the local ratepayers groaned under the burden of having to support so many of the poorer sort. At one assizes in Hampshire no less than 400 Catholics were convicted, and in Lancashire 600." The Bishop then went on to show the efforts that were made by the imprisoned to say or hear Mass, and how bribery so far succeeded that Mass was offered and the Sacraments administered for whole periods without any official interruption. "Ven. Ralph Corby, S. J., and Ven. John Duckett said Mass in Newgate and gave Holy Communion to crowds of Catholics including the Duchess of Guise, the Catholic ambassadors and many other notabilities. Ven. Stephen Ronsham had an intense devotion to the Blessed Sacrament, and had risked his life on one occasion to avoid an involuntary irreverence to it. He was saying Mass in prison when the sheriff's officers came to summon him to martyrdom. They consented to wait. The martyr finished his Mass, "read his evensong, blessed, kissed and embraced those present and went down cheerfully to the hurdle." These and other fragments are now being carefully gathered up, "lest they be lost."

The next paper was read by V. Rev. Arthur Canon Ryan, and treated of Holy Communion in Ireland before and after the recent Pontifical decrees. "Sharing with the Holy Mass of the Irish priest in its illegality, the Holy Communion of the Irish layman was made for many generations in the face of penalties and under circumstances of difficulty and danger that naturally reduced its frequency to the minimum required by the ecclesiastical law. Through her centuries of trial, Ireland held on to the Catholic Faith with the maximum of tenacity and the minimum of sacramental aids. Thanks be to God those days are past, but the customs that had taken root were not so easily eradicated. It was natural that a conservative race should be slow to change religious observances that had stood the brunt of those dark and evil days, and this may be held to be the chief reason why, up to comparatively recent years, we find that the

frequent reception of the Sacraments did not, as a rule, prevail. Under the happier circumstances, however, of later times the Irish have not been slow in responding to the Eucharistic invitations of the Holy See. Throughout the land the lamps of the sanctuaries have been relighted, and the Communion rails are thronged." The Canon described the impressive scene witnessed at the old farm-houses where the priest came to say Mass and give Holy Communion at Christmas and Easter, and it was the solemnity attaching to such scenes that made many reluctant to change the observance. "But when sodalities and confraternities arose the number of Communion at once increased. A younger generation grew up, happy in their inheritance of the old Faith, and in the new opportunities that made its practice easy and its profession free. And though year by year the population decreased, year by year the number of Communion grew." Statistics were also quoted showing that the numbers of Communion have gone up by leaps and bounds since the Pontifical decrees have been made known, and we are gradually witnessing the realisation of the Holy Father's wish, and the Catholic population of Ireland being "renewed in Christ."

In the afternoon, Music at Mass and Benediction was dealt with, by the Rev. H. Bewerunge, D. D. "Among all the forms of Eucharistic worship," he said, "none is grander, richer, more solemn or more appropriate than that of High Mass. If we look around us we find undoubtedly a tendency to regard Low Mass as the normal form of Mass, or even to give preference to other forms of devotion to the Holy Eucharist. It is important, therefore, to imbue ourselves with the conviction first, that Mass, as the celebration of the Eucharistic *Sacrifice*, is of transcendent value and importance, and secondly that High Mass is the proper and most desirable form of Mass. It is not merely the fittingness of surrounding the august sacrificial act with all possible solemnity that must make us give preference to the form of High Mass; it is rather the idea that is expressed, made manifest, in the special rites of High Mass, the idea, namely, that the Mass is the common sacrifice of all the faithful, clergy and people, made one with our Lord Jesus Christ. And it seems of special importance in our days to emphasise again the truth that we are all one body with Christ as our Head, and that we ought to worship God as one body in connection with His Incarnate Son. The idea of common worship is indeed expressed only as it were, vicariously, since the people ceased to take active part in the performance of the



liturgy." The reader then dwelt on the various forms of music at the disposition of the people, insisting finally on the more general adoption of congregational singing for the ordinary parts of the Mass.

The Rt. Rev. Abbot Geudens, C. R. P., dwelt with "the Neglect of Sunday Mass." "Modern Society," he said, "no longer acknowledged the supreme sovereignty of Christ. There was a time when it did—a time when kings and princes received their crowns, sceptres and swords from the altar as from the hands of Jesus in the Holy Eucharist. This was a time when laws were made in the name of Jesus, justice administered, aye, and battles fought in His Holy Name. Holy Mass was everywhere the central devotion, the great act of social life. The day's work commenced with Holy Mass, Meetings took place after Holy Mass. Various days of the year still bore the suffix "Mass" as Christmas, Michaelmas, Lammas, etc. All this spoke of the true place Holy Mass had in Christian society. But it was all changed. Kings and people had deserted the altar and had proclaimed by their deeds, if not in words: "we will not have this man to reign over us." The Abbot then discussed the importance of catechetical teaching and of insisting on the Mass as the central and most important act of worship. He recommended the spread of the Archconfraternity of the Mass of Reparation, which counted thousands of members all over the world, all united in mind and heart in the common purpose and desire to make reparation to God for the neglect of Sunday Mass. In concluding the Abbot said: "Since the evil of neglecting Sunday Mass is so lamentably great and widespread, and since the causes of this neglect are so numerous and deep-rooted, there ought to be a great movement, a general movement in England to neutralise the evil effects of these causes and to apply the true remedies. We all rejoice at the Eucharistic Congress. It is indeed a great blessing for which we are grateful, for by means of it much honour is given to Our Lord in the Holy Eucharist, and an intelligent devotion towards the Blessed Sacrament and the Holy Sacrifice of the Mass will be produced in the faithful. Would it not then be advisable, in order to perpetuate these good results, to do in England what is done on the continent, where diocesan, or even parish congresses are held? Causes and remedies could there be discussed and schemes made out for securing the great end of regular attendance at Mass.

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Friday's proceedings opened with the Solemn High Mass in the Cathedral, the Archbishop of

Utrecht being the celebrant. The sectional meetings were resumed immediately afterwards, the first paper on "The History of Daily Communion" being assigned to the V. Rev. Canon Scannell. There is no explicit Divine precept regulating the frequency of Holy Communion. In patristic times frequent and even daily Communion was recommended, but in practice daily Communion was not much observed, except in times of special fervour and persecution; frequent Communion was, however, common. In the Middle Ages the faithful communicated only once, or at most three times a year, though the teaching of the great theologians was in favour of frequent reception. In the late middle Ages a return was made to the former custom, and this movement, with an interval during which Jansenistic principles were widespread, has continued till the present day. In early times the faithful thought much of receiving their Lord, but little of his being offered for them, and hardly at all of his abiding presence among them. In the middle ages the idea of Mass completely overshadowed the Holy Communion, and the abiding Presence was only beginning to be recognised. To us who live in these latter days it is given to realise and to enjoy the three-fold riches contained in the heavenly treasure of the Holy Eucharist: the Banquet, the Sacrifice, the Abiding Presence—by daily Mass, daily Communion and daily visit.

The present Holy Father has issued a decree going further than any of his predecessors. Daily Communion is not only not to be forbidden—it is strongly to be recommended to all the faithful. Former decrees had left the decision to confessors: now the confessors are warned "not to deter from frequent or daily Communion anyone who is in a state of grace and approaches with a right intention."

The Rev. Herbert Lucas, S. J., then dealt directly with the Decrees on Daily Communion. He said it was impossible to go too far in the matter of external pomp and splendour by way of paying honour to the Holy Sacrament of the Eucharist. But it must be remembered that Our Lord in this "Sacrament of Divine Condescension," has made himself independent of all forms of outward honour, in order to accommodate Himself to the needs of the poorest, of the rich, etc.

And this condescension also shows his readiness to descend to the lowest level of our spiritual destitution, and of our infirmity, short of mortal sin. Daily He will come to us, if we will receive Him, that He may help us to lift ourselves out of our low estate, or at least save us from falling lower. The great decree, "Sacra Tridantina



Synodus," the Magna Charta of our Christian liberties, has authoritatively taught us that even an "affection to venial sin" is not a bar to daily communion, provided only that the communicant has the "right intention" of making use of this Divine Remedy as a preservative against the death of the soul by mortal sin. We are not to wait till we are better before calling in the Divine Physician. "While clearly setting forth the decrees the speaker also touched on the reasons for asking the confessor's advice. 1) As an act of humility. 2) Lest we be deceived as to our dispositions. 3) That an opportunity may be afforded for salutary counsels."

The first of the afternoon papers was read by Rev. A. Fortescue, D. D., on the Orthodox Church and the Holy Eucharist. He showed that the Orthodox Church believes in Transubstantiation in exactly the same sense as Catholics, that this is her official teaching and the universal belief among her children. To Catholics what is *de fide* about the Real Presence is contained and exhausted by the definition of Trent; and the official formulas of the Orthodox Church amply satisfy that definition. If the hope of re-union between the two great churches of Christendom is ever to be realised little would have to be discussed as far as the Holy Eucharist is concerned.

The Rev. Prince Max of Saxony dealt with "St. John Chrysostom and the Blessed Sacrament." The saint had sometimes been called the "Doctor of the Eucharist," and if he was called "John of the Golden Mouth," it was the Holy Eucharist that had gilded it. He taught the Real Presence in quite energetic terms, especially in the 24th homily on the Epistle to the Corinthians, which, he said emphasised the doctrine that the Divine Body in the Eucharist was the same as that which was on the cross, and which had worked the miracles of Galilee. In his books on the priesthood the saint spoke especially of the sacrificial character of the Sacrament and its infinite dignity. He had the strongest belief in the efficacy of frequent communion—so much so that he desired that nobody attending Mass should be without Communion. In fact, to his mind, proper attendance at Mass included the reception of the Holy Eucharist.

Mgr. Parkinson then dealt with the Eucharistic League which has as its object the perpetual adoration of the Blessed Sacrament at various centres. It included a league for priests and for the laity and its rapid growth in many lands showed at once its hold on the people and the benefits derived from it.

"The Sacramental League for the Promotion of Daily Communion" was the subject of Fr. Taylor's paper. It is described as a triumphal

progress in which, encouraged by the oft repeated cheers of his audience, he rode rough-shod over a moribund Jansenism. Holy Communion (he said) is to support the weak and tempted, not to reward the virtuous and pious. It is to feed the fighter not to crown the victor. And since our fight is a daily one, our food should be a daily food. A few are still influenced, unconsciously, no doubt, by the idea that a higher state of perfection is required for daily Communion than for a weekly or monthly Communion. It is true that a daily Communion should produce a higher state of perfection, but that higher perfection is by no means a condition of daily Communion. He next touched on the Holy Father's eagerness to increase the numbers of daily communicants. Those who are over-discreet are more discreet than the Holy Father; they are more discreet than our Blessed Lord Himself: for the Eucharist itself is the supremest indiscretion of love. Cardinal Logue, who was in the chair heartily congratulated the two exponents of the latest expressed ideas of the Pope with regard to the reception of Holy Communion.

"The apostolate of the Blessed Sacrament in Convents" fell to the Rt. Rev. Abbot Bergh, O. S. B.; and his delineation of the excellent work done by convents in furtherance of Expositions of the Blessed Sacrament was masterly and complete. He showed that they achieved this in two ways. The greater number devote themselves to an Apostleship of prayer, remaining in adoration often by night as well as by day before the tabernacle, and by numerous and splendid expositions and Benedictions seeking to draw the faithful to unite with them in worship of the Most Holy Sacrament. Others devote themselves to the providing of altar and tabernacle requisites, to preparing first Communicants, etc.

A paper on "Guilds and their relation to Holy Communion" was read by Canon Cosgrave. He first traced the history of guilds in general. The first guild established in England was that of "Knights" in 860 A. D. In later days many and various guilds arose, both religious and trade. But all of both classes were united in their love for Holy Mass and the Blessed Sacrament. Trade guilds vied with religious guilds in this respect, and it has been said of the members of the former that "the old craftsmen seemed to care only for their souls." Preston, was able to speak from long experience of their great value in bringing people to Mass and the Sacraments.

His Grace Archbishop Bourne entered during the reading. All rose and cheered him enthusiastically. At the close he urged his hearers not to lose sight of the great objects of the Con-



gress—an increased love for Our Lord in the Blessed Sacrament, and more fervent and frequent Communion.

The French sections in Caxton Hall were always crowded and the visitors were treated to some excellent papers.

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On Friday evening great crowds of people assembled round the Albert Hall, not to listen to speeches or exhortations, but to pay their personal respects to the Holy Father in the person of his legate. The reception was a social function almost unique even in London. Some 8,000 people attended. His Eminence had another enthusiastic welcome as he drove up with the Archbishop. As soon as he had taken his place on the platform, the waiting crowds poured into the Hall in a long stream, seemingly never-ending, to pass before him as he sat there together with the Cardinal Primate of Spain, Cardinal Gibbons, Cardinal Logue and Cardinal Ferrari. The arena had been cleared of its chairs so that prelates could mingle with the people after they had been presented. It was a brilliant and crowded scene which even over-taxed the accommodation afforded by so large a place as Albert Hall. The result was that many had a somewhat weary wait, and the Archbishop of Westminster had to beg those who had been presented to leave the Hall and make way for the thousands who, still awaited their turn.

It was in the Byzantine Liturgy enacted on Saturday morning that the diversity in unity was most strikingly illustrated. It illustrated also the benign toleration of ancient rites and national usages, characteristic of the broad comprehensiveness of the discipline of Rome. Never before had the Byzantine Liturgy been presented in England. Several million Catholics use the Byzantine rite in union with Rome, and the Archimandrite who celebrated in Westminster was from the Church of St. Julien le Pauvre in Paris.

No sooner was the Mass over than the children began to assemble on the Embankment in preparation for the procession. They came from all parts of London to the number of some fifteen thousand, and it took an hour and a half for the procession to pass a given point. The liveliest interest was evinced along the route from the Embankment to Francis St. and Ambrosden Avenue where windows were crowded with spectators. The Cardinal Legate on the balcony awaited the coming of the children, and on the other balconies were the remaining cardinals, the Archbishop, and bishops. Cardinal Louge addressed the children and the Cardinal Legate gave the Benediction.

The meeting at the Albert Hall on Saturday was for men only. Enthusiasm had in no way abated. The hall was filled as soon as the doors were opened, and the great concourse that encircled the building without was swollen by the thousands who had poured in from the country. A roar of cheering outside heralded the approach of the bishops and the Legate and the scene of Thursday night was re-enacted with a difference. The cheers that went forth were the roar of ten thousand stentorian voices of sturdy men, and when the Legate made his appearance, the scene surpassed all description. When it was hushed by his rising and again asking the Archbishop to direct the proceedings, a great dramatic surprise was sprung upon the meeting, which called forth loud expressions of angry surprise and execration of the Government. The Archbishop made the announcement of the intervention of the Prime Minister, at the end of the eleventh hour, against the procession. Speaking in tones of studied moderation without one touch of anger, but with stern face and direct words, he told in brief the story of the belated communications. A storm of angry cries and hisses greeted the announcement and continued for some time. The Archbishop at length asked the meeting to hear his statement without interruption. The communication as to the procession, he said, advocated its abandonment. "I replied at once I could not act." The audience, every man springing to his feet, cheered again and again in approval. The course pursued by the Prime Minister provoked increasing indignation as the pitiless facts were laid bare, and significant enough were the ringing cheers which greeted the Archbishop's statement that, while conforming to the publicly expressed wish of constituted authority, he would submit to no dictation from the Protestant alliance or any similar society. After the invocation of the Holy Spirit, the resolutions as on Thursday were introduced, Cardinal Mercier moved the first, pledging all to promote devotion to the Blessed Sacrament. His Eminence spoke in English, and he was followed by the Archbishop of Glasgow. Full of humanity and sympathy for the working classes he warned them against the abuse of power of which they had had an example. Sir Charles Santley supported the resolution which was carried by acclaim. Thrilling was the effect of the volume of sound as the vast multitude sang "O Salutaris". The message from the Pope which was then read by the Cardinal Legate was received with tremendous cheering. Mr. Hilaire Belloc, M. P., elicited another significant cheer when he said the action of the Government had touched a nerve that



would cost them very dear indeed. The meeting was brought to a close by the singing of "God bless our Pope," and the Legate gave his blessing. Another historical event had passed.

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On Sunday morning the Pontifical High Mass, sung by the Legate, closed the series of splendid services that had marked the mornings of the Congress. The procession of ministers seemed unending; choir, clerics, cathedral chaplains, canons of the chapter, abbots, bishops, archbishops, subdeacon of the Mass with the book of the Gospels, assistant priest and deacon, leading the way before the Cardinal celebrant with his assistant deacon and chaplains, followed by the members of the Pontifical Mission and the attendants of the Cardinal. Then came the Cardinals two and two with their Chaplains and train-bearers, the Archbishop of Westminster, protonotaries apostolic, domestic prelates, papal chamberlains, generals of religious orders, provincials and representatives of absent bishops, truly a marvellous assemblage unexampled in outward splendour and inward significance. The choir sang appropriately the music of Palestrina's masterpiece, the "Missa Papae Marcelli," in honour of the Cardinal Legate, Palestrina's bishop. The sermon was preached by Cardinal Gibbons, Archbishop of Baltimore. The Mass over, the Legate gave the papal blessing and the great function was closed.

After the High Mass, the Archbishop entertained a large party of prelates and distinguished guests, to the number of about a hundred, to luncheon in the Cathedral Hall. The Papal Legate presided. The Archbishop proposed the toast of the Pope in some excellently chosen words. He said: "My Lord Cardinal, your Eminences, my Lords, Reverend Fathers, and Gentlemen,—There is one present with us in spirit from the beginning to the end of Our Eucharistic Congress whose name cannot be left unuttered before we leave this table, our Holy Father the Pope; and I ask you all to drink to his long life and happeness, and that God may bless and prosper him in every undertaking to which he lays his hands. Already, those who at the outset of his reign sought to forecast a Pontificate unmarked by great events have come to recognise that in five brief years he has placed a stamp upon the Church's history which will not be easily effaced. And if we take the

acts which one by one denote his strong resolve to "restore all things in Christ," beneath them all we see the vivifying force of his desire to make the Blessed Sacrament the source of Christian life in all his children, without disinction of race or social position, or opportunities of education.

If the world is to be Christian again in deed as well as in name, devotion to the Holy Eucharist as taught by Pius X will be the main factor of this transformation. May he live to see some part at least of the fruits of this tree of regeneration which he has fostered with so much care.

You will not think it out of place, my Lord Cardinal, if I say now my heartfelt word of thank to my brethren who have come hither, even from the ends of the earth, to do honour in this great city to the Adorable Sacrament of the altar. You, my Lord Cardinal of Baltimore, claim my first and very special thanks for the fatigue of a long journey undertaken at my call, and for the eloquence of the words in which you made yourself the spokesman of many thousands of devoted hearts. To all alike I offer the sincere gratitude of my own heart and of all the Catholic people of England. Cardinals of Holy Roman Church — from Ireland linked to us by so many ties of blood; from France and Belgium ever sharing in our vicissitudes; from Italy, dear to the heart of every Englishman; from Spain, the most generous of all the givers to our great Metropolitan Church; and if Germany is not represented in the same degree, it is solely because constraining reasons of health have prevented His Eminence Cardinal Fischer fulfilling his long avowed intention. Prelates too, of every degree, from every clime, you have given to our country the spectacle of the Church's absolute unity of faith. Too numerous to mention one by one, to all of you alike, I offer you my undying thanks. Your names, your sees will be enshrined in our grateful memories. My Lord Cardinal, there is no need for me to unite your name with that of him whose health we pledge, for by his own act, in naming you his Legate, our Sovereign Spiritual Lord has joined you on this occasion inseparably with himself. It is not for me to testify to the manner in which you have accomplished your exalted task. Let it suffice for me to say that the name of the Cardinal Bishop of Palestrina will live for ever in the annals of our English Church, as the first Legate sent to us from Papal Rome since the days of our captivity



were ended, that this gift of Pontifical benevolence is enhanced most nobly by him who is its bearer, and that we are deeply grateful to your Eminence for all that you have done to give this Congress its full complement of success. Your Eminences, my lords and gentlemen, I ask you to drink to the health of our Holy Father the Pope, Pius X."

The Legate's reply was in equally well chosen terms, and would deserve a full report. Among other things he said: "I am sure that I interpret the feelings of His Holiness when I say that he will be deeply gratified with the incomparable demonstrations which I have witnessed with so much edification and consolation during these blessed days of the Eucharistic Congress, celebrated in this great capital with so much splendour and success. His Holiness will derive special satisfaction when I tell him who has been the chief director of the wonderful organisation of these solemn meetings, but above all, of the perfect order, the edifying piety manifested at the religious ceremonies, and the attitude of Catholics who have received with such spontaneous and hearty enthusiasm the Legate of the Pope. Yes, it is to the Archbishop of Westminster that the course of the Congress of London—perfect in every way—is due, to him our congratulations and thanks go forth, and also to all those who have assisted him in this delicate and complicated task with so much devoteness, distinction and patience." He also referred in gracious terms to his Grace the Duke of Norfolk who, he said, was held in high esteem and love in England and elsewhere.

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The afternoon procession, though shorn of its chief and central feature was eminently successful, and ended by the grand culmination—the benediction of the Blessed Sacrament to the crowds within and without the cathedral. When the procession is over hymns replace the cheering; then a solemn stillness holds the crowd in expectant reverence, trumpets sound in the square below, answered from the balcony and again

from the roof above, and the Cardinal appears bearing the monstrance. Pale, with visible emotion, his eyes suffused with tears, he raises the Sacred Host slowly in blessing several times, in front, then over the sea of faces to the left, and again to the right towards Victoria St. Cheers then broke spontaneously and suddenly—a greeting to our Lord in the Blessed Sacrament.

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The Cardinal Legate left Charing Cross at nine on Thursday, the 17th. In a final farewell he said... I have been highly pleased with what I have seen while in England, particularly with the attitude of the Press, and of the crowds in your streets. I now know the meaning of liberty in England, and on my return to Rome I shall not fail to make to the Holy Father a report of all I have seen and heard while among you. I shall inform His Holiness that, despite the attitude of a few irresponsible and bigoted persons, the feeling of English people towards the Congress and towards me has been excellent and that the heart of England beats only for liberty....."

Loud cheers were raised by the crowd on the platform as the train steamed out. The voice that called for three cheers for the police, which were most heartily given, did but express the general feeling for the admirable way in which all through the Congress they had marshalled the great crowds.

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We have not space to give the text of the now historic correspondence between the Prime Minister and the Archbishop, with regard to the Procession. It may simply be stated that His Grace's procedure had unqualified approval from all sides, and as has been excellently put by a writer in the *Tablet*, for Sept. 19th, "that single crowded hour in which he sat down to pen his now historic letter to the Prime Minister has done more to lay bare and reveal the qualities of their Archbishop to the people of England than could have done by twenty years of strenuous but peaceful labour."







**Reception of Mgr. Cagliero in Costa Rica.**

The famous Salesian Missionary, now the Apostolic Nuncio to the Republic of Costa Rica, had a magnificent reception from the authorities and people of that state. As soon as the boat "Lopez" had come alongside, a deputation went on board to bid the Apostolic Delegate welcome. It consisted of the Bishop of the diocese with his secretary, two canons representing the Cathedral Chapter, Mgr. Monostel, Domestic Prelate and the Under-secretary of Foreign Affairs who represented the Government.

On the pier itself a large gathering was in waiting; it included the Governor of the Port, the Vice-President and several deputies, the Inspector of Customs and many distinguished members of both clergy and laity.

As soon as the Nuncio stepped ashore all the bells of the town were set ringing and shouts of greeting arose from the people. A special train had been placed at his disposal by the government, and after partaking of some refreshments with the under-secretary before-mentioned His Grace entered the carriage *en route* for the capital. All the stations through which the train passed were crowded and acclamations greeted the new Delegate. San José, the capital, was not reached until about six in the evening, and there the whole town was in expectation. There was no mistaking the character of the reception. The President of the Republic had sent the state carriages—only used on rare occasions, and for the highest dignitaries—and long lines of people reached almost to where these vehicles were in waiting. Mgr. Cagliero took his seat in the first one accompanied by the Bishop and the President's Representative. His suite occupied the second. The carriages passed along between rows of enthusiastic people and the names of the Holy Father and of his Nuncio were heartily cheered. The cathedral was packed. The flags of the five Republics of Central America were interwoven with the Papal colours forming

an arch at the entrance. When all were in their places the *Te Deum* was sung, after which the Bishop read an address of welcome to the Apostolic Delegate. His Grace replied, thanking the clergy and people for their reception of the Representative of the Holy Father, in whose name he imparted the apostolic benediction.

The next day, Mgr. Cagliero communicated with the minister of Foreign Affairs and arranged for the presentation of his credentials in due form. Infact, as soon as the minister received the Nuncio's communication, he sent the presidential carriage to the residence of the Delegate to convey him to the Government House where the arrangements were made. The 18th was fixed for the presentation of his credentials.

On that day the under-secretary came as before to the Residence of the Delegate to convey him to the Government House. A guard of honour stood on the steps of the Palace. The President of the Republic and his cabinet were waiting within. Having been introduced the Nuncio read a discourse expressing the benevolence of the Holy Father towards the state of Costa Rica. The President replied, returning thanks to the Sovereign Pontiff in his own name and that of the state. After the customary formalities Mgr. Cagliero returned to his residence.

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#### Visitors.

During the Eucharistic Congress large numbers of the Belgian Clergy were in London, and many from Salesian Houses naturally made their way to the Salesian School where they stayed during the Congress week. The school was also favoured by a visit from His Lordship the Bishop of San Carlos in Chile, the Right Rev. R. A. Jara, who is a foremost Co-operator of our works in that Republic. He was met by the Very Rev. Father Inspector and taken over the school. Passing by the technical side His Lordship gave an order for the printing of some matter concerning a devotional work in which he is deeply interested,



and subsequently re-entered his motor and returned to St. Georges Cathedral where he was staying.

Further afield we find that the Oratory at Turin had the honour of welcoming another of its old boys, now appointed to the Bishopric of Aosta. In his first pastoral he mentions his good fortune of having been for three years a pupil of the Oratory, and having had the Ven. Don Bosco for his master and guide. Other distinguished Prelates, who have come in close contact with the work of the Ven. Don Bosco in far-off-lands, also called lately to visit the Home of that apostolate. They included the Bishop of Southern Scen-si (China), the Archbishop of Nicopolis, formerly of Pará in Brazil, and the Archbishop of Antioch now Apostolic Delegate to Chile. All of them wished to visit the Sanctuary of Mary Help of Christians, whose devotion has already worked wonders in their far-off missions.

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Those of our Readers, who take more than a passing interest in the work of the Ven. Don Bosco, will appreciate a

volume that has recently been issued by the London Salesian Press. It deals with the early apostolate of the Servant of God, covering the period of the first twenty-five years, and revealing much of the wonderful process of the establishment of the work both in idea and realisation.

A copy was sent to a certain number of the Prelates attending the late Congress in London, and letters have since been received from them expressing hearty appreciation, and declaring that their interest in Don Bosco's work had been greatly increased by the perusal of the book.

In his preface, His Grace the Archbishop of Westminster points out the chief lessons to be drawn from the life and labours of the Ven. Servant of God, and concluding, says: "May this work inculcate continually all these most precious lessons, and the many others with which it is filled; and may it propagate that firm and courageous Christian character, of which he gave so great an example and which he ever taught with unswerving fidelity."

The book is handsomely bound and makes a volume of nearly five hundred pages. It is on sale at the Salesian Press, Battersea, London, at a net price of three shillings and sixpence.

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The early part of September brought the re-opening of the various Salesian Schools, and all have been some time in working order again. Many new faces made their appearance on the

opening day, taking the places of several who finished with the last scholastic year. The results of the examinations were again eminently satisfactory, the Senior and Preliminary passes both reaching a hundred per cent. As in former years we give below the successes from the three schools entering boys.

#### OXFORD LOCALS.

*Senior Candidates.* 1. V. Tune 5. J. O'Connor  
2. L. Banks 6. A. Fraulo  
3. E. Grey 7. M. Hanvey  
4. A. Phelan 8. J. McTague

*Junior Candidates.* 1. G. Rubino 3. J. Clarke  
2. D. Dempsey 4. J. Sheridan  
5. L. Knight

*Preliminary Results* 1. W. Powell 8. B. Vokes Mackey.  
2. A. Masson 9. B. Mongini  
3. P. Murphy 10. L. Morellini  
4. J. Butler 11. T. Dithall  
5. M. Dempsey 12. J. Coyle  
6. G. Dunn 13. Fr. Dowling  
7. B. Kendall 14. H. Kimbe

*Colege of Preceptors.* Second Class Certificate. J. Blake.  
Third Class Certificate. R. Sheridan.  
*Lower Forms.* 1. M. Kane 5. D. Chiapponcelli  
2. H. Doubleday 6. C. Scotti  
3. C. Miller 7. J. Scotti  
4. S. Barrett 8. A. Hall.

#### SALESIAN SCHOOL.

*North Side, Wandsworth Common, S. W.*

*Oxford Preliminary.* James Cooper  
Matthew Larkin  
Stanley Keats

*College of Preceptors.* Thomas Newman  
Reginald Perry.

#### SALESIAN SCHOOL.

*Farnborough, Hants.*

*Oxford Local. Junior.*

1. Leo Denton 3. Bernard Hurst  
2. Bernard Cooney 4. Albert Smith.

*Oxford Preliminary.*

1. Albert Donkin 2. William Rutherford  
3. Percy Wilson 4. Frederick Barrington  
5. Henry Fletcher.

*College of Preceptors.*

1. Charles Matthews 3. Herbert Wilson  
2. Edward Donaghue 4. Francis Beirne  
5. George McNeil.







## Mozambique (East Africa)

### Baptism of 4 little Moors.

### Proposal of founding a new Mission.

Mozambique, July 1st, 1908.

Dear Rev. Father,

To begin with, a piece of news that will give you great pleasure. The 26th of last month was the Feast of the Sacred Heart of Jesus. Everything was in favour of an enthusiastic celebration, the smiling aspect of nature and a sun less ardent than usual (June is the coolest month, although the thermometer never descends below 60 degrees). Our Director, during the whole year, that is since the arrival of the Salesians, has never wearied in inculcating on our boys the devotion to the Sacred Heart, Whom they fervently honour every First Friday of the Month. No one therefore will be astonished to learn that the dawn of this beautiful day was ardently desired.

Aroused by the joyous strains of the band, we hastened to the Church where four of our children from twelve to fourteen years of age, received Holy Baptism. These are the first flowers offered by the Salesians of Mozambique to the Sacred Heart; they are the latest gathering but certainly not behindhand in their love for that religion which they have so fervently embraced. To one was given the name of John Bosco in gratitude to our venerable Father for all that he has done for us and will certainly continue to do for us in Heaven; to another was given the name of Michael Rua. We could not surely forget the worthy successor of our venerable Founder. Another handsome little Moor bears your name in this unhappy land of Africa which still shows the terrible consequences of the curse. The same day twelve of our boys made their First Communion and also received

the Sacrament of Confirmation in the afternoon. As you see, the Sacred Heart of Jesus bestows abundant graces upon us. May He continue His blessings of which we stand so much in need.

A second piece of news. Our zealous Bishop wishes to develop our School; for this end says the illustrious Prelate most truly it will be necessary to create a new Mission, with an agricultural Colony attached to it, where those pupils, who have no aptitude for learning a trade or for some other reason have to leave the School may, under the guidance of the Missionary, cultivate their own plot of ground and not run the risk of losing all they have acquired. This may very easily happen in these parts where the Mahometan Arabs are engaged in a cruel rivalry with the Christians; they make use of every means and with their merchandize and their calumnies they penetrate everywhere... Unfortunately many Europeans encourage them, teaching a doctrine conformable to their loose morality, by means of which they easily draw the poor negroes into their snares... and make them detest that religion which, most holy in itself, becomes in their eyes, through calumny and evil example, something to be dreaded. The design of the Bishop is to erect a barrier against this infernal torrent and to maintain at all events our converts and their future families in the true Faith. Such a Mission would here be most efficacious and opportune, for by providing work and assistance, the dispersion of families, so common amongst the poor negroes, would be prevented. Therefore, one day lately, the Bishop, together with the Director and your correspondent, left our island and, after three hours and a half on the little steamer, reached *Moscellia*, a fine bay on the Mainland, where there is a small Fort, surrounded by many huts, a settlement which certainly has before it a splendid future. It is in this locality that His Lordship wishes to establish our new Mission. During the three days we spent there, we visited various places, accompanied by several soldiers, whom the Commander of the Fort kindly placed at our disposal, as a precaution against the lions, tigers and leopards which roam freely in that neighbourhood... Never have I seen such an extensive territory of uncultivated fertility: gigantic vegetation and exquisite fruits such as *mangas*, *cocco*, *banapos*, etc., enormous stretches of grass



growing higher than a horse and its rider. What gifts of God, and there is no one to make use of them!

We chose a large extent of land near the river *Monapo*, which I shall not soon forget, for, wishing to ford it with the help of two powerful negroes, one of them stumbled, and I took my first African bath. At present, His Lordship the Bishop is taking the necessary steps to obtain from the Government the land and the necessary means, and soon we hope to establish ourselves there, if Your Reverence will send us an increase of staff. In this way, with God's help, we hope to do more good.

Meanwhile accept the respectful salutations of all, including the little boy named after you and send us a special blessing.

*Yours most devotedly in J. C.*

MARTIN RECALCATI, Priest.

## Matto Grosso (Brazil)

### The first Christian Marriages amongst the Bororós.

(Notes written by Father Malan while on board the *Estella* on the *Paraná*.)

Very Reverend Don Rua,

**O**n my way to *Rio Janeiro*, accompanied by an interesting band of twenty-one young Bororós, the first-fruits of our evangelical Mission, I send you some details regarding our Colonies in the remote districts of Matto Grosso....

Everything was going on well, when, a few months ago, a lamentable incident threw our neophytes into a state of alarm. The dreaded *Cayapós* had assassinated two members of the Colony and wounded others. Thanks to the measures taken by the President of the State, the panic soon came to an end, nevertheless I made it my duty to hasten the visit I had arranged to make to the Colony. My appearance and the numerous gifts I took with me completed the process of calming and cheering the Indians, so that I had the consolation, whilst with them, of blessing the first Christian marriages in the families of the two caciques who have been our faithful guides since the foundation of the first Colony. With what admirable dispositions did they not receive the nuptial blessing! It was a most edifying spectacle to us, and made a great and salutary impression on all the savages.

The newly married were given a house and a piece of land with the necessary implements for cultivating it, a small outfit consisting of two garments and a blanket for each of them and some articles of clothing for their children, and finally some kitchen and household furniture. We gave to each of the two families a cow and a calf, a couple of fowls and other domestic animals. Seeing the excellent dispositions of these neophytes, I trust, on a future visit, I may be able to administer Baptism to several dozens of adults and bless their marriages, to the great moral advantage of the Colony, as you will easily understand.

Having taken the liberty of communicating this joyful intelligence not only to you, but also to our Holy Father Pius X, to the Apostolic Nuncio, the President of the Confederation, the President of the State and to several Ministers, Deputies and Senators I received from all replies testifying the greatest good will and earnest encouragements for our Mission (1).

And truly, thanks be to God, I must confess that on each visit to the Colony I have found that great and ever increasing progress has been made. But this is due not only to the indefatigable labours of our Missionaries which are above all praise, but also to the persevering charity of several Co-operators, especially from France, always so kind and generous to the sons of Don Bosco.

And because at this moment I have in my mind's eye all those who send us regularly some assistance, I must not omit an expression of heartfelt gratitude to the Managers of the *Work of the Holy Childhood*, and to the whole Brazilian nation, whose civil Authorities and National Congress, along with other benefits, supplied us with considerable pecuniary assistance; and I cannot adequately thank the Government and the whole population of the State of Matto Grosso for their continual support.

With such assistance and when you can allow us an augmentation of our staff, we hope to undertake shortly a fresh sphere of labour still nearer to the region of the terrible *Cayapós*, who we firmly trust will also, be received before long into the bosom of Holy Church.

As I mentioned in the beginning, we are on our way to *Rio Janeiro*, whither I go, at the request of the Government, to assist at the inauguration of the *National Exhibition* which is being held in commemoration of the opening of

(1) The following is the text of the Holy Father's reply: Rome, March 4. — Holy Father rejoicing greatly in happy news imparts Apostolic Blessing. — Card Merry del Val.



the Brazilian ports to international commerce, and with me are twenty-one little *Bororós*.

As soon as possible, I will not fail to send you a brief account of this important journey, to satisfy Your Reverence and all who take an interest in these Missions.

Recommend me to Our Lord and believe me always

*Your most obedient Son in J. C.*  
ANTONY MALAN, Priest.

The President of the State, regretting his inability to be present, sent in his place his aide-camp Captain Carvalho.

A company of the Governor's band of Musicians gave their services.

After the first act of the *Geisha* Dr. Joseph Louis de Almeida Noqueira made a speech on the work of the Missionaries of Matto Grosso and its results.

After the second act one of the youths



Band of Bororo musicians at the National Exhibition in Rio Janeiro.

### The journey of the little *Bororós*.

Our readers will assuredly be expecting some further news of the journey of the little Musicians from the Colony of the S. Heart; whilst awaiting the letters and photographs which will satisfy their legitimate curiosity, we cannot do less than communicate two important items of news in the present number.

#### An entertainment for the benefit of the Missions of Matto Grosso.

From the *San Paulo* of July 7th :

A large and select audience filled the Old Theatre in Via S. Giovanni yesterday, to assist at a charitable entertainment for the benefit of the interesting *Bororós*.

spoke and was loudly applauded. The speech of this intelligent young man is not without interest :

" Gentlemen,

Who would have thought that after our life, which was but yesterday that of the wanderers in the forests, we should be witnesses of these enthusiastic festivities, with which I and my companions are every where welcomed!

This unexpected reception is for me and for you of profound significance. It is the triumph of civilization. In simplicity and docility, clothed in body and yet more in mind, we come before you in the name of God and in the name of our country.

Of God! Behold His Messengers... our Teachers, incomparable, because they are fervent disciples



of the Cross! O sublime Religion I salute you! you teach true charity and penetrate into the forests to gather its fruits!

In the name of our country! Yes, Gentlemen, it is our boast, the country of Brazil is our own fatherland! As children we have today learnt the National Anthem; as men, we shall tomorrow add to your numbers to ensure your victories.

People of S. Paolo! In the name of my companions here present, in the name of our villages... in the name of charity receive our heartfelt thanks!"

#### The Bororó Vital da Cruz.

After the triumph of July 6th which had been preceded by many other manifestations of kindly interest, the band of little musicians and their teachers sustained a sad loss.

We copy the following from the *San Paulo* of July 9th:

The day before yesterday, at 5 o'clock in the morning in the school of the S. Heart of Jesus, one of the band of Musicians from the interesting Salesian Mission of Matto Grosso, the little *Vital da Cruz* breathed his last.

The little *Bororó* was the least robust of the party. Shortly after they had left the Colony he caught cold and later had a slight cough at Buenos Ayres. Five days before his death, during a visit he paid with his companions to the Countess Pereira Pinto, he complained of headache. On his return to the house, he was put to bed and was found to be suffering from pneumonia. Notwithstanding the earnest efforts of the Salesians and of the Doctor Alonso Azevedo, in four days all was over. He had lost his father, but leaves a Mother and four brothers at the Colony. All the charitable care of the Missionaries failed to strengthen a constitution ruined by the innumerable privations of a life in the forest. However they have the consolation of having gained another soul for Heaven.

Yesterday, Father Malan, Inspector of the province, celebrated Mass in presence of the corpse. The sanctuary of the S. Heart was crammed with the faithful and illustrious families; there were also present the representatives of the President of the State, other civil authorities and numerous religious societies.

After the funeral service, a procession including more than fifty carriages proceeded to the cemetery of *Aracá* where a grave, in perpetuity, had been acquired for this first flower of the *Bororós* which had faded in S. Paolo.

Not only the above named authorities, but many other Senators and Deputies, a number of the clergy and a great concourse of people accompanied the funeral procession to the ce-

metery. The Mission has decided to wear mourning for thirty days.

To the condolences of the city of S. Paolo we unite our own, trusting that the little Vitale from heaven, where we hope he has been admitted, will intercede efficaciously for the development of the Missions founded amidst his own forests.

The twenty little musicians, in the middle of July, left S. Paolo for *Lorena*; and from there they proceeded to *Rio Janeiro*, where however the opening of the Exhibition has been postponed till the 16th of August.

#### Miguel Magone.

Later news from the Missions informs us of the death of another *Bororó* youth, Michael Magone, who two years ago accompanied Fr. Malan to Europe. A zealous and successful catechist, much esteemed by the Missionaries, his death is a severe loss to the Mission.



## LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY

TITULAR BISHOP OF TRIPOLI

### CHAPTER XLIII.

Leaving Cuyabá — Youthful hearts — On a raft — Hopes realized after four years' waiting — The Chomachocos Indians — Not even a word — At Villa Concezione — The Cacique Guazu — The Kaingua Indians — Good dispositions of these savages — They wish for Baptism — The finest ornament.

As soon as the negotiations relating to Matto Grosso were successfully concluded, as related above the Bishop at once got ready to return to Montevideo, making again that long and wearisome journey.

On the 11th of July the raft, on which he was to embark, reached the port of Cuyabá, and the following day after paying farewell visits to the ecclesiastical and civil authorities, at five o'clock in the afternoon he went to the port, accompanied by the Bishop, the President, all the most influential inhabitants and a great crowd of people. Most touching was the spectacle presented to the whole town by the boys of the Festive Oratory. They had only known Monsignor for a few days and already they loved him as a tender father: so that, having learnt the date of his departure, to



the number of about two hundred they betook themselves to the Oratory to wish him a good journey and testify their affection for him. With the greatest attention they listened to the kindly farewell discourse of the good Bishop, who could scarcely refrain from weeping. And then marching two by two they accompanied him to the river. The crowd assembled there could not understand how these boys, mostly poor and ignorant, accustomed even to wander through the forests like the Indians, were already so fond of the Salesian Bishop as to be unwilling to part from him; to console them His Lordship had to promise a speedy return. The parting embrace of the Bishop and the President, the tears which filled their eyes and the kindly words with which they separated were sure signs that he had gained all hearts. Our confrères felt keenly having to bid adieu to their beloved Superior, from whom henceforward they would be so widely separated; but like good Missionaries they made this sacrifice with generosity. The raft, which he had boarded with his companion, began to move, whilst the whole crowd, cheering and waving handkerchiefs, saluted once more one whom they could truly call their benefactor.

Some hours later, one could have seen our Bishop discoursing familiarly with all classes of passengers, and with great simplicity, eating like them the morsel of bread and dried meat served out to them, and lastly, wrapped in a blanket trying to snatch a few moments' sleep on the bare boards. It was truly edifying to behold him passing cheerfully from the enthusiastic acclamations given to his episcopal character and his charity, to the humble condition of a Missionary, often in want of the bare necessities of life.

The following day, about noon, at Barranca Alto they went on board the steamer *Coxipô* which, in spite of defective accommodation, appeared to our two travellers a palace in comparison with the flat-bottomed boat on which they had left Cuyabá. Whilst the luggage was being transferred, the Bishop administered four Baptisms; and (it is worthy of notice) the territory where these children were baptized belonged to the parish of S. Gonçalo, confided to the Salesians by the Bishop of Cuyabá, so great is its extent! During this time he was surrounded by Indians to whom he gave some medals, which were received with signs of lively gratitude.

Fortunately the heat was no longer so great, and the little steamer, with the help of the current flowing downwards, progressed more rapidly, so that on the 17th July it cast anchor opposite the city of Corumbá. Here Monsignor had an opportunity of visiting the arsenal and of conversing for a few moments with the good parish priest, who insisted upon having, as speedily as possible, a Salesian Institute and some Missionaries for his parish; but it was four years before his pious desires could be fulfilled.

(To be continued).



## 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 day at the choice of the associate.
2. On the day the monthly exercise of a good death is made.
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, as long as they are in the grace of God.

### In the month of November.

1. Nov. 1st. The Feast of All Saints.
2. Nov. 21st. The Presentation of Our Lady.
3. Nov. 22nd. St. Cecilia.

It would be well to call to mind:

1st that the indulgences granted to the Salesian Co-operators are all applicable to the holy souls in Purgatory;

2nd That to obtain them, 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, and the Pope commands them by way of reminder.

The complete list of indulgences and privileges may be found in the issue of January 1905, or in the Co-operator's manual.



## PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1908



# APPEAL

## ON BEHALF OF THE SALESIAN INSTITUTE.

To all those who are kindly disposed towards poor orphans, to all those who have at heart the betterment of society by the education especially of abandoned or neglected youth, we appeal with confidence.

The Salesian Institute in Cape Town is a school of Arts and Trades, one of the four hundred and more Institutions of Don Bosco. It consists of schools of printing, cabinet-making, bookbinding, shoemaking and tailoring. Boys are accepted irrespective of creed, are trained in one of these trades, while at the same time they receive a good "book" education and are taught both vocal and instrumental music.

The houses in which the work is carried on at present are only rented and were never intended for educational purposes. So far there are seventy-two lads in the Institute, all healthy and happy, and this is all that we can at present accommodate. During the past year close on sixty applications had to be refused. This year the demands are pouring in daily, but the answer is always the same: "There is no room."

Our benefactors and all those acquainted with the work urge us to build a suitable institute to provide for about two hundred boys, where a model school of Arts and Trades may arise and the complete educational system of Don Bosco may be developed. There is every prospect of a valuable site being secured in one of the old Cemeteries in Somerset Road; so it is now necessary to start a building fund. Confident in the blessing of Divine Providence and the goodness of the cause we turn for help to both rich and poor of every denomination and nationality.

A Committee has been already formed for the purpose of collecting subscriptions. While we expect much from the wealthy, we are confident that the labouring classes, who have experienced many hardships in common with our boys, will not deny their mite. A small subscription every month, sixpence, a shilling or half a crown, will prove most effectual in aid of the new Institute.

We wish to promise our prayers to all those who come to our assistance and we feel certain that the Almighty will reward abundantly every one of our benefactors.

For the Salesians:

E. M. TOZZI, S.C., *Superior.*

*Feb. 14th, 1905.*

*Salesian Institute,  
49, Buitenkant Street, Cape Town.*

I hereby recommend most herartily the foregoing appeal to all the well disposed throughout my own jurisdiction, and to the Superiors of the Missions who have sent, or are likely to send boys to the Salesian Institute from any part of South Africa.

✠ JOHN LEONARD,

St Mary's, Cape Town.

*Feb., 14th, 1905.*

*(Cablegram.)*

To Superior, Salesian Institute, Cape Town. — Rome, 13th March, 1905.

Holy Father wishes development to praiseworthy work of Salesian Institute and blesses Superiors, Benefactors and Pupils.

Cardinal MERRY DEL VAL.



# SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

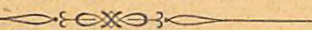
BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of this School is to provide a classical education at a moderate charge for those boys who desire to study for the priesthood. The course is arranged to meet the requirements of the College of Preceptors and the London University Examinations. Boys who have no vocation for the Ecclesiastical state are prepared for any other career that they may wish to follow. The House is surrounded by a large garden and playground, and is situated in a most healthy locality, a few minutes' walk from the Park.

For particulars apply to the Superior, the Very Rev. Father Macey, Salesian Schools, Surrey Lane, Battersea, London, S. W.



*The Salesian Fathers have opened a school for boys at their House at Farnborough, Hants. A course similar to that at the above school is given. For particulars apply to:*

*The Rev. E. Muldoon  
Salesian Institute*

*Queen's Road, Farnborough, Hants.*

*A preparatory school for little boys has been opened by the Nuns of Mary Help of Christians, in a delightful situation at Chertsey on Thames. Communications to be addressed to:*

*The Rev. Mother*

*Eastworth House, Eastworth Street*

*Chertsey, Surrey.*