

THE SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

Volume XVI.

JANUARY-FEBRUARY 1924

Number 1.



St. Francis of Sales.

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NOVUM MISSALE

Missale Romanum ex decreto Sacrosancti Concilii Tridentini restitutum S. Pii V. P. M. jussu editum aliorum Pontificum cura recognitum a Pio X reformatum et SS. mi D. N. Benedicti XV auctoritate vulgatum.

1) Editio typica Vaticana nigro tantum impressa, cum rubricis italicis literis resultantibus, in charta subtili sed solida. Cm. 17×26 marginibus comprehensis.

Sine tegumento: Libellae 30. — Apud exteros: libellae 42.

Confectum: 1) Semipelle ac tela, sectione rubra, titulo ac cruce deauratis: Libellae 60. — Apud exteros: lib. 84.

2) Tota pelle rubeo colore, sectione rubra, titulo ac cruce deauratis: Libellae 80. — Apud exteros: libellae 112.

3) Tota pelle rubeo colore, auratis foliis, titulo deaurato in dorso ac cruce aurata in planibus: Libellae 100. — Apud exteros: libellae 140.

2) Editio Turonica juxta typicam Vaticanam. Cm. 23×15 . Impressum rubeo nigroque colore. *Sine tegumento:* Libellae 70. — Apud exteros: lib. 80.

Confectum: 1) Linteo, cum titulo aur. o, sectione rubra. Libellae 84. — Apud exteros: lib. 90.

2) Omnia ut supra N. 1 sectione vero aurata. Libellae 91. — Apud exteros: libellae 100.

3) Tota pelle, cum titulo aureo, sectione rubra. Libellae 112. — Apud exteros: libellae 120.

4) Omnia ut supra N. 3, sectione vero aurata. Libellae 140. — Apud exteros: libellae 150.

3) Editio Turonica juxta typicam Vaticanam (N. 14 typus 28×19). Impressum rubeo nigroque colore. Textus illustrationibus nitet, chrolibinaque impressione adeo perbelli refulget, perspicuitas literarum visum non laedit. Minimum est pondus hujus Missalis (2 Kg.) ut a pueris ecclesiis inservientibus ferri potest.

Sine tegumento: Libellae 70. — Apud alias nationes: libellae 80.

Confectum: 1) Semipelle ac tela rubeo colore, sectione rubra, titulo ac cruce deauratis: Libellae 125. — Apud alias nationes: libellae 140.

2) Tota pelle rubeo colore, sectione rubra, titulo ac cruce deauratis: Libellae 200. — Apud alias nationes: libellae 220.

3) Tota pelle, rubeo colore, auratis foliis, titulo deaurato in dorso ac cruce aurata in planis: Libellae 225. — Apud alias nationes: libellae 245.

4) Editio Turonica juxta typicam Vaticanam, manualis 1922 (cm. 10×15). Editio in omnibus cum editione concordans, charta indica tenui et solida, cum characteribus magnis et perspicuis rubro et nigro impressis, accuratissima.

Sine tegumento: Libellae 28. — Apud exteros: libellae 40.

Confectum: 1) Linteo, cum titulo aureo, sectione rubra: Libellae 35. — Apud exteros: Libellae 47.

2) Omnia ut supra, sectione vero aurata: Libellae 40. — Apud exteros: libellae 55.

5) Editio I Taurinensis, 1921, iuxta typicam, commodissima, in paginis conficiendis commoditatis ratione habita, fere numquam lectorem ab una ad aliam paginam remittens, pag. patent cm. $14 \times 23 \frac{1}{2}$, rubro-nigro impressae, cum lineis rubris in quadrum ductis, characteribus nitidissimis apposite fuis, lectu valde idoneis.

Editio haec in duabus chartis diversis venit:

In charta indica subtili ac solida (Missal. religat. gramm. 600 pondo)

In charta a machina crassiore (Mi.sal. religat. gramm. 1100 pondo).

Sine tegumento: Libellae 50. — Apud exteros: libellae 65.

Confectum: 1) Semi-pelle rubea ac tela eiusdem coloris in planis, titulo ac cruce in planis, foliis coloratis (vel infectis coloribus): Libellae 75. — Apud exteros: libellae 97,50.

2) Tota pelle rubea, foliis coloratis, titulo in dorso ac aurata cruce in planis: Libellae 90. — Apud exteros: libellae 117.

3) Tota pelle rubea, deauratis foliis, titulo in dorso ac aurata cruce in planis: Libellae 100. Apud exteros: libellae 130.

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SUMMARY: *Superior General's annual letter to the Co-operators.* — *The Old and the New.* — *St. Francis' View of Things.* — *A Growing Evil.* — *Salesian Notes and News.* — *Relicence.* — *News from the Missions: Australia, India.* — *Missionary Episode: A Missionary's Investiture as a Bororo Chief.* — *Devotion to Our Lady Help of Christians: Sincere Devotion.* — *Graces and Favours.* — *Novena to Our Lady H. of C.* — *The Life of the Ven. Don Bosco.* — *Obituary.*

SUPERIOR GENERAL'S ANNUAL LETTER to the Co-operators.

How good God is to the Sons of Don Bosco! It is only right that my thoughts should be raised once more at the beginning of another year to thank Him Whose providence has been bestowed upon us in proportion to our needs. Every year shows us yet more clearly how true were Don Bosco's words when he said that the great Salesian work did not owe its existence to a poor priest, who with all his good will, would have been able to accomplish little more than the work of a humble country curate, but that it had been willed and initiated by God, and placed under the special protection of Mary Help of Christians.

Motives for Gratitude.

And, indeed, how many prodigies has not God, through the intercession of His Blessed Mother, wrought on our behalf during the past year? Not only do the manifold undertakings assumed by the Salesians and by the Daughters of Mary Help of Christians in past years continue to spread their blessings around, but not a few have enjoyed a development for which, humanly speaking, and considering the state of the times, it would have been folly to hope; and so numerous and so important have these extensions been that they alone constitute a splendid proof of divine assistance.

Don Bosco died thirty-six years ago, and as his name is becoming known amongst all nations, so also the work of which God constituted him the Founder, continues to spread in a most

marvellous way throughout the world. How can we refrain from being moved, and from expressing the most lively and heartfelt gratitude towards the Author of all these graces and blessings which we receive? May God indeed be praised and blessed, and may we continue to further those great ends for the attainment of which He has willed to raise up the great Salesian Congregation!

Ven. Don Bosco was a man of God; he lived habitually in the presence of God, waiting for and receiving from Him the inspiration and the grace to accomplish every good work. Though immersed in the most engrossing labours, he yet maintained such an intimate union with God that it seemed as though he was always praying. Hence his courage in undertaking even the most difficult tasks which he was inspired to embrace; he had the assurance of certain help from Heaven. In this way he was the most docile of instruments in the hands of God, and the Most High made use of him to accomplish great things. Studying our Ven. Founder from this point of view we shall the better understand the secret of his success, and our own duty of faithfully adhering to his example; and only by so doing will we succeed in fulfilling that programme of action which he has traced out for us. Thus only shall we be entitled to call ourselves, and to be in truth, his children, his Co-operators, and secure to the work to which we consecrate our energies an abundance of divine benediction.

To my great satisfaction, in the course of

the journeys which I was able to make during the past year through Sicily and our Venetian province, I saw for myself how universal is the admiration and love which all have for Ven. Don Bosco, and how widespread is the fame of his sanctity. And it is equally pleasing to me to learn, from the letters which I receive daily, of the favours ascribed to his intercession, of the consoling effects of his educational system, of the homage which is paid to his memory. Even for these consolations we are profoundly grateful to Our Lord and address our most fervent prayers to Him so that He may hasten the day on which we shall see Don Bosco accorded the honours of the altar. And do you also, my dear Co-operators, pray for this great favour; unite your daily aspirations to those of the Salesians and Daughters of Mary Help of Christians, and let us be assured that that great day will indeed be brought nearer, if we strive to live holy lives, if we sanctify our work with our prayer, and if we also induce our young charges to pray for the same end. Don Bosco was the Apostle of Youth, and the prayers of the young have a particular efficacy before the throne of God. And how efficacious it would be for this end, if in all our colleges and institutes, and especially in our missionary orphanages, we could only organize daily visits to the Most Holy Sacrament; and if, my dear friends, you would also invite your children to join their prayers to these—surely the Help of Christians, for the sake of that predilection she had for our Ven. Father, would enrich them with her own powerful intercession.

I have here another duty to fulfil, my dear Co-operators, and it is precisely towards you who are the Good Angels whom God makes use of for furthering with your beneficent sympathy the Works of Ven. Don Bosco. During the past year I have repeatedly experienced, and that in a way which I cannot forget, the effects of your enthusiasm. During my visits to the large towns, and especially at the Seventh Congress of Sunday Oratories and Schools of Religion held at Bologna, I was more than once deeply touched on seeing the warm attachment which many illustrious Co-operators publicly manifested for Don Bosco and for his children. To these, and to all who by their prayers and offerings make it possible for us to continue our good work, I renew my most heartfelt thanks and appreciation, for with Don Rua, of venerated memory, I must also repeat: "If Don Bosco used to say that without the charity of the Co-operators, he would have been able to accomplish nothing, what could I hope to accomplish by myself?" And espe-

cially to-day when our needs and anxieties are becoming hourly more grave, what could I hope to do unaided? Oh! continue then to assist us in our undertakings, and be assured of our most lively gratitude. The Salesians and the Daughters of Our Lady Help of Christians will pray, and will get their young charges to pray, so that God may bestow an ample recompense upon you and upon your families both in this and in the next life.

The New Undertakings of 1923.

And here it may be desirable to give you some particulars of the new works begun during the past year for which I must ask the blessing of God and the favour of your charitable help.

1) Foundations by the Salesians:

The Salesians have undertaken more than twenty new foundations during 1923; three of these were opened in Italy:

The first and most important was the Salesian International Theological Institute in Turin in which 120 clerics, representatives of 18 different nations, are already pursuing their higher studies in preparation for the priesthood, in close contact with the Higher Superiors and close to the cradle of the Congregation.

A second foundation has been undertaken at Catania at the instance of H. E. Cardinal F. Nava, viz, the Hospice of the Sacred Heart on behalf of young artisans: and a third at Barcellona Pozzo di Gotto, with school and Festive Oratory.

Outside Italy a still greater development has taken place. At Ratisbon, in Bavaria, a Pensionat^e for young workmen and students has been opened and is already crowded. At Shawa, in Poland, a house for the sick has been opened with a public Church attached, and at Czerwinzk a new house for the formation of personnel, with the charge of a Parish included.

Another house of formation has been founded at Regoa, in Portugal, and at Las Palmas, Canary Islands. At Claremont, just outside Capetown, South Africa, everything has been prepared for the institution of an agricultural school with the special scope of training up skilled lay-brothers for the Congregation.

At Virginia, in Brazil, a Missionary Residence has been erected in order to meet the religious needs of the numerous immigrants who are settling there, whilst at Iucuman, in

the Argentine, we have taken over a new Institute erected through the generosity of Mr M. Fernandez, in memory of his son, Jullius. At Vista Alegre, in Paraguay, a new house with school and Festive Oratory attached has just been opened and we have managed to acquire a house for the sick at Huancayo, a most healthy district in Peru.

Two important foundations have been undertaken in the United States; one at Los Angeles in California which includes the care of a Parish; the other at Elizabeth, New Jersey, with its public church and Festive Oratory.

forming the nucleus of two important houses of formation in Assam and China.

This for the new foundations; but to give a more concrete idea of the development which has taken place in Salesian work during the past year, I ought to indicate the various Oratories which have been opened in connection with houses already existing such as that at Rosario, an ideal district in the Argentine; at Quito in Ecuador which is already almost crowded out with 800 pupils. And amongst the new churches which we have opened for divine worship, that of Gesù Adolescente at



Students of the Salesian International Seminary, Turin.

Special mention must be made of the new Missionary Houses opened in Kimberley, Australia; in Ciaco Paraguay; at Taracua in the Prefecture Apostolic of Rio Negro, in Brazil, and at Haflong, Assam. This last has been rendered possible by the considerable increase in personnel which we have been able to effect, in the surrounding houses of Shillong, Raliang Gahauti and Laitkynsew.

The Missionaries sent out from the Mother House this year have numbered almost a hundred, and it is particularly gratifying to me to have to state that this large number has been reached through the enthusiasm of many young Aspirants who were happy to go forth to complete their religious and missionary formation in the fields of their future apostolate, thus reinforcing the centres already existing such as that of Bethlehem in the Holy Land, and

Nazareth, that of Our Lady of the Rosary at Montevideo, and that of St. Anthony Oeste in Patagonia must be specially mentioned. And besides all this we have a considerable number of large churches in course of construction, such as the temple of Gesù Adolescente at Turin, the Sacred Heart Church at Livorno, SS. Peter and Paul in San Francisco, California, the Sacred Heart at Choele-Choele, and the church of Our Lady Help of Christians at Fortin Mercedes on the spot where the first Mass was celebrated by the pioneer Salesian Missionaries to Patagonia; whilst the foundations of various churches, many in honour of Our Lady Help of Christians, as at Vigo in Spain, Bagé and San Paulo in Brazil, have been laid during the past year.

Important additions have also been made to our houses in Bari, Verona and Milan in Italy;

in our New York houses and in many of our Orphanages and Professional schools, but it would take too long to recount the details of these new extensions.

2) *Foundations by the Daughters of Mary Help of Christians.*

The Sisters have also been going ahead with their good work during the past year, and many new houses are the result.

In Italy an important Asylum for children, with Private School and Oratory has been undertaken at Venice, besides others at Cavagnolo, Piedmont, Chiesina Uzzemzse, Tuscany, and at Rimini in Romagna.

At Perugia in Umbria the Sisters have been given the direction of an Institute for Orphans of the war and an Asylum for abandoned children, and two other Residences have been opened at Turin in connection with the Missionary College Valsalice and the Theology Institute, Crocetta.

At Scheut-Anderlecht in Belgium, a commendable work has been undertaken in the opening of a Refuge for the neglected children of gypsies and show-people, whilst workshops, Oratories and Infant Schools have been opened at Victoria in the Pampas, Argentine; at Salto, Uruguay; at Puerto Natales, at Huancayo in Peru and at Concordia in Colombia.

Special mention must be made of the departure of the first band of Missionary Sisters for China in the month of January and for Assam in November, where the Salesians had already procured residences for them. The good which they have already accomplished in China is a sure indication that God's blessing is with them, and that He has reserved great things for our Sisters in these extensive Mission-fields of the East.

And in order to show fully the great development which the Sisters' work has had I must at least allude to the extensions which have taken place in various houses by the opening of new Infant Schools at Gravellova Foce, at Bibbiano in Emilia, and at Conegliano in Venice; of new Evening Workshops at Cassolnovo and Cassolnovo Molino in Lombardy and at Cannara in Umbria; of an Evening School in the Oratory at St. Saba's Rome; of a Training School for personnel at Acqui and of the new buildings for the houses of formation at Santiago in Chile and Maldonado in the Argentine. And the Sisters have also undertaken various temporary works such as the Mountain Colony for War Orphans at Bettole, Piacenza, a Sea-side Colony at Borgio and a Summer School in

a populous district of Parma. So from all this it is evident that the Daughters of Our Lady Help of Christians are experiencing everywhere the wonderful effects of God's goodness and Our Lady's protection.

Proposals for 1924.

And it seems that still greater blessings are being prepared for both the Salesians and for the Sisters, if we go by the great demand continually being made for new foundations both at home and on the Missions, and it is sad to think that whilst we cannot but be affected by the exposition of the manifold needs which could undoubtedly be supplied by a religious-social institution such as ours, we have almost always to reply in the negative to urgent appeals simply through lack of means and personnel. Therefore we must make it our earnest endeavour to find out the best way of seconding these invitations of Divine Providence so that we may be able to accomplish all that is expected of us.

The year, 1925, is to be a Holy Year, a Jubilee Year in the Church, and it will also be a special Jubilee Year for the Salesian Family, for the 11th of November, 1925, will be the fiftieth anniversary of the departure from the Mother House of Don Bosco's first Missionaries. We have still amongst us the only survivor of that heroic band—His Eminence, Cardinal Cagliero, who was its head. So may God spare him to us for that great day and for many a day beyond it!

And how shall we celebrate this memorable anniversary in a worthy manner? At Turin a Central Committee has been formed from amongst our most distinguished Co-operators and they have already sent out an appeal to the Co-operators throughout the world as well as to the Salesian Past Pupils and to those of the Sisters. The National Committee of this latter association together with the "Lady Patronesses of Salesian Works" have enthusiastically supported this appeal, sending out, in their turn, invitations and appeals to sister associations so that there is every reason to hope for a great and loyal effort of missionary co-operation.

"A Jubilee Year it will be" says the appeal of the Central Committee, "not only because of the completion of fifty years of missionary glory, of humble and at the same time grand heroism in the name and guided by the spirit of Don Bosco; but because of the fact that a new wave of sympathy and practical admiration

will be engendered amongst all classes and amongst all nations in support of this generous work".

I extend the same invitation to you, my dear Co-operators, and this is my recommendation for the New year; help us to render our missionary celebration productive of consoling results. We are in need of world-wide prayers, of personnel, of offerings, and of other material helps; we rely upon your assistance. In the words of the Committee's appeal: "Let working committees be everywhere established, concrete expressions of the sympathy which

mands for new personnel and fulfil the promises which we have already given to our over-worked brethren in the field?

New workers are indispensable for us, and we know that, by the grace of God, and especially to-day, generous hearts are not lacking, especially amongst our young people, who are longing to consecrate themselves to the apostolate. And we know that there are other pious and zealous souls who, though they do not feel themselves called to the Priesthood, are yet desirous of entering some religious Institute in which they would be able to labour



Just arrived! More Salesians for S. Africa.

abounds in your hearts, so that Don Bosco's Missions all over the world may be worthily assisted, and so that every Missionary, even in the most distant part of the world, may experience the effects of your enthusiastic co-operation in his apostolate."

The Need for More Missionaries.

It is a sad, but after all only human and inevitable, that our first brethren to land in the Foreign Mission-fields have almost all passed away and their immediate successors are rapidly following them, or on account of their age have lost that first energy which was productive of such abundant fruit. Must we allow these vast territories evangelised at such a great cost to turn again to paganism and be lost to the Church? And if not—how, even with all our good will, can we meet the de-

for God and for the Church, and that even on the Missions. Be on the look-out for such precious Vocations, and send them along to us—these generous souls filled with love for God and for their neighbour, we will gladly welcome them in our training-colleges and houses of formation.

Material Assistance.

Our Missionaries have often to carry on their apostolate handicapped by extreme poverty. Means are lacking for the reception and maintenance of little ones in their Orphanages; for the founding of new schools and the payment of masters; for assisting neophytes, for the erection of churches and chapels, hospices and dwelling-houses. Any sort of aid would be welcome, even in kind—cloth, medicine, machines and utensils, books, musical instru-

ments, things suitable for prizes, sacred objects—anything in fact that can be of any possible assistance in carrying on the great work of the Missions, and seconding the labours of the apostles in the field.

Prayers for the Missionaries.

Think of the generosity which has urged our Missionaries to say farewell to parents and fatherland, to brave the discomforts and perils of far-off lands, and to adapt themselves to strange and oftentimes disagreeable customs in order to win souls for Christ, and remember to pray for them so that God in His goodness may console and strengthen them in their privations and necessities.

And so these are the proposals which I offer for your zealous and enterprising consideration. You know that Don Bosco in founding his Pious Union of Salesian Co-operators intended to mobilize a standing army of zealous souls eager to second his requests and aspirations, and to attend to their practical fulfilment. And it was for this reason that he did not propose a separate Director for them—either General or National—he wished them to be in immediate touch with himself, and the *Salesian Bulletin* was the organ he adopted for notifying them of his desires and projects. And his successors must follow faithfully in his footsteps so that this Pious Union by adhering to its initial programme, may accomplish the great work allotted to it by Our Ven. Founder.

Give your generous support therefore to all the various undertakings which will be locally initiated for the celebration of the Golden Jubilee of the Salesian Missions—become promoters if such yourselves; pray every day for our Missionaries; send your collective or individual offerings for the Missions to the Salesian General at Turin; and address your recommendations for the reception of Missionary Aspirants to the nearest Salesian Provincial.

Conclusion.

May God bless your efforts, my dear Co-operators, all that you do for the greater diffusion of his kingdom upon earth will be returned to you by an increase of heavenly benedictions upon yourselves, upon your families and upon your fatherlands. The world, and especially the world of to-day, is longing for the advent of that peace which the Angels announced at the birth of Our Saviour. Let us exert ourselves therefore to procure for the souls around us

the grace of Christ and the blessing of a Christian conscience, and then we shall marvel at the beauty and perfection of the peace that will descend upon our beloved countries.

We have great hopes of commencing this year the reconstruction of the ancient martyrium which was first erected, centuries ago, over the recently re-discovered tomb of St. Stephen in the Holy Land. The Holy Father has given his hearty approval to this project, promising as it does an increase of honour and devotion for the glorious Protomartyr who, with Christ-like charity prayed for his murderers and with his dying breath asked for their forgiveness. And what more fitting way of interceding for peace for the world than that of honouring this great Apostle of Peace by the erection of a shrine over his tomb in Palestine, the country which was the cradle of Christianity—the only creed which can bring a lasting peace to our storm-tossed world?

And in the meantime, may God hear and answer your prayers, my dear Co-operators, may He shower the fullness of his peace upon each of you as a pledge of the eternal felicity which you will one day enjoy.

Fr. PHILIP RINALDI S. C.

Superior General.



The Old and the New.

*The Old Year! The Old Year!
With its hopes fulfilled or shattered;
Its joyful flowers, its laden bowers,
Or cloak of promise tattered.
Whate'er it brought, whate'er forgot,
It's gone from us for ever;
Another milestone left behind!
A bend along Life's river!*



*The New Year! The New Year!
What graces will it send us?
Will Sorrow fill our busy days,
Or will Bright Joy attend us?
But Joy or Sorrow, come what may
We'll offer all to Jesus,
And speed despairing moods away,
With cheering thought—"God sees us!"*

St. Francis' View of Things.

Amidst the seething whirlpool of practical problems and bewildering alternatives in which the peoples of our day are well-nigh hopelessly engulfed, the Pope of Rome and the Cardinal of Westminster, not to mention other Princes and Prelates of the Church, are at one in singling out the great Salesian Patron, St. Francis de Sales as a safe guide for individual souls, whether clerical or lay, who desire to fulfil the obligations of their state, to be of service to the people around them, and at the same time to acquire a considerable degree of perfection and intimate communion with God. Many busy people—men of affairs, and poor people who have to wear out their lives in the worrying problem of making ends meet—stagger at the word "perfection." "How can we be perfect" they say, "living and toiling as we have to do among all the smudge and tarnish of the workaday, godless world? Can one live amongst icebergs without being chilled?" The word "perfection" discourages them, forgetting as they do, that in regard to themselves it is only a relative term, and that in its full and absolute significance it could not be applied to the greatest saint who ever trod the earth nor even to Our Lady herself. Absolutely, God alone is Perfect—the only true perfection—but relatively—that is, with all due regard to the shortcomings of our nature, and considering our state in life, each one of us, provided we only wish it, can reach our own degree of perfection and attain to that high eminence predestined for us by God. And in battling for the heights we must be neither misled nor discouraged by the hard judgments passed upon us by men; God alone knows of the heroism of our struggle, the enemies from within whom we vanquish a hundred times a day; the enemies from without who oppress us on all sides, who conquer sometimes, but who have never yet succeeded in quenching the undying hope within us of being one day completely victorious. And it is consoling to think that it is that God who knows us, who will one day be our Judge: men may presume to condemn us, but the passing of the sentence is reserved to an Omniscient God.

St. Francis was a saint whose vocation obliged him to live continually amongst the dangers of the world: as student, priest, missionary, bishop—he had to struggle against the onslaughts and allurements of terrestrial enemies. He conquered, and his methods for

reaching perfection—better known to us perhaps than those of any other saint—were simple in the extreme and of such a practical and ordinary nature that they cannot fail to make their appeal even to the most doughty champions of the "common sense school." During the course of his ministry, whilst he laboured continually for the spiritual good of his charges, he did not fail to take cognisance and to allow for the human element in their composition. Not stern and austere repression of every human aspiration, but guidance, subordination, regulation—this was his programme, and though a skilled and successful spiritual physician, he was at the same time the most human of fathers, the sweetest and most winning of saints.

Love of God the Secret of Perfection.

"You know very well" says Mgr. Camus, "how Blessed Francis valued charity, but I will give you nevertheless some more of his teaching on this great subject. 'We must do all things from love' he said, 'and nothing from constraint... Keep your heart in peace,' that is to say: beware of hurry, anxiety, and bitterness of heart. These he called the ruin of devotion. He was even unwilling that people should meditate upon the great truths of Death, Judgment and Hell, unless they at the same time reassured themselves by the remembrance of God's love for them. Speaking to a holy soul he says 'Meditation on the four last things will be useful to you provided that you always end with an act of confidence in God. Never represent to yourself Death or Hell on the one side unless the Cross is on the other; so that when your fears have been excited by the one you may with confidence turn for help to the other.' The one point on which he chiefly insisted was that we must fear God from love, not love God from fear. 'To love Him from fear' he used to say, 'is to put gall into our food and to quench our thirst with vinegar; but to fear Him from love is to sweeten aloes and wormwood.'

Assuredly, our own experience convinces us that it is difficult to love those whom we fear, and that it is impossible not to fear with a filial and reverent fear those whom we love.

'All by love, nothing by constraint' continues Mgr. Camus, this was his favourite motto, and the mainspring of his direction of others. He

has often said to me that those who try to force the human will are exercising a tyranny which is hateful to God and man. This was why he had such a horror of those masterful and dominant spirits who insist on being obeyed, *bon gré mal gré*, and would have everyone give way to them. 'But' he used to say, 'in the royal galley of divine love there is no galeyslave; all the oarsmen are volunteers' and after all, according to Blessed Francis, to have a true love of God is something very easy of accomplishment for 'to desire to love God is to love to desire God, and consequently to love him: for love is the root of all desires.'

Regard for Others.

It seems obvious to any clear thinker that genuine love for God must beget a practical and abiding love for one's neighbour, yet one meets with apparently fervent people who pride themselves on their great charity for God and who are yet entirely oblivious of the spiritual and temporal welfare of those amongst whom they live. You never see them go out of their way to do a kind action; the only way in which they consider their neighbour is in the light of his faults; these must be pointed out and commented upon, of course, but otherwise let the other fellow get along as best he can!

Now St. Francis was very insistent on an unselfish, regulated regard for others: listen to his words: "We must look upon all the souls of men as resting in the Heart of our Saviour. Alas! they who regard their fellow-men in any other way run the risk of not loving them with purity, constancy, or impartiality. But beholding them in that divine resting place, who can do otherwise than love them, bear with them, and be patient with their imperfections?" The Bishop of Belley tells a story which shows how ready St. Francis was to look for reasons and excuses in extenuation of the faults of others. "A certain lady" he says "had been guilty of a most serious fault, committed, indeed, through mere weakness of character, but none the less scandalous in the extreme. Our Blessed Father being informed of what had happened, and having every kind of vehement invective against the unfortunate person poured into his ears, only said: 'Human misery! Human misery!' And again 'ah! how we are encompassed with infirmity! What can we do of ourselves but fail? We should, perhaps, do worse than this if God did not hold us by the right hand, and guide us to His will?' At last, weary of fencing thus, he faced the battle, and the comments on this unhappy fall becom-

ing ever sharper and more emphatic, exclaimed: 'Oh! happy fault, of what great good will it not be the cause! This lady's soul would have perished with many others had she not lost herself. Her loss will be her gain and the gain of many others.' Some of those who heard this prediction merely shrugged their shoulders. Nevertheless it was, verified. The sinning soul returned to give glory to God, and the community which she had scandalised was greatly edified by her conversion and subsequent good example."

The Saint's Condemnation of Harsh Judgments.

St. Francis used to say that the soul of our neighbour was that tree of the knowledge of good and evil which we are forbidden to touch under pain of severe chastisement, because God has reserved to himself the judgment of each individual soul. "Who art thou" says Sacred Scripture "who judgest thy brother? Knowest thou that wherein thou judgest another thou condemnest thyself?"

He tells the story of a poor man who had apparently been judged harshly and suffered contradictions from his wife all his life; she had in fact gone contrary to his wishes in everything. In the end she fell into a river and was drowned, and the poor man set out to look for her body. He set off up-stream however, though it was obvious to all that the body must necessarily float down-stream with the current. His friends remonstrated with him for continuing what seemed to them a useless quest "And do you really imagine" he said to them sorrowfully "that her dead body would do anything else but contradict me?" "We are, most of us very like that woman" continued the Saint. "Yet it is written: *Judge not, and you shall not be judged; condemn not, and you shall not be condemned.*"

With regard to the very practical question as to whether we are forbidden to entertain doubts about our neighbour when founded on good and strong reasons, it seems that our Saint thought that we were not so forbidden because to suspend judgment is not to judge but only to take a step towards it. We must, nevertheless, beware of being thereby hurried on to form a hasty judgement, for that is the rock on which so many make shipwreck; that is the flare of the torch in which so many thoughtless moths singe their tiny wings. In order that we may avoid this danger he gives us an excellent maxim, one which is not only useful but necessary to us. It is that, however many

aspects an action may have, the one we should dwell upon should be that which is the best.

If it is impossible to excuse an action, we can at least modify our blame of it by excusing the intention, or we may lay the blame on the violence of the temptation, or impute it to ignorance, or to the being taken by surprise, or to human weakness, so as at least to try to lessen the scandal of it. If you are told that by doing this you are blessing the unrighteous and seeking excuses for sin, you may reply that without either praising or excusing his sin you can be merciful to the sinner.

A Striking Example of Exquisite Charity.

"On the subject of the forgiveness of enemies" says the Bishop of Belley, "Blessed Francis told me of an incident which occurred at Padua (possibly at the time that he was studying there). It appears that certain of the students at that university had a bad habit of prowling about the streets at night, pistol in hand, challenging passers-by with the cry of 'Who goes there?' and firing if they did not receive a humble and civil answer.

One of the gang having one night challenged a fellow-student and received no answer, fired, and took such good aim that the poor young man fell dead on the pavement. Horrified and amazed at the fatal result of his mad prank, the student fled, hoping to hide from justice.

The first open door that he saw was that of the dwelling of a good widow, whose son was his friend and fellow-student. Hastily entering, he implored her to hide him in some safe place, confessing what he had done, and that should he be taken all was over with him.

The good woman shut him into a little room, secret and safe, and there left him. Not many minutes had elapsed before a melancholy procession approached, and the dead body of her son was brought into the house, the bearers telling the distracted mother in what manner he had been killed, and after a little questioning, giving the name of the youth who had shot her child. Weeping and broken-hearted she hurried to the place where she had hidden the wretched homicide and it was from her lips that he learned who it was that he had deprived of life. In an agony of shame and grief, tearing his hair and calling upon death to strike him down too, he threw himself on his knees before the poor mother; not, indeed to ask her pardon, but to entreat her to give him up to justice, wishing to expiate publicly a crime so barbarous.

The widow, a most devout and merciful woman, was deeply touched by the youth's

repentance, and saw clearly that it was thoughtlessness and not malicious intent that had been the moving spring of the deed. She then assured him that, provided he would ask pardon of God and change his way of life, she would keep her promise and help him to escape. This she did and by so doing imitated the gentle kindness of the prophet who spared the lives of the Syrian soldiers who had come to murder him, he having them in his power in the midst of Samaria. (1)

So pleasing to God was this poor widow's clemency and forgiveness that He permitted the soul of her murdered son to appear to her, revealing to her that her pardon, granted so readily and sweetly to the man who had unintentionally been his murderer, had obtained for his soul deliverance from Purgatory, in which place he would otherwise have been long detained. How blessed are the merciful! They shall obtain mercy both for themselves and for others."

Sweetness.

In the spiritual sense, what is this quality of sweetness so justly considered a special attribute of St. Francis de Sales? Certainly not the mere affability of the commercial traveller or pushing shop-assistant, which may be the result of a natural disposition but is more likely to spring for an acquired business veneer. Nor yet is it the mere giving of orders or assertion of rights in ingratiating or conciliatory tones. True sweetness is the result of a god-like compassion and universal commiseration which we ought to have for our fellowmen, and especially for our charges; a broad, all-embracing outlook, not simply a regard for the *letter* of any particular law (and especially for the petty laws and regulations which we ourselves make) but an outlook which takes in at once all that concerns the subject bound by the law, his weak human nature, his ignorance, his psychological condition, the environment in which he moves. This is the internal sentiment with which we ought to be consumed; its external expression we need be at no pains to cultivate, it will show itself naturally in our dealings with others and especially in our judgments. This attitude of mind and heart we have called *god-like* precisely because of its resemblance to God's manner of dealing with us—His forbearance, His merciful assistance, His abstention from vengeance. How leniently He treats us! and yet would anyone dare to assert that God

(1) 4 Reg. VI. 12. 23.

makes compromise with sin! Yea, rather, let it be said that because of His power to read the secrets of our hearts He knows that many of our actions, apparently sinful and judged as such by our fellowmen, are mere material infringements of the law. Therefore let us cultivate this merciful disposition, the quintessence of charity towards our neighbour, that sweetness of outlook which beams with kindly glance upon saint and sinner alike, and this especially in our dealings with young people whose thoughtlessness, ignorance and inexperience are more often the cause of their shortcomings than is their malice or deliberate intention of doing wrong. And in trying to lead others to perfection, it would be well if we kept this saying of St. Francis de Sales before our minds as a check upon the exactions of our imprudent zeal "There are some who do no good at all because they wish to do things *too* well, and who spoil everything they try to mend."

A GROWING EVIL.

THE INSUBORDINATION OF THE CHILDREN OF TO-DAY.

An "unbridled spirit of independence" and of "setting aside all lawful authority, be it spiritual or temporal," is, says the Archbishop of Cardiff, "one of the greatest evils of the present age."

"It is an evil that is creeping into the spiritual as well as the temporal life of the people, and one which threatens the welfare of both soul and body. It is an evil that breeds lawlessness and anarchy and threatens disaster, both spiritual and temporal, not only to the individual members of the State, but to the very State itself.

Encouraging Disrespect.

"Great things, however, have often small beginnings, and there is little doubt that this spirit of independence, this defiance and hatred of authority, is to be attributed in great measure to the manner in which children are nowadays brought up by their parents.

"How often do we not find even little children treating their parents with the most unbecoming familiarity, and behaving towards them in the most disrespectful manner. While these parents, far from correcting their chil-

dren for this want of respect and ill-behaviour, seem only amused, and, indeed, seem rather to encourage it.

Parents and Children.

"And how often does it not happen that children who are treated in this indulgent way grow up to be anything but dutiful sons and daughters? They speak to their parents as though they were their equals, they calmly set aside all parental commands, and their one end in life is to follow their own sweet wills in everything. They think little of criticising or discussing their parents with their friends and acquaintances, and at times will even laugh at them behind their backs. Such children are above asking their parents for advice or guidance. For them their parents are: 'out of date', 'behind the age'.

"This spirit of disrespect and insubordination, if not checked in the child, will grow and develop, and as years go on will produce a member of society who will defy not only his parents but all lawful authority. He will perhaps even go so far as to call in question the authority of his Church and disobey her laws. He will treat with contempt his rulers and his masters, and think little of breaking the commandments of God. Thus he will continue to live, unless recalled by the grace of God, a thorn in his parents' side, a disgrace to himself and his family, an outcast of society and an enemy of his Creator.

"Let parents then remember their position as such, and the grave responsibility that rests upon them of bringing up their children in such a way that they will fear and love God and respect and honour those whom God has placed over them. Let them be kind but firm with their children. Let them, on the one hand, be on their guard lest they are too indulgent with them and spoil them, and on the other, lest they are harsh and unreasonable with them. Children who are treated in this way by their parents will learn almost unconsciously to love, honour and obey them. And such parents by their good example and kindly advice will win for themselves the confidence and respect of their children all through life." *The 'Universe'.*

Donations for the propagation of Salesian works, and offerings in connection with "Graces and Favours" received may be sent to:

Very Rev. Don PHILIP RINALDI,
32, Via Cottolengo,
TURIN (Italy).

SALESIAN NOTES AND NEWS.

Farnborough, Hants. The following account of Speech-Day is taken from the *Aldershot Gazette*: "There was a large

gathering of distinguished visitors and boys' parents at the Salesian School, Farnborough, on Thursday last, on the occasion of Speech Day, when the annual entertainment and distribution of prizes and certificates took place. The majority of the latter were awarded by the public examining bodies, and it was gratifying to note that a large percentage were gained by boys from the surrounding districts of Aldershot, Farnborough, Camberley, Fleet, Cove, etc.

The Bishop of Portsmouth (the Right Rev. William Cotter, D. D.) arrived about mid-day and was accorded an enthusiastic reception, and it was very evident he had a warm corner in his heart for the boys, and the feeling is undoubtedly reciprocated by the students at the Salesian School. The weather was splendid and brought a large number of guests and friends of the boys, many coming some distance for the occasion.

After luncheon all adjourned to the school hall, and the sight that was presented on entering must have gladdened the hearts of both boys and parents, and those who were not fortunate enough to be among the prize-winners were undoubtedly filled with determination not to be outsiders next year. On two large tables near the stage were an array of trophies and prizes which, for number and achievement, could be found in very few other similar colleges in the country.

The programme was opened with some really fine selections from "Faust," played by the school orchestra, augmented by some of the members of that of Sandhurst College.

Then followed two dramatic events, the first entitled "The New Boy," which kept the audience convulsed with laughter; the second a picturesque musical tableau showing a number of little people from Sunsetland who sang and acted very prettily in their quaint and beautiful costumes.

After the reading of the scholastic report by the Prefect of Studies, the Rector of the school rose to address the assembly.

In the course of his address, the Very Rev. Father Sutherland said it was his very pleasing

duty to offer the Bishop of Portsmouth their grateful thanks for presiding at the distribution of prizes. When they realised that the diocese of Portsmouth stretched from the Channel Isles up to Oxford, and that his Lordship was booked up with engagements for a particular parish, convent or school for almost every day of the year, and sometimes with as many as three engagements on the same day, they could appreciate better his great kindness in finding time to honour them by a visit each year on Prize Day. From the report of the Prefect of Studies, His Lordship would be pleased to hear that the school continued to hold its place in the educational world as well as in the world of sport, and that the number of students had considerably increased. As a matter of fact he feared that their accommodation was hardly adequate for their requirements. At the moment the school was suffering from growing pains. That might be a good symptom, but it required special treatment, and the only prescription to work the cure was to extend their buildings as quickly as possible, otherwise it would not be possible to keep up that high state of efficiency which they so much desired to maintain.

Owing to the great facilities now prevailing for travel by bus and train, the school, besides accommodating nearly 150 boarders and providing for the needs of Aldershot and Farnborough, was also able to cater for day-scholars within a radius of 20 miles, and here he would like to express their gratitude to the clergy of the neighbouring parishes for their kindness in sending boys to the school (applause).

When the school was struggling for its existence, to relieve the strain, Dt. Cotter sent his young ecclesiastical students there to study the classics. Other Bishops and Religious Orders followed his example and since then the school had become a nursery of vocations for the priesthood and religious life (applause).

In 1915, with the large contingent from the diocese of Nottingham, there were as many as 40 students making their preparatory studies for the seminaries and various novitiates. But the Great War scattered them over the battle-fields of Europe and Asia, and some were now remembered by little white crosses among the

poppies of Picardy and Flanders or by the desert sands of Egypt and the Holy Land.

It was consoling to know that those who returned, immediately rejoined their old colours in the seminaries and the Religious Orders (applause). And there were old boys now in all the great seminaries in Spain and Portugal, at Louvain and Rome, and in England and Ireland (applause). Three had been recently ordained and several for the diocese of Portsmouth were nearing the end of their studies—two in a few months' time. This was the spirit of the Ven. Don Bosco—to give priests and religious to the Church, if not through his own congregation then in all others.

"And so," concluded Father Sutherland, "in its short history this school has not only been blessed by God in a material sense, but also in a spiritual way by strengthening and fostering the holy vocations of those entrusted to its care; and amongst these, we look forward to one, a deceased past student, who is said to have died in the odour of sanctity, and who may yet, we pray, be raised to the honours of the Altar" (applause).

THE BISHOP'S SPEECH.

The Bishop thanked the gathering for the hearty welcome extended to him. It was always a great pleasure to him to be present for the distribution of prizes. He thanked Father Sutherland for his speech and Father O'Connor for his review of the year's work. Especially gratifying was the report of the Religious Knowledge Examinations. Little or no notice was given them that an examination by the diocesan inspector would be held, with the result that he found them just as they were. The result showed that the staff put their heart and soul into the teaching of religion and the results of the public examinations showed that the secular side of the studies did not suffer thereby.

Continuing, Dr. Cotter said: "Father Sutherland referred in his speech to those students who are now being educated here in preparation for this diocese. I am very pleased at the results produced and I am happy to be able to say that one of the old boys, Frank O'Shea, now at Waterford, will, please God, be raised to the dignity of the priesthood about June next. He has pleasant recollections of his old school and has on different occasions, when writing to me, made reference to the great help he received, whilst here in Farnborough. I am pleased to see that some of the diocesan students have come up to me for prizes this afternoon. Out of poor material—for, educationally, we are all poor when we commence—splendid results have

been obtained. I am glad to have the Salesians working in my diocese. The Salesian Society is a progressive one; we hear of the sons of Don Bosco not only in one continent, but in several, and everywhere doing great work. It is my earnest hope and prayer that soon we may see some of the old Salesians, and their pupils, even in this school, raised by Holy Church to the honours of the altar, and their names included in the Litany of the Saints."

With ringing cheers for the Bishop, the Rector and the school, this most enjoyable afternoon closed with the hearty singing of the school. Song "O Alma Mater, blest be thy name." to Mr. Dean's tuneful setting."



Pallaskenry, Our correspondent at Copse-
Limerick wood College, our first Irish foundation, writes in the most cheerful strain regarding the progress which has been made in this up-to-date Agricultural College during the past term and the hopeful outlook for the future. Certainly, as a go-ahead concern, the developments which have been made in every direction during the comparatively short existence of the school surprised even the three Government inspectors who visited it in October last: they had made certain recommendations on former occasions but they were extremely pleased during this visit to find that their requirements had not only been faithfully attended to, but that they had been supplemented and perfected by the timely and generous aid forthcoming from certain kind friends under the inspiration of Our Lady Help of Christians, who know what a costly business it is to stock such an institution as ours with scientific implements and modern equipment such as is necessary if we are turn out expert agriculturalists who will be a credit to the country.

The fitting up of a beautiful science laboratory is the latest enterprise at Copsewood, and many valuable instruments have already been acquired. These developments and extensions must go on until the Salesian College is second to none, and our zealous Salesian Co-operators in Ireland are determined to see that we reach this high standard.

The crops at Pallaskenry, we are told by the Rev. Manager, have been the best in the district during the past year, and as for the type of young gentlemen attending the College—we need only tell you that Mr. Johnston, the Government Inspector during his recent visit insisted on taking a snapshot of one particular

group of students to show to his friends as examples of young Irish manhood. He admired their industry and their splendid physique—if he could only have seen them a little later on, on All Hallows' Eve for instance, during the ducking and other operations, perhaps he would have been willing to waste a few more plates, and would have discovered other latent, though no less attractive qualities, in the sturdy youths of Copewood College. As to their prowess in the realm of sport, we have certain statistics with regard to sundry weight-lifting and weight-throwing competitions which are so exceptional that, though perfectly sure ourselves of our correspondent's veracity, we hesitate to publish them.

The Feast of the Immaculate Conception, the anniversary day of the foundation of Copewood College, as also of the Salesian Congregation was observed by signal celebrations at Pallaskenry. Fr. Sullivan S. C., just returned from South Africa, sang the 10.30 Mass and in the afternoon a keenly contested Gaelic football match was played between Agriculturalists and Commercialists; the Agriculturalists won, but, to use their own technical metaphor, "they would have ploughed up the ground with the Commercialists" but for the absence of their moral mainstay, Fr. Mallan, who had to remain indoors, still suffering from hoarseness after the match of the previous Saturday. A lime-light entertainment was given in the evening during the course of which most interesting details regarding the life of St. Patrick and the wonderful career of St. Joan of Arc were related by Fr. Mc. Court S. C., Rector of the College.

The new term is just commencing as we go to press, but there is still accommodation at the College for a goodly number of boys; parents who are hesitating over the choice of an institution for the training of their sons would do well to consult the prospectus which may be had from the Very Rev. Rector, Copewood College, Pallaskenry, Limerick. The syllabus of the school is most extensive; a sound commercial and technical education is given under qualified instructors whilst a special classical course is arranged for Church Students.



Broome, According to the latest dispatch
N. W. from Kimberley, Mgr. Coppo, S. C.
Australia. has had a magnificent reception on arriving at Broome, the headquarters of our Australian Mission.

During the course of the voyage from Freemantle, His Lordship had struck up an abiding

friendship with the Anglican Bishop of Broome a passenger by the same steamer; and indeed it is worthy of remark that on landing at Broome Bishop Coppo was welcomed not only by his own people but by all the prominent citizens irrespective of creed, and conducted by them in honour through the town.

We shall have more space in our next number to give a detailed account of the Salesian work in this Mission since its inception: here we can only stop to relate that when the Salesian Bishop entered his little church—his poor *cathedral*—he was welcomed by the sound of his children's voices raised in song to Our Lady Help of Christians, and as he listened to the words of the following simple hymn, sung by a mixed choir of children of five or six different nationalities in honour of Don Bosco's Madonna he felt that he was being welcomed to that far-off Australian Mission by Our Lady herself, and encouraged to labour there with might and main for the spiritual welfare of the flock confided to him by the Church:

*Open wide the gates of Heaven,
 Let bright beams upon us fall;
 Let the rays of hope be given
 From the star that charms us all.
 Help of Christians, guide most tender;
 Fairest flower that decks our race!
 Angels greet thee in thy splendour,
 Hail thee ever full of grace!*

Chorus.

*Help of Christians! bless thy children;
 You are our dear Patroness.
 So we hail thee—Help of Christians!
 Help us mother, help and bless.
 In our sun-lit, southern region,
 Thou dost reign our Virgin Queen;
 Thou art here the Help of Christians,
 More than elsewhere thou hast been.
 Strengthen us with sacred courage;
 Thrill our souls with living fire;
 Make our Church in splendour flourish;
 And our hearts to Heaven aspire.*



Rome. The Congregation has again been signally honoured by the Holy Father during the course of the recent Secret Consistory when His Holiness nominated the Salesian Procurator General, Fr. Muneratti as Bishop of Volterra, a diocese under the Metropolitan of Florence. Fr. Dante Muneratti has held his important position as representative of the Congregation at Rome for thirteen years, and during that time he has won the

respect and esteem of the ecclesiastical authorities as his appointment proves, having been consultor to various Congregations in the Roman Curia. His immediate predecessor as Salesian Procurator was the late Archbishop Marengo who was first raised to the purple as Bishop of Massa-Carrara and afterwards sent as Papal Delegate to Central America. The Bishop-elect is the author of a well-known work on Ecclesiastical Law which has already seen several editions, and he was consultor to the Papal Commission for the authentic interpretation of Canon Law. We extend our hearty congratulations to this new Prelate—another distinguished addition to the long list of Salesian Bishops labouring for the glory of the Church at home and on the Missions, and wish him every success in his high calling —*ad multos annos!*



Claremont, S. Africa. Arrangements are being pushed forward with all speed for the building operations in connection with the new Salesian foundation on the outskirts of Capetown, and it is hoped that the friends of the Salesians in South Africa will support the new undertaking by every means in their power. The Government are entirely in favour of this agricultural college, the inhabitants of South Africa being pre-eminently given over to agrarian pursuits, and there is no doubt that if the new project can get a fair start and come up to the requirements of the authorities they will assist it by every means in their power. Fr. Pappalardo who is attached to the new school holds degrees in Agriculture and will be able to supervise the scientific courses and curriculum of the school. Other experienced Masters have also arrived in Capetown from England and Ireland, and this increase in the number of Salesian workers at the Cape cannot but be of immense benefit to the country even from a social point of view.

Very Rev. Michael De Bary S. C. has been appointed Superior of our School of Arts and Trades at Somerset Rd, and it is hoped that the bracing air of South Africa will help to re-invigorate his Reverence after his years of useful work at Battersea and Wandsworth. Fr. E. Tozzi has also returned to the Cape after his tour through Europe, presumably in search of repose, but really to awaken interest in the Claremont foundation of which he is Superior. Much depends upon the success of this new house for the future of the Congregation at the Cape, and Fr. Tozzi will be grateful for any help which may be forthcoming from

the numerous circle of friends and well-wishers who know of the untiring energy and zeal with which this good Salesian during a period of close on twenty-five years earnest work has striven to assist the young people at the Cape, and to turn them into useful citizens.



Beitgemal, Palestine. During last term Sir Herbert Samuel, High Commissioner of Palestine, visited the Salesian Agricultural School and Orphanage at Beitgemal and was enthusiastically received by the whole Colony. He inspected the excavations which have brought to light the ruins of the ancient shrine over the tomb of St. Stephen, ascended into the Observatory attached to the school, and in going over the farm expressed to the Superior his extreme satisfaction at the evidences of so much good work being accomplished. Having returned to Jerusalem the Hon. Commissioner sent back a most complimentary letter to the Superior, along with a signed portrait of himself and a handsome sum of money to be expended on an outing for the youngsters at Beitgemal.

The tomb of St. Stephen continues to attract increasing numbers of pilgrims and it seems that a new society has been formed there in connection with the recent discovery—the Pious Society of St. Stephen for the Promotion of Universal Peace. “The new Association has for its object”, says Mgr. Barlassina, Latin Patriarch of Jerusalem “the procuring of pardon for offenses, and the reconciling of enemies. No other country in the world can claim the right of being the cradle of such an association for it was from here that peace was given to men, and it was here that the most sublime act of pardon that the world has ever witnessed was accomplished.”

On the 3rd of October last a solemn Requiem Mass was celebrated near St. Stephen's Tomb for the repose of the soul of Fr. Meisterman of the Franciscans of Palestine. “All Salesians” said Fr. Bianchi, Salesian Superior, “and particularly those at Beitgemal, must preserve the most grateful remembrance of this good and learned Franciscan who, urged on by his great faith and deep studies of palestinology, encouraged us to undertake extensive excavations for the discovery of the ancient Carthaginians... in his former editions of “A Guide to Palestine” he had indicated Beitgemal as the most probable site—we are sorry that death prevented him from publishing a new edition and changing the probability into certainty”. It may be remarked

that Fr. Meisterman was but reasserting what had been a Franciscan tradition from earliest times, and as early as 1600 Carfagamala was sought for in this district by the Franciscan, Quaresmio.

On the 26th of December last, the feast of St. Stephen, a most solemn function was held and special prayers were offered up according to the Pope's intention by the orphans and pupils of the Institute and for all those who have given their names to St. Stephen's Society for the Promotion of Universal Peace



Bethlehem, The inmates of the Catholic Orphanage conducted by the Salesians in Bethlehem now number over a hundred. The increase has been due to the great influx of little Armenian and Syrian orphans who could not be refused the shelter of our poor roof and a share in the humble fare which a kind Providence manages to send to this deserving Institute for little ones situated in Our Lord's own native town.

It is well-known that the Armenian population and the Christians in general had to suffer much under the Ottoman Empire from wholesale massacres and heartless deportation. These persecutions were waged principally against the men, but when the heads of the families were taken away, an extraordinary number of children were left wholly unprovided for, or to the care of a few weak women, incapable of maintaining their own children and a host of derelict orphans as well.

Several of these unfortunate families by evading a most severe law against emigration and travelling immense distances under harrowing conditions were able to reach Palestine where they knew they would find charitable and Christian protection. And especially the little ones, starving, covered with sores, fainting—how could they be refused? And this is how it comes about that the inmates of our schools in Bethlehem, Beitgimal and Jerusalem are now more numerous than ever.

And it is not only the material needs of these little ones that recommend them to our brethren in the Holy Land; there, as elsewhere there are numerous well-equipped proselytising agencies who are indeed willing to look after the derelicts and provide for their necessities but at the cost of the Holy Faith in which they were baptised. This is why the Salesians of Don Bosco have an ever-open door to receive these little strangers; with them the inn is never full, though their schools depend on that Divine Providence

which provides for the birds of the air and the beasts of the field and clothes the lily in all its beauty: surely a piece of bread will never be lacking for these little ones whose only fault is that they were born in the fold so dear to the Babe of Bethlehem.

The Catholics of the Holy Land are poor and it is useless to appeal to them; that is why the Director of the Orphanage at Bethlehem turns



View of the Salesian School, Chertsey.

expectantly to the countries of Europe and America. If anyone would like to assist in this work of charity he may communicate directly with the Superior, Catholic Orphanage, Bethlehem, or with the Office of the *Bulletin*.



Chertsey, Surrey. His Lordship the Bishop of Southwark, made his canonical visitation at Chertsey during the early part of last term and received an enthusiastic reception from the Community and boys who.

were lined up along the drive in readiness to receive him. Before the ceremony His Lordship passed through each of the classrooms and bestowed a word of encouragement or praise upon masters and boys. During his short discourse after the administration of Confirmation, Bishop Amigo expressed his pleasure at witnessing the large congregation there assembled to welcome him, and he dwelt long and earnestly on the fact that a new church—a parish-church—was a crying need in Chertsey, and he hoped that before long the Catholics in the district would make an organised attempt to build a church of their own. Needless to say the boys of the school extorted the promise of a holiday from His Lordship as he drove away in his car amid the applause of the assembled school.

On the evening of November the fifth, prizes were distributed to the boys who had worked for the brilliant results obtained during the last public examinations. Amongst the Seniors who sat all passed except one, three receiving honours. The same success attended the efforts of the boys of the Lower and Middle School; in some instances whole forms succeeding in satisfying the examiners, whilst in every grade two or three carried off honours.

Next day was "Rector's Day" usually regarded by the boys of the school as their *red letter* day, and this year brought them no disappointment. After the activities of the day the boys were treated to one of Gilbert and Sullivan's well-known musical pieces "Iolanthe" performed by some of their companions under the able direction of Mr. Muldoon. The acting on the part of the boys was acclaimed by all as splendid and was greeted by repeated outbursts of applause, whilst their efforts were ably seconded by the skilled orchestra under the baton of the Rev. Prefect of Studies. The audience included the Rt. Rev. Mgr. Franklin and the Rev. President of St. George's College, Weybridge, besides many distinguished members of the province who were happy to be there on that occasion as the guests of their former Provincial.

Good progress has been made by the boys during the latter part of the term notwithstanding the tendency which some boys had to spend all their time counting the days that must elapse before the 18th of December when the Christmas vacation would commence. But in spite of the various artifices resorted to, ticking the days off on the calendar etc.—the eighteenth dawned at the usual time, no sooner, no later, and long before noon Chertsey Station presented a particularly animated scene as crowds of

red-capped Salesian boys thronged the platforms and awaited—as patiently as was possible under the circumstances—the trains that were to carry them North and South, East and West for their Christmas Holidays!

Copsewood College, Palfaskenry, Co Limerick.

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Reticence.

No refinement of life is possible without reticence. There is a phase of human nature, the existence of which need not be denied, but yet which does not form a topic of polite conversation or a matter of which man is inclined to boast. The novel of to-day pries into things which social conventions have veiled with much wisdom. It is difficult to shock the present generation; mercilessly it has torn to shreds all veils by which humanity concealed its frailties.

For this sad condition, largely the pseudo-science of the day is to blame. This false science delights in robbing man of his dignity and emphasising his kinship with the animal. It laughs at modesty and labours hard to destroy this fine sentiment, which loudly proclaims that man is superior to the animal. The very fact that man is conscious of a high destiny makes him reticent about these matters that pertain to his lower self.

The modern craze for outspokenness in a falsely understood sense takes the beauty out of life, robs the world of romance, and reduces everything to the level of the commonplace. It effaces the line between a literary work and a treatise on pathology. It has not made us richer, but infinitely poorer. Life's mysteries must not be touched by vulgar hands. Some things must be regarded as too sacred for the public gaze. Reticence is not hypocrisy; it is the protection of the individual against gross familiarity. It is a noble assertion of personal dignity. It is absolutely essential to true culture and refinement of life.

NEWS FROM THE MISSIONS.

His Lordship, Bishop Coppo arrives in Sunny Australia.

(From an account by Fr. J. Setaro, S. C.).

Having completed his lecturing tour in the States on behalf of the new Salesian Mission of Kimberley, N. W. Australia, Bishop Coppo and his secretary said good-bye to America and after an uneventful voyage arrived at Sydney on the 21st of last August. Mgr. Cattaneo, Apostolic Delegate to Australia, had very graciously sent his secretary to welcome the new Bishop on his disembarking at the pier, and Fr. Murphy, Administrator of St. Mary's Cathedral (dedicated to Our Lady Help of Christians) accompanied him. Bishop Coppo stayed for some time at Sydney as the guest of Archbishop Kelly, an old alumnus of the Irish College, Rome, who still remembers his Italian and prides himself on having met our Ven. Father, Don Bosco, and on having received his blessing in those old days when Mgr. Kirby was Rector of the Irish College and one of Don Bosco's dearest friends. During his stay at Sydney the Salesian Bishop was able to wait upon the Apostolic Delegate who welcomed him and his helpers in the most cordial manner and prognosticated great spiritual victories for the new Missionaries to Australia.

During his journey from Sidney to Freemantle Mgr. Coppo was able to call upon many distinguished members of the Australian hierarchy including Archbishop Mannix of Melbourne, Archbishop Spencer of Adelaide and Archbishop Clune of Perth and was kindly received by all of them. It was a great pleasure for the Italian colonists in the different towns to be able to welcome their distinguished countryman to Australia: the Bishop was reverently listened to, whenever he ascended the pulpit and his appeal for the Kimberley Mission never failed to meet with a generous response from his hearers. A special word of gratitude is due to the congregation of St. Patrick's Cathedral, who were first addressed by their own beloved pastor, Archbishop Mannix urging them to reply in tangible form to the appeal which Bishop Coppo would make for their Australian Mission: they responded in a manner worthy

of their generous Archbishop, and while the handsome sum collected will be of great material assistance to the Missionaries, their readiness in giving, and in fact the cordiality in general of these Australian clergy and people has been a source of undreamt-of moral encouragement to the Salesians ever since they set foot in Sunny Australia.

His Lordship was also able to visit many flourishing Seminaries and Institutions in different parts of the continent before proceeding on his way to Freemantle and Perth in company with Mgr. Ryan the new Bishop of Geraldton, the territory adjoining Kimberley, and he also had an opportunity of consulting Sir Baldwin Spencer, the greatest authority on the Australian aborigines, who lived with the blacks and studied their habits and character at firsthand so that he was able to write several books on the subject.

From Archbishop Clune's residence in Perth Mgr. Coppo travelled to New Norcia to see what was practically the first Mission in Western Australia. This was the scene of the labours of Father (afterwards Bishop) Salvador, whose memory is revered by the whole of Australia, and an account of whose heroism has already appeared in this journal. The Benedictines still rule this flourishing Mission, the present Superior being His Lordship, Abbot Catalan. Here, for the first time, the Salesian Bishop came in direct contact with the aborigines of Australia. The whole station is in a most prosperous condition; twelve monks, thirteen scholastics and fifteen lay-brothers labour there for the spiritual and temporal happiness of the aborigines and half castes, and the girls of the settlement are under the special care of an Order of devoted Spanish Sisters. The Benedictines have another settlement not far from here and the Drysdale River Mission bordering on that of Kimberley is also under their care.

At Freemantle Bishop Coppo was asked by Fr. Callan to preach a triduum to the rather numerous Italian colony in the town and His Lordship gladly complied whilst waiting for the coasting-steamer for Broome, the headquarters of the Salesian territory and ten days' journey further northwards along the coast.

We have heard that Fr. Siara, Superior of

the first batch of our Missionaries to land in this country is on his way here from Kimberley with one of our brothers who is obliged to undergo an operation. Please pray for him and for all of us that we may be able to be of some service to the Church and to these poor blacks in this part of the Lord's vineyard.

Broome, Salesian Headquarters ⁽¹⁾ in N. W. Australia.

Broome is, without doubt, the most interesting town that you will meet with in the North-West. As the steamer slowly creeps into Roebuck Bay, and as you gaze eagerly at the shore with its rich red soil and at the dark green foliage of the mangrove swamps, and at the white bungalows peeping out from amongst the trees—you already begin to feel that here there is something quite different from the rest of Australia. And when finally the steamer has been berthed at the long wooden jetty, and you have taken the little steam-tram into the town, you find that you are not mistaken. It is quite unique: there is nothing else like it in Australia.

It has a population of something over 3000, of whom 1200 are Japanese, some hundreds of Manilamen (Philippinos), perhaps 300 whites and the rest blacks, half-castes, Malays etc. It has a Japanese quarter and a Philippino quarter; a Japanese club and a Philippino club. There are two doctors—Dr. Haines, the white doctor and Dr. Isukano, a Japanese doctor. There is also a Japanese hospital. The houses—both residences and public buildings such as the Post Office, Lands Office, etc.—are built in a picturesque bungalow style. The gardens and lawns are rich and luxuriant, and have quite a tropical aspect. It is really a small edition of Singapore or Penang, or any other tropical Oriental town.

The great industry of Broome—the industry in fact that is the reason of its existence—is the pearl and shell industry; and thanks to the great courtesy of the Catholic pearlers we were afforded many opportunities of seeing and inspecting the different departments connected with this interesting and, at times, dangerous pursuit. There are about 300 luggers engaged in pearling and as they produce 1200 tons of shell (which is worth anything up to £. 300 a ton) annually, besides the pearls which are often of great value, it will be easily realised

that Broome is the centre of one of the most important industries in Australia.

Each pearler possesses a certain number of boats called "luggers", and before he can begin to look for shell he must equip these thoroughly. Every lugger has at least one diver—nearly always a Japanese—who is the *gentleman* of the boat; one tender, whose duty it is to prepare the diver for his descent and to look after him whilst he is down below, answering his signals and keeping air pumped down to him; a crew of about six, mostly Malays or Japanese; and, finally, a shell-opener who is generally a white man.

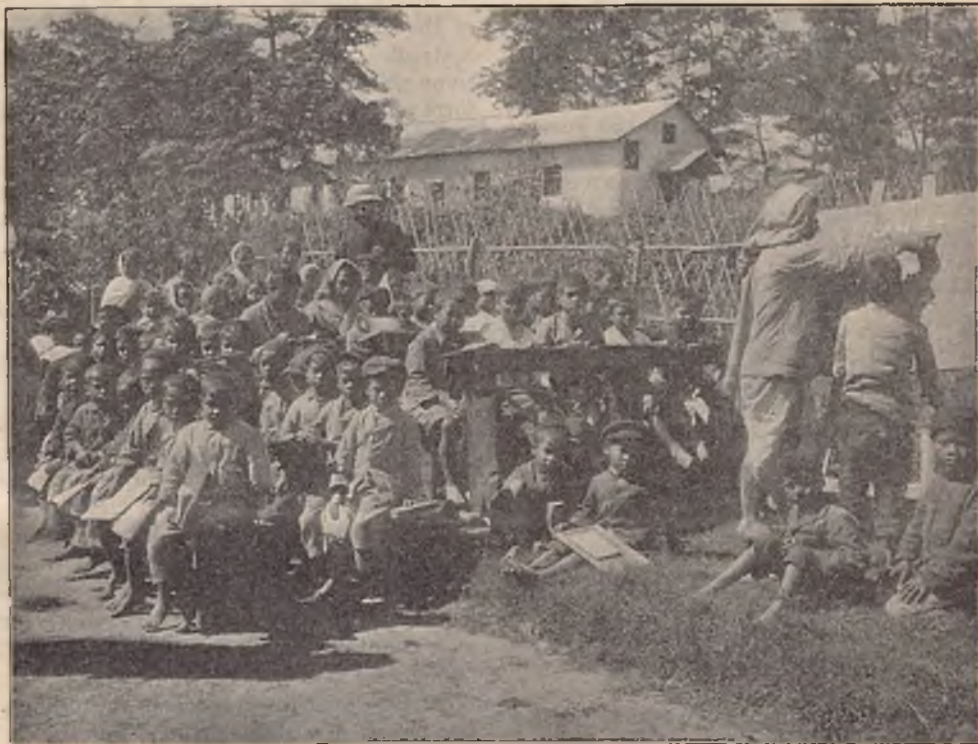
When the luggers are fully equipped they proceed to the pearling-grounds and remain there for months continuously, except in times of bad weather, when it is impossible for the diver to work. They are provided with food and necessities by schooners that make periodical trips out to them. They work for ten months of the year and for two months have what is called the lay-up season, during which all the luggers come into port to be repaired and fitted out again. The diver descends daily in search of the precious shell, and by the aid of the latest engine-pumps it is possible for him to work at a depth of even thirty fathoms. When he has collected ten or twelve shells (which often means two hours work) he returns to the surface and after a rest descends again. The shell-opener, in the meantime, cuts the shell open, thus killing the fish and makes a minute examination for any pearls which may be either in the fish or embedded in the shell itself in what is called a "blister." Thus the work proceeds day after day, the pile of shell steadily accumulates, and if they have any luck there will be a nice little collection of pearls also—either real gems, which are perfectly round and lustrous, and of great value, or at least baroque—viz., deformed and imperfect pearls which, although not so valuable as the round stones, are not at all to be despised. The shell is not so easily found as one might imagine; the diver has often to walk hundreds of yards between one shell and another and if he succeeds in getting six or seven tons of shell after ten month's work, he is doing very well. The pearlers look upon the shell as the real industry; the pearls are only a gamble that add a spice of excitement and anticipation to the pursuit. Thus, in theory, the sale of the shells should cover all expenses and give the owner a steady income besides, and the pearls should be in the nature of a bonus.

The calling is not fraught with much danger except for the diver, and for him it is very dan-

(1) From Notes by Fr. E. J. O'Donnell, D. D.

gerous indeed. If anything happens to his air-tube whilst he is down—such as a blow-out or a break—it means certain death to him. Then again he must be very careful in making his ascent. If he comes up quickly the change of pressure is too sudden and he may be stricken with *divers' paralysis*, which means either death or the complete paralysis of the body from the breast down to the feet. When a diver is

treatment are very beneficial and often succeed in either partially or completely restoring the diver to his normal state. However, accidents will happen, and the history of the pearling industry of Broome is the history of many dead divers who gave their lives in trying to wrest from the depths of the ocean some of its treasures. The Japanese cemetery of Broome is a monument that speaks for itself. There you will



An Open-air School for Native Children in Assam.

paralysed in this manner there are two courses of treatment that may be adopted. He may be lowered again immediately into the depths of the ocean and left there for some hours and then hauled up by gradual stages; or he may be brought to land and put into a machine called the "compressor" which is an adaptation of the same principle. He is placed inside a kind of steel chamber—very much like a boiler in appearance—and then air is pumped inside to a pressure that corresponds to any specified depths of water. He is left in there some hours and the pressure is gradually reduced until it corresponds with the normal pressure of the atmosphere. Whilst he is inside he is able to speak with the doctor and attendants by means of a telephone, and there is also an arrangement for introducing food and medicines to him without lowering the pressure. Both methods of

find dozens of graves of young men of twenty-four or twenty-five years of age who met their deaths while diving. As an illustration of the dangers of this calling I am assured that during the three months of April, May and June four divers succumbed: and this is not at all extraordinary.

The Catholics of Broome have a pretty little church built after the style of the other buildings, and a school which looks like a bungalow, and was described by the Minister of Education in Western Australia as the best school-building in the North-West. In the church you will find a mixed congregation of whites, Philipinos, blacks and half-castes, and also a small number of young Japanese divers or tenders, recent converts to Christianity, who are very earnest and staunch Catholics. In the school too the majority are little Japanese tots, with

their quaint, old-fashioned ways, and the rest are Philippinos or half-castes; there are only a few white children.

The Sisters of St. John of God have two convents in this part of the country, one at Broome and one at Beagle Bay Black Mission. They are women with a true spirit of self-sacrifice; they have to teach in the school and nurse in both hospitals, as well as instruct and care for the blacks. Besides the usual hardships to be met with in such a small and isolated place there is also a very trying climate. For ten months of the year it is oppressively hot, the nights bring no relief, and the mosquitoes, flying-ants, and sand-flies add to the general discomfort. There is no change for the Sisters because they have only the two convents—Broome and Beagle Bay—and there is not much to choose between these as far as climate is concerned.

A very interesting day may also be passed in visiting some of the up-to-date cattle stations that have been established in the hinterland. We had a pleasant opportunity of inspecting Streeter's Station, about twenty miles from Broome, and found everything in a very flourishing condition. Wild turkey and kangaroo are very plentiful; giant ant-hills dot the whole country-side in places; the vegetation is thick and beautiful and—perhaps it was an exceptional time—the grass was very good, in many places two feet high, so that the droves of Hereford cattle looked sleek and fat, and compared favourably with anything to be seen in the East.

There is no doubt that the priests and nuns on the mission in North-West Australia have to put up with many hardships and the paucity of their numbers makes it harder still. The Salesians of Broome will have to visit all the stations that lie scattered about the interior as well as Derby and Wyndham. The latter is hundreds of miles away and only approachable by steamer. It is the most northerly town of Australia, is backed up by a huge mountain that shelters it from any breeze, with the result that it is exceedingly hot there. To illustrate the intensity of the heat at Wyndham the Australians tell the story (a Nor' Wester they call it) of a certain Wyndhamite who died and had the misfortune to be sent to the lower regions, but after a very short time he returned to look for blankets "for" as he said "the cold of those infernal regions would freeze you!"

"Father Motorcar"

It is thus our Khassi children in India have baptised this good Salesian! Of average height, his face adorned by a heavy black beard and eyeglasses that make his sparkling eyes shine brighter still, of a restlessly energetic temperament and always leaning forward as though to hurry himself along—this is a description of the man who flashes before one's eyes like a streak of lightning; he is on his way to visit some sick person; hastening with the last comforts of the Church to the dying; hurrying to a funeral or returning from his apostolic rounds.

But who is he? "Fr. Motorcar" the natives call him, and after this, do not tell me that the natives are inferior to us in observation power, or lacking in a sense of humour. Which of us could have found a name so descriptive, so appropriate for summing up the qualities of the individual to whom it is applied?

He has his adventures, certainly, and though it is not his way to tell us much about them we get to know just the same. He set out one morning when the sky was beautifully blue and bounding on his way, little thought that within a few hours he would return wet to the skin. Full of benzine (spiritual), he was on his way to visit a poor family about eight miles from Shillong, and he arrived at his destination in less than two hours; and that is saying something in a country like this; it was certainly a good "machine" that covered the distance in such a short time over these roads, or rather footpaths, and under a scorching sun. But, his mission accomplished, he had just set out on his return journey, when the aspect of the sky changed; black clouds passing over from Cherrapunjee were suddenly condensed, and in an instant the rain came pouring down in perfect torrents. The poor priest was caught in the flood before he could reach the nearest hut, and in the twinkling of an eye was soaked from head to foot. He gave little thought to his condition, however, and as for the time lost he knew he could make up for that, and in fact the downpour had hardly shown signs of ceasing when he was off again, striding along at an extraordinary pace and increasing the velocity as he neared his journey's end. If one had not been waiting at the door there would have been no time to get a glimpse of him as he slid along the corridor, dripping like a sponge and turning the narrow passage into a small streamlet whose surface stretched from wall to wall. Who would have known him in such a state? But we soon recognised the great voice as he shouted:

"Open the door, quick, I am like a drowned rat and must change at once..." Nothing could withstand him; it was himself, "Fr. Motorcar," in flesh and blood...

Yesterday he had to preside at a certain meeting of our Christian natives. They came to invite him to their village. "All right!" he said: "Off you go! and I shall make up on you." But numerous occupations kept him engaged in the house for a good half-hour, and then, suddenly recollecting his promise to overtake the good people who had gone off so long before, he tucked up his white soutane, shod himself in a great pair of strong boots, crushed a chunk of bread and two bananas into his pocket, armed himself with a set of binoculars—the standing wonder of the little ones of his flock—and running and bounding along the shortcuts known only to himself, he arrived at the meeting-place half-an-hour before those who had set out first. When he saw the party returning in the distance he climbed to a little eminence and waved his handkerchief to them in greeting. Their attention was soon attracted by the sign and one of them recognising the good father exclaimed: 'Would you believe it! it is Fr. Bars there already; what a wonder he is!' and shouting their enthusiastic salutations from the distance they hastened to join their "Fr. Motorcar."

Shillong.

Mgr. MATHIAS, S. C.

Wild Duck Hunting in India.

In Southern India the natives go duck-hunting with special sort of arms. When I say "arms", you must not picture to yourself a gun or a fowling-piece such as the fortunate European boys are accustomed to employ on their sporting days. For the natives here these sort of arms are prohibited, the Government does not allow them to carry such weapons, and anyhow, they would consider them too complicated, too clumsy and too dangerous: the Indian has his own weapons, much simpler, much safer.

In these Indian valleys, during the rainy season, numerous pools of water are formed in the low-lying parts of the ground. Some of them are quite large and deep and the water may be preserved in them for a whole year so that they are soon filled with millions of little fish. This attracts swarms of wild duck who find there food in abundance.

But if the ducks like the fish, the Indian native likes both the duck and the fish, and this is why we find him visiting these little lakes

in search of daily food. To catch the fish he uses a net, but to capture the ducks he uses a much more cunning contrivance. He gets something round—a round wooden pot, for instance, and having painted it to resemble a human head and face, he fixes it so that it will float on the surface of the water and be carried hither and thither from one side to the other by the wind. The ducks are frightened at first, but they soon get accustomed to this strange object, begin to approach it, and by degrees, being assured of its harmless nature, they regard it with the most complete indifference.

Then the Indian, sure of his prey, descends quietly into the water, and having reached one of the floating pots (in which he had taken care to bore two holes) he puts his head inside, the rest of his body being kept under the water. Thus disguised, he approaches the ducks sailing quietly on the water and quite unsuspecting of the trick that is being practised upon them. The water is generally turbid and so the native's body is invisible to the ducks, though the hunter sees his prey well enough through the eye-holes in the pot. When near enough, he stretches out his hand, seizes the bird by the legs and pulling it at once under the water, gives its neck a twist and so prevents it from giving the alarm to the others. Having secured as many as he can manage in this way, he swims quietly to the shore, gives himself a shake, and sets off joyfully for his hut and his supper of roast duck.

Fr. TOMATIS, S. C.

St. Thomas and India.

It is a very old and constant tradition which tells us that St. Thomas the Apostle preached the Gospel here in India, that he laboured amongst the people of these parts for seventeen years and that he received the crown of martyrdom on the mountain near Mylapore which to-day bears his name. His body, first entombed at Mylapore, was transported three centuries later to Edessa and from there was afterwards removed to Ortona in Italy where it has remained until the present day.

The tomb of the Apostle at Mylapore was always held in the greatest veneration by the inhabitants, and the Catholics of the western coasts of India and of Malabar where St. Thomas had laboured for six years before going to Mylapore used always to go in pilgrimage in caravan parties to the tomb of the saint whom they

were accustomed to call "their Apostle", and in fact they styled themselves "Christians of St. Thomas."

Over the tomb, in place of the ancient church which for centuries had lain in ruins, a new and beautiful church was erected, one of the finest in India, the present Cathedral of Mylapore consecrated in 1896.

May the great Saint continue to intercede in Heaven for his chosen people so that numerous and earnest Missionaries may receive the Saviour's call to come and labour for the conversion of the whole of this land so dear to his apostolic heart.

MISSIONARY EPISODE

A Missionary's Investiture as a Bororo Chief.

By Fr. Albisetti S. C. (Brazil).

The following is a typical missionary episode, and by that I mean, one of the stern realities which happen along now and again to prove or disprove one's missionary zeal.

It was a feast-day, a great feast-day at Sacred Heart Colony, and the echo of the singing of the savages, and of their awful shrieks of wild hilarity was borne on the wind to the ears of those at the Residence. All of a sudden we heard a piercing whistle, a signal, loud and prolonged, then a second and then a third! and as this died away we beheld the Cacic Michele, the terrible Bororo chief, coming towards us. Having faced towards the village and given an answering whistle to his people, he advanced towards the Superior, Fr. Anthony Colbacchini, took him by the hand and said gravely: "Come with me!" and without a moment's hesitation the Superior rose and accompanied him.

Not knowing what this could mean, I remained for some moments dismayed and undecided, then I picked up my hat and resolved to follow them. The chief and the Superior soon arrived at the village where a great meeting of the men was taking place in the central hut. Old women were outside squatting around great terracotta jars, chewing maize-beans and spitting the pieces into the vessels, whilst others had long sticks and were stirring the liquid in the jars, adding water, attending to the fire, and in general trying to hasten the fermentation of the ingredients in the jars.

Gravely and in silence, and always holding the Superior's hand, the chief made the round

of the place and finally introduced the Missionary into the great hut in the centre of the village.

A magnificent jaguar skin had been spread on the floor; the men, in their multi-coloured feast-day costumes, were seated all round, and they gazed in silence at the new arrivals as they entered the hut. The Cacic, with a dignified gesture, signed to the Superior to be seated on the jaguar skin, then, letting go his hand, he said to him in grave and solemn tones:

"The Bororos want you to assist at their feast; are you willing to do so?"

Fr. Colbacchini at once replied affirmatively. Then the chief ordered two small gourds filled with stones to be brought and giving them several shakes he began a sort of rhythmical incantation in which all the other men joined. When the singing was finished old Michele gave a signal and several sharp orders. The men at once formed themselves into a circle and at the same time the women came on the scene with much grunting and blowing, and carrying with them their pots of chewed maize-beans.

The Cacic examined them all and choosing one placed it at the Missionary's feet, then putting his hand into the liquid he extracted a shell which was to do duty for a spoon. This he filled with the horrible mixture and presenting it to Fr. Colbacchini he said to him in cold and measured tones "This is your food; eat it!"

You can imagine the repugnance with which the very sight of this concoction filled the good priest; but it seemed that the savages wished to prove whether the sentiments of friendship and fraternity which the Superior had often expressed for them were genuine or not, and this was their method of putting him to the test. It was quite a serious business; much depended on the way the Salesian would act, and any weakness which he might have displayed would have seriously compromised our future relations with the Indians.

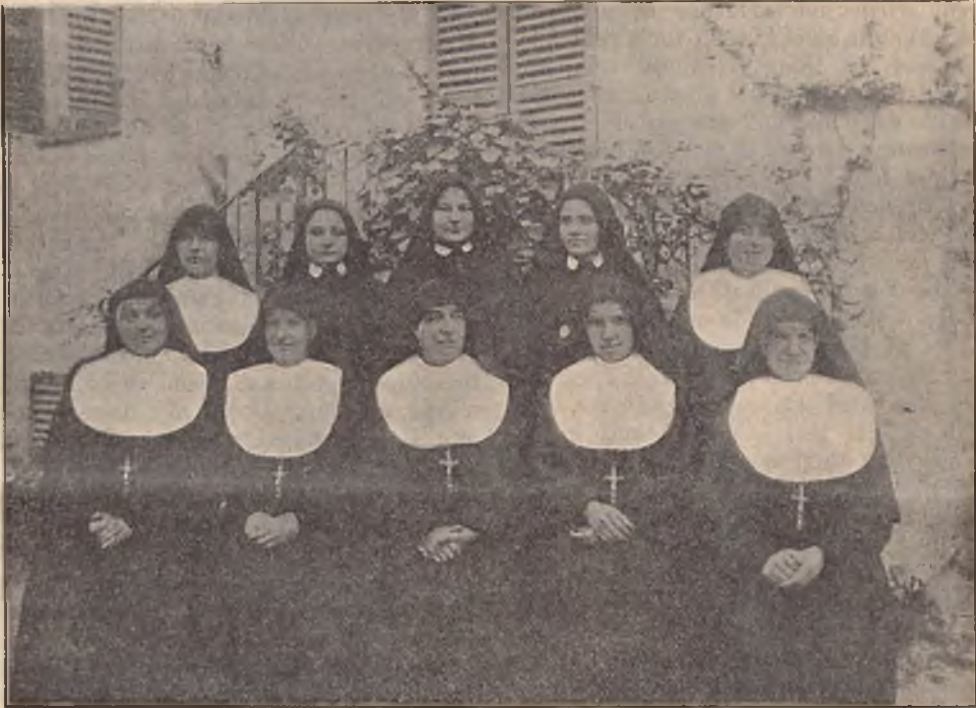
But Fr. Colbacchini took in the situation at once and acted accordingly. Smilingly, as thought it were all the usual thing, he took hold of the shell, put it to his lips and serenely swallowed the awful mess it contained, and actually made signs afterwards of having enjoyed it. Not only that, but he refilled the shell again and again and continued to swallow the stuff without betraying the slightest sign of disgust. And when he had emptied the first pot they brought him another and then another, one in fact from each family, for he had to do honour to them all and taste at least some of the food that each one had prepared. The Bororos themselves sunk their hands

greedily into the vessels, pulled out shell after shell, filled them and devoured the contents with the greatest relish imaginable.

When the meal was at length finished the chief rose, and approaching the Missionary, signed to him to stand up. All the warriors, armed with bow and arrow, arose at the same time, and donned their gorgeous head-dresses, or *paricos*, composed of red, yellow and blue feathers, which are worn only on great occa-

lute tones, "I shall always be your father and your friend, and cherish you as my dear brothers and my dear sisters." "Then" said the chief solemnly, "it is the wish of the Bororos that you be considered as one of them: your name will be Goco-Kuri, and all will salute you as a Cacic, as a chief!"

At the termination of this speech, uttered amidst a profound silence, the savages around gave an ear-splitting yell and shouted with one



Missionary Sisters of Our Lady Help of Christians who sailed for S. America in October last.

sions. The chief also adorned himself with one of these, more extravagant than all the others, and thus arrayed, with impressive gravity walked twice round the hut, gave a couple of dancing steps, and then, taking the head-dress from his own head, with proud and dignified mien he placed it on the head of the Salesian Superior. Many other adornments, more or less becoming, more or less grotesque, he added to this, so that in the end our good Director was an extraordinary picture, and the situation would have been ridiculous, if the Bororos had not been taking things so seriously.

The chief took him once more by the hand and regarding him steadily, demanded in a loud voice: "Do you wish the Bororos well? Will you be father, mother, sister and brother to them?" "Yes" replied the Missionary in reso-

accord: "Uh! Boe rugado!" which means—"Yes certainly, it will be so!"

The old Cacic made him sit down anew and consigned to him the weapons and symbols proper to a chief of the Bororos; and holding him always by the hand as though to signify the transmission of authority and power, he concluded: "It is thus the Bororos elect their chiefs, and so they have elected you!" Another monotonous incantation was gone through and so the ceremony ended.

From that day Fr. Colbacchini has been recognised by the Bororos as one of their great chiefs, and from that time also more friendly relations have existed between the Missionaries and the natives, the work of penetration has gone forward with greater speed and more encouraging results have been obtained.

DEVOTION TO OUR LADY HELP OF CHRISTIANS.

Sincere Devotion.

In the words of an honoured contemporary: "The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice it is plain that the truth, whatever it may be, has taken possession of him." To give your life for a principle, to dedicate your existence to the service of a dear friend—surely this is a proof of sincere devotion, absolute faith and confidence in the object of your attachment.

I wonder if the thousands of clients of Our Lady Help of Christians, and especially the numerous young women of English-speaking countries, who send their offerings to the *Bulletin* and publish their thanksgivings in its pages, know that there is a devoted Congregation of holy women, already numbering many thousands, with hundreds of houses in all parts of the world, who have given themselves and their all to the service of God and His Church, and who bear the proud title of "The Daughters of Mary Help of Christians" (1). A second family founded by Ven. Don Bosco—they labour for girls at home and on the Missions as the Salesians do for boys. They labour unceasingly, but quietly, and if accounts of their heroic work do not appear in this journal as often as they might do, this is owing to the modesty and reticence of the good Sisters who are labouring, not to be seen by men, but for love of God and His Blessed Mother and for the welfare of souls.

In general, it is the women who suffer most in life; it is they who have most of the worry and least of the glory; their special virtues are long-suffering and patience. And when we come to the religious sphere conditions are not reversed. How many thousands of these heroic spouses of Christ are toiling in the slums, in the hospitals, in the Mission-fields of the world, toiling quietly and unknown, without advertisement, without reward, meeting often with black ingratitude; and all this for a principle—

their belief in their vocation, in the call of Christ.

And the Daughters of Mary Help of Christians form no mean company in this vast army of saintly women; they are scattered throughout four continents and before long with Our Lady's help, will have houses also in Australia. Their special characteristic is an abiding confidence in and devotion to Don Bosco's Madonna. In every necessity, small or great, they turn to her, and it must be that their confidence is being continually rewarded, for on hearing of an illness, a misfortune, the need of special assistance, their first and earnest recommendation to those whose necessities they come to know of is: "Ask Our Lady Help of Christians; make the Novena, you are bound to be heard."

And of course Our Lady does protect her own Congregation in a marvellous way; its annals is one long series of accounts of graces and favours received by its members right from the commencement.

The following account of a wonderful escape from death, due to the protecting influence of Our Lady is given by Dr. Charles Crespi, a Salesian Missionary in Ecuador.

"The great and powerful Help of Christians, the illustrious Patroness of Missionaries, has seen fit during these latter days to extend to us her motherly and protecting influence in a marvellous way, thwarting the diabolical arts of satan, king and absolute master of the Kivari Indians.

We were riding cautiously along a very narrow path round the side of a rocky mountain with almost a perpendicular slope on one side leading down to a yawning abyss, when an Indian with two horses appeared from the opposite direction coming down from the mountain.

The question at once arose "how were we going to pass each other?" for the path was dangerously narrow. The energetic and experienced Missionary, Fr. Tettamanzi, went first, and having carefully manœuvred his horse, passed safely and went a little way ahead to give us room. Then came Sister Caroline, the intrepid Mother Provincial of the Daughters of Mary Help of Christians, but just at the critical moment, her horse took fright

(1) Further information may be obtained by applying to Rev Mother Superior, the Convent, Chertsey-on-Thames.

reared on its hind-legs and then—awful thought! the ground gave way under its feet and in an instant we beheld horse and rider rolling down the steep incline towards the edge of the abyss. The Sister's cry of fear went to our hearts, but human assistance was impossible at that instant, and we could do nothing but utter the sweet names of Mary Help of Christians and Don Bosco, and call to them for help. And then, wonderful to say, the horse freed itself from the Sister and went careering towards a great jutting rock by which its downward progress was stopped, and it was able to right itself there in comparative safety. Meanwhile the poor Sister was making desperate efforts to grasp the scanty bushes growing out here and there from the rocky incline; some of them gave way but at last we heard her joyful voice shouting up to us: "I am safe! I have been able to cling to this bush." Over the very edge of the abyss, her hands covered with blood, her face pale with fear, there she was—held suspended by two strong branches of an outgrowing briar-bush, and in her great relief she was actually smiling up at us. We at once proceeded to rescue her from her perilous position, and by superhuman efforts we managed to draw her safely up on to the path. You may be sure that the first thing we did was to offer up a prayer of fervent thanksgiving to Mary Most Holy. The whole business might have had much more serious results; the other horses might well have taken fright on that narrow defile and plunged us all into that awful abyss. But the Madonna was guarding us; she wished to preserve our young energies as we went on our way to the poor Mission amongst the Kivari Indians of Equador, and now our earnest prayer and our only wish is that our lives may be spent in the service of Her Divine Son and in making her name honoured and revered in these great Amazonian forests."



Graces and Favours. ⁽¹⁾

COWLEY (Oxford).—Please accept offering for two Masses in thanksgiving to Our Lady Help of Christians for favours received through her intercession.

Two Co-operators.

CO. CORK (Ireland).—Enclosed you will find an offering in thanksgiving to Our Lady Help of Christians and the Sacred Heart for favours received and for which I promised publication and Novena of thanksgiving. I have always obtained any reasonable request I asked, and



The Daughters of Mary amongst the little Chinese Children of Shiu Chow.

I have the greatest confidence and trust in the Sacred Heart of Jesus and in Our Blessed Lady. I derive great pleasure from reading the *Bulletin*.

A. E. de M.

AGHINAGH (Ireland).—I desire to publish in the *Bulletin* my thanksgiving to the Sacred Heart, Our Lady Help of Christians, St. Joseph and Ven. Don Bosco for the success of a very serious operation performed nearly twelve months ago. My sister suffered from a stinging pain in the right breast and on examination it was found that there was an interior growth and she was advised to go at once to hospital and undergo an operation as it was very dangerous.

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

She was in no fit state for this ordeal being much run down in health, but we started a Novena for her and she not only came very successfully through her operation but her general recovery was very rapid, much better than the hospital authorities had dared to hope for. I have been waiting to make sure that her cure was permanent and I now gratefully fulfil my promise of publication.

Dan Hallissy.

CO. DUBLIN (Ireland).—I enclose a small offering in thanksgiving for favour received through the intercession of Our Lady Help of Christians.

Josephine Gowan.

BARNTOWN (Wexford).—I enclose a thank-offering in honour of Mary Help of Christians for many favours received and I desire respectfully to place my other urgent needs before her so that I may profit by her powerful intercession.

D. J. O'Keefe.

COVENTRY (England).—Would you kindly publish in the next number of the *Bulletin* the thanksgiving of an uncle of mine who was saved the necessity of an operation through the intercession of Mary Help of Christians and Ven. Don Bosco. He had a very bad growth in his back and the doctor had said it would be necessary to have an operation. He then made a Novena to Mary Help of Christians and Don Bosco and promised to publish an account of his cure if granted. The growth disappeared of itself and though he is still weak from the effects of his disorder, not being a young man, his strength is gradually returning to him and he is convinced that he owes his cure to the miraculous intervention of these good heavenly friends.

A Lover of Don Bosco.

TURIN (Italy).—I herewith desire to fulfil my promise of thanksgiving for favours received after invoking the assistance of Mary Help of Christians and Ven. Don Bosco. Some time ago I was in very difficult circumstances and had great family worries so I turned with confidence to the only one who could help me—Our Lady—and promised to publish the favour when received and to give an offering. As my prayer was heard and all my requests granted I have already sent an offering and I now send this expression of my gratitude to the dear Help of Christians whom I will not forget to invoke and to love and to whom I shall spread devotion in far-off England, hoping

always for a continuance of her help and protection for myself and for my family.

Lilian A. McNae.

TYRONE (Ireland).—All thanks to Our Lady Help of Christians for assistance in overcoming great business difficulties after making Novena and promising publication in *Bulletin*.

J. J. M.

MAYO (Ireland).—I have received nothing short of a succession of *miracles* through a Novena in honour of Our Lady Help of Christians and Ven. Don Bosco. Our distress was keen and we had many pressing calls to meet before Christmas so my children and I decided to start a Novena promising an offering and publication in the *Bulletin* if we obtained our request through the intercession of Mary H. o. C. and Don Bosco. A thousand thanks to them—all our desires have been fulfilled even beyond our expectation, and we now comply with our promise.

A Devout Client.

CORK (Ireland).—Please find enclosed offering for Ven. Don Bosco's works in thanksgiving for improvement in health and other favours; please publish in *Bulletin* which we get regularly and which is a great comfort to us.

M. M. Cookley.

NOVENA

to Our Lady Help of Christians.

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

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

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

THE LIFE OF THE VENERABLE DON BOSCO

By G. B. LEMOYNE of the Salesian Society.

(Continued).

For Don Bosco the voyage was terribly fatiguing, for he suffered much from sea-sickness and when they arrived at Livorno he was so weak he could not get down from the boat.

On the 21st he disembarked at Civitavecchia: it was Sunday, but owing to the bad time he had had on the steamer he had to be content with *hearing* Mass only. From there he continued his journey by post-chaise. There was a brief stop at Palo and Don Bosco profited by it to procure some restoratives. The landlord of the inn at which they stopped was in bed with a high fever and Don Bosco after being approached by the sick man's relatives gave him a prescription and the following recommendations: "From to-day, and every day for three months, say one *Our Father* and one *Hail Mary* in honour of St. Aloysius, and the *Hail Holy Queen* in honour of Our Lady, and if you have faith, rest assured that you will get over this illness."

He entered Rome about half-past ten that night and sought out the house of Count de Maistre where he arrived about eleven.

Count Rudolph, the Countess, their daughters and their sons, Charles and Eugene, officers in the Papal Guards, treated Don Bosco with the greatest kindness and attention, worthy in fact of the friendship and esteem which they had always professed for him. The cleric, Don Rua, remained for some days with Don Bosco and then he went to live with the Rosminians, whose General, Fr. Pagani, treated him with every consideration.

The Servant of God lost no time in drawing up his programme of procedure; he at once got into touch with the most important personages in the Eternal City, and under their patronage was able to visit all the places of historical interest, the basilicas, the sanctuaries and the churches which one encounters at every step. His ardent devotion *had* to be satisfied; his intellect longed to study the wonderful monuments which the Popes had raised up in Rome, and amidst the majestic ruins of the empire his retentive memory strove to fabricate anew those mighty tragedies in which the glorious martyrs of the Church had taken part. His great aim was to acquire exact knowledge for the continuance of his writings, his "Catholic Literature", and especially for those which would deal with Church History and the Lives of the

Popes. Anxious, therefore, to see all the wonders of Rome, the great Mistress of art, ancient and modern, he resolved to devote an entire month to this object and to refuse to be distracted by other considerations.

On the 26th of February, accompanied by Count Charles, and by the cleric Rua he set out for St Peter's. Passing over St. Angelo's Bridge they recited the *Credo* in order to gain the indulgence of fifty days granted by the Roman Pontiffs and when they had entered the great basilica Don Bosco remained as though spell-bound—unable to utter a word. The objects which drew his attention first were the marble statues of the Founders of the Religious Orders set against the pillars of the great nave..... may God grant that before long we shall be able to admire that of Don Bosco placed amongst that illustrious series!

Their first visit lasted six hours, from eleven till five. Don Bosco examined every chapel, every altar, every monument, bass-relief and mosaic. He remained for a long time in prayer before St. Peter's altar and devoutly kissed the feet of the great bronze statue of the Prince of the Apostles.

On the 8th of March he ascended right up into the ball of the dome of St. Peter's where he began to speak to Don Rua and Count Charles of various things in connection with the Oratory, of the great affection he had for his boys, and his earnest desire to return as soon as possible to labour for their salvation. During the first weeks of his absence from Turin a certain number of boarders and some day-boys showed themselves very unwilling to make their confession to the other priests there and Don Bosco had to write to them from Rome before they could resign themselves to the guidance of other confessors during the time of his absence.

He had already had an interview with Cardinal Antonelli on the 28th of February, and this kind Prelate had promised to inform the Holy Father of his arrival in Rome and to obtain an audience for him. On the 8th of March, the longed-for invitation arrived, "and after receiving such a summons" he wrote, "though it had been long expected and ardently desired, I was wrought up to such a pitch of excitement that during the whole of that evening I could do nothing but speak of the Pope and of the forthcoming interview".

On the following day, the 9th of March, accompanied by his young companion, he was admitted to the presence of the Vicar of Christ. Don Rua carried with him an artistically bound volume containing all the little booklets of "Catholic Literature" so far published. Having made the genuflections according to the prescribed rite, they both kissed the Pope's hand, and Rua, mindful of a promise he had made to his companions, kissed it twice—once for himself, and once for the boys of the Oratory.

His Holiness, in most kindly tones, bade them rise; then he asked Don Bosco: "Are you Piedmontese?" "Yes, your Holiness", answered Don Bosco, "and I am here experiencing the greatest consolation of my life in finding myself thus at the feet of the Vicar of Christ."

"And in what sort of work are you engaged?" asked the Pope.

"Your Holiness, I spend my time in the education of young boys, and in writing a series of publications under the title of *Catholic Literature*. "The education of the young was always a useful occupation" said the Pope, "but to-day it is more necessary than ever. And I believe there is someone else in Turin who devotes his time to such work."

The Prelate who attended to the anteroom had announced *Don Bosser* instead of *Don Bosco* and the Holy Father, taking advantage of the mistake, had questioned our Ven. Founder as though he had never before heard of him or his work: and now he continued in a gayer tone:

"And what do you do in your hospice?"

"A little of everything, Your Holiness; I say Mass, preach, hear confessions, give lessons to the boys, and sometimes it is even necessary to go into the kitchen and teach the cook, and even to sweep the church,"

The Pope smiled and made various enquiries regarding the boys, the clerics, and the Oratory in general: he also wanted to know the numbers and names of the priests who helped him and how many collaborated in the production of "Catholic Literature". He asked Don Rua if he were a priest and about his studies, and then turning again to Don Bosco he exclaimed with a kindly smile: "I remember quite well the offering which was sent me from Gaeta and the loyal greetings which your boys sent with it."

Don Bosco availed himself of this opening to express to His Holiness the great attachment the boys of the Oratory had for him, and as a small token of their sentiments he besought

the Holy Father to accept the copy of "Catholic Literature" which he had brought.

"I beg Your Holiness" he said "to accept this volume of the booklets hitherto published which I offer on behalf of the publishers: the binding is the work of the boys in our school."

"How many such boys have you?"

"We have two hundred in the house, Your Holiness; the book-binders number fifteen."

"Good!" said the Pope "then I want you to take a medal to each of the book-binders for me", and so saying he went into another room and soon returned with fifteen little medals of the Immaculate Conception, a bigger one for the cleric Rua, and a bigger one still for Don Bosco himself.

The two visitors knelt to receive these precious gifts, and the Holy Father, thinking that Our Ven. Founder had nothing else to say, was about to dismiss him when the latter humbly remarked: "Holy Father, I have something very important to say to you."

(To be continued).



The prayers of all Co-operators are asked for the repose of the souls of the following members of the Pious Union who have died recently:

Mr. M. McConville whom God called to himself on Nov. 12th 1923 was one of our oldest Co-operators. He was born about 80 years ago at Dernarvy Newr, Ireland, and after a life full of merit had the happiness of being attended to in his last illness by his priest-son Fr. McConville S. C. well known to our English and Irish Co-operators and who will be grateful for prayers for his deceased father

Mr. J. Diggius, Oakland, U. S. A.

Mr. V. Kionyan, Malabar, India.

Mr. P. Custodio De Souza, Camp Karachi, India.

Mrs. C. McKeown, Belfast, Ireland.

Mrs. Brennan, Dungavin, Ireland.

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SEBASTIANI Sac. NICOLAUS S. Theol. et utriusque iuris Doctor, Cancellarius a Brevibus Apostolicis Pii PP. XI. — *Summarium Theologiae moralis ad codicem Juris Canonici accommodatum cum luculentissimo indice analytico*:

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GARRIGOU-LAGRANGE Fr. REGIN. O. P. — *Theologia fundamentalis secundum S. Thomae doctrinam*. Pars apologetica: *De Revelatione per Ecclesiam catholicam* proposita. Editio 1921

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