

THE SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

Volume XVII.

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Number 2.



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THE SALESIAN BULLETIN

This little Journal is the official periodical descriptive of the Salesian Work and Missions throughout the world. It is published in the chief European languages; the English edition is bi-monthly and is sent gratis to the Salesian Co-operators, the supporters of the above-named Works.

The Founder of the Salesian Work and Missions was the Ven. John Bosco (1815-1888) the Apostle of Youth who instituted the Salesian Congregation and that of the Daughters of Mary Help of Christians.

The Salesian Co-operators

The Union of Salesian Co-operators, though conferring great spiritual benefits upon its members imposes no strictly conscientious obligations, so that all, even Religious Communities and members of Institutes and Colleges through their Superiors, may enjoy the privileges and become participants in promoting the great work.

The following were the only conditions for membership laid down by Venerable Don Bosco: —

1. Members must be at least 16 years of age.
2. They must enjoy a good religious and civil reputation.
3. They must be able to promote, either by themselves or through others, the Works of the Salesian Congregation, by means of prayer, offerings, or work.

N. B. *There are very few good Christians to whom these three conditions would prove onerous; very few who could not send at least a small annual offering to cover the cost of printing and despatching the "Salesian Bulletin".*

Application for inscription in the UNION, for certificates and rule books, should be made direct to the Superior General of the Salesians, 32 Via Cottolengo, Turin, Italy.

For the Salesian Missions

Co-operators! Co-operators! We are now in the Golden Jubilee Year of the Salesian Missions. The first Missionaries left the Mother House in 1875; they numbered 10; increasingly larger groups have been sent out almost annually since then; last year, at least 127 Salesians have departed for the Missions; we would like to double the number this year —will YOU help us? Will you become a Co-operator in the great work—become a Missionary in heart and in spirit even though your duties tie you to the homeland?

Our Missionaries are calling out with almost daily insistence—not only for vestments, linen and other objects for the exercise of the Sacred Ministry, but also for cloth, clothing, footwear, medicine, anything at all that can be of service to our numerous orphans and neophytes in the Missions, and help us to initiate them into the ways of Christian civilisation. If only we had zealous Promoters and Co-operators in the various large Institutes, Firms, and Commercial Houses, how much more might be done for the Faith, and for the spiritual welfare of these unfortunate fellow creatures of ours, who have been left so long in the power of Satan, and bereft of the uplifting influences of our Holy Religion! Even the smallest offering or contribution will be thankfully received and promptly acknowledged by our SUPERIOR GENERAL, 32 VIA COTTOLENGO, TURIN, ITALY.

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SUMMARY: *A Layman's View of Ven. Don Bosco's Work.* — *The Missionary Exhibition at the Vatican.* — *The Sermon of St. Francis.* — *Jubilee Missionary Reunion of Salesian Co-operators.* — *The Cardinal at Battersea.* — *Salesian Notes and News.* — *News from the Missions: The Religions of Japan; The Serpent and the Monkeys.* — *Devotion to Our Lady Help of Christians.* — *Graces and Favours.* — *Obituary.*

A LAYMAN'S VIEW OF THE VEN. DON BOSCO'S WORK.

(The following is the substance of an able speech delivered at the Reunion of Salesian Co-operators, in Westminster Hall, on Jan. 25th, by Mr. P. J. Hand, Headmaster of the Catholic School, and Speaker of the Catholic Citizens' Parliament, Vauxhall).

Among the many remarkable features of the varied life of the Church, none has so fascinated the student as the manner in which, when crises arise, when part of Her Edifice seems to be in process of decay, or when the moment is opportune for launching into new fields of missionary labour, there emerges with a strange suddenness some extraordinary apostle, or some spontaneous movement which reveals the transfigured Majesty of the Church, prepares the way for a further outpouring of Her Divine Treasures and the entry into Her Sanctuary of yet greater multitudes.

Such an Apostle was Don Bosco.

And we may also say that such a spontaneous movement is the modern lay-Apostolate of which Don Bosco is both the inspiration and the precursor. Only a few of his contemporaries were privileged to participate in the realisation of his visions. But to-day, on the occasion of the Jubilee of the foundation of the Salesian Foreign Missions, his amazing achievements are beginning to be appreciated by the general body of the Catholic clergy and laity; while those who know the Salesian Congregation more intimately and have observed the trend of secular events for the past two centuries, see in him the Apostle of an era unique in the history of the Church. About 1841 Don Bosco began to gather the nucleus of the Society that was destined to spread with such extraordinary vigour. It is noteworthy that this was the period when the effects of the American War of Independence and the French Revolution were showing themselves in those revolutions and agita-

tions which have completely transformed the fabric of society in every nation of Europe. No longer the destinies of nations are to be left to the whims of either autocrats or oligarchies. The collapse of Russia and Prussia, synchronising with the vast extension of the franchise to the humblest men and women in the various states of Europe, has cleared the political and social arena for conflicts of the most bewildering and perplexing theories of life, government, religion and morality. The prospect of such conflicts fills the mind of thoughtful men with deep apprehension, and they are turning instinctively to the Church because they see in Her—peace, stability, order, reverence for authority and the spirit of co-operation—qualities that present such a striking contrast to the strife and turmoil outside. And just as She created order and planted the seeds of Christian civilisation when the Roman Empire fell in ruins, so to-day Her wisdom will conquer and She will mould the minds of these infant democracies that are now struggling towards a fuller life.

The children, who were to be entrusted with the responsibilities of government and whose individual characters were to determine the course of their country's future, became the special care of Don Bosco. He determined that they should be educated; that this education should extend to all, especially the poor; and that his followers and his children should demonstrate to the secular powers that education was not mere instruction, that it was not a means of avoiding manual labour and that its object was not merely a means of promoting material efficiency and increasing personal and national wealth.

Though he was endowed by nature with an attractive personality, he laboured to make himself more attractive still, especially to youth. He could sing, he could play the violin, he could tell a joke, he was an expert gymnast and conjuror, and his physical strength was prodigious. By these and similar means he captivated the gay spirit of the boys, and then he led them to love the Person of Our Blessed Lord and Our Lady. He observed each boy that came to him and studied him as a distinct personality, noting his tendencies and particular talents. And as each of these boys developed under his influence they were placed in the most varied and diverse avenues of life.

They soon realised the great message that he desired them to know and, through them, all whom they might influence. That message was—that all were bound to develop whatever faculties, great or small, that God had conferred upon them; that these faculties were not ends in themselves, but were means to an end; that the will must be in supreme command of all these faculties and that a person's real work is to be measured not by ability alone, not by the type of service given, but rather by the depth of the love that animates him and the height of the object loved. He gave his sons a deep love of Our Blessed Lord and of Mary Help of Christians, and he knew that the height of such Objects of love would contain and consecrate those of home, school, workshop, playing field, state, and ultimately of humanity at large throughout the world.

When he was advancing in age, and many of those whom he had tutored had become men, it was a source of

joy to him when they came from different parts of Italy and again sat at his feet as they had done when they were boys. What a model these happy reunions are for those who wish to reconstruct societies of men now in helpless conflict! Round that venerable teacher were to be seen bishops, barristers, artisans, tradesmen, labourers — a happy company, divided by the professions that placed them in different circles of life, divided by the type of service they were each rendering to Society, but all united in the spirit in which that service was rendered, united in their attachment to Don Bosco and through him to his Master, regarding themselves as the devoted company of a ship, the captain of which was Christ.

The Sons of Don Bosco have carried his spirit throughout the world. In the space of fifty years the number of foundations established is almost unparalleled in the history of the Church. This prodigious growth seems to correspond with the ever-growing demand for a vast body of educated Catholic laity to leaven the hosts that are now entrusted with the destinies of the great democracies. Don Bosco indicated the various ways in which that leaven might operate. He wrote pamphlets for the thousand, explaining in

simple language the truths of faith; he disputed with and put to shame proselytizers, who, under the specious pretext of promoting religious freedom,



THE VEN. DON BOSCO

were endeavouring to undermine the faith of the ignorant. He participated in delicate political negotiations, and was frequently successful in preventing prolonged and painful disputes. His

reputation for justice enabled him to perform similar works of peace between masters and workmen. And where he did not and could not personally reach to carry the blessings with which he was so richly charged, he projected schools of such a variety that from them would come forth young men imbued with his spirit into every walk of life. Even in his own life this project had become a reality. But to-day the number and variety of such schools^(*), scattered over so many parts of the world, when considered in relation to the dreams and visions recorded of him, is an indisputable proof of his right to be placed among the great doctors and saints whose memory is imperishable.

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The Catholic layman living to-day in the heart of the British Empire cannot fail to observe the evidences of the great awakening heralded by the life of this great Apostle.

Lay men and women are giving religious instruction in the Schools recognised and supported by the State; the Catholic Truth Society is publishing simple and cheap explanations of Catholic Doctrine by the thousand; Catholic journalists are keeping a keen eye on the Press, and scarcely a month passes without some great London daily giving news of Catholic activity that awakens a sympathetic interest; Catholic working men are studying social and political

principles, either in the Workers' College, Oxford, or the various study-clubs throughout the country, to equip themselves as able exponents of the Church's teaching in Social, Industrial, Political and International affairs; Catholic Citizens' Parliaments are designed to give them facility of expression and a careful selection of argument; Catholic men and women are being specially trained in the Evidence and Ransom Guilds to stand in the market places and public parks, to teach the multitudes Her doctrines and fearlessly to refute the calumnies that have so long been circulated without contradiction; Catholic Processions are becoming a familiar feature in the streets of London. All this and more is eloquent testimony to the operation of the great leaven that the Venerable Don Bosco desired to place within all the communities of the world. But the vast expanse of territory and the countless millions embraced by the British Empire and understanding the English tongue justifies us in believing and hoping that, just as the material prestige of the Roman Empire and the Classic languages were the natural medium for the spread of the Gospel and the foundation of the Church in the early centuries, so to-day the prestige of the British Empire and the English language, cultivated by a body of Catholic laity under the guidance of Don Bosco and his Sons and Daughters—the priests and Nuns of his Congregation—will become the natural medium for a second and far greater advance of the Kingdom of Our Lord on Earth.

* * *

(*) The Salesians to-day have more than 485 Foundations throughout the world; these include Seminaries, Colleges, Elementary Schools, Schools of Arts and Crafts, Agricultural Schools, Hospices for poor students, Houses for Late Vocations, Sunday Oratories etc. The establishments of the Congregation of Sisters founded by Ven. Don Bosco are even more numerous.

The Missionary Exhibition at the Vatican.

On the 5th of January of this year the Holy Father received in audience all those who had contributed to the success of the Great Exhibition, one of the characteristic notes of the present Jubilee, showing as it does, with the convincing eloquence of facts, the extent of God's Kingdom upon earth and the intimate union of so many people of diverse race and character in the same huge fold and under the same good shepherd.

The audience took place in the Consistory Hall, and there were present—the Exhibition Committee and Sub-committees, the technical staff, the management of the official periodical of the Exhibition, and members from all the Religious Institutes who are taking part in the great display.

The Holy Father arrived accompanied by Cardinal Van Rossum, and after the ceremony of the kissing of the ring, he presented each with a special medal commemorative of the Jubilee and of the Exhibition. After an eloquent address of homage had been pronounced by Cardinal Van Rossum, His Holiness said that he had ardently waited for that moment in order to be able to express to those present his satisfaction and his paternal gratitude for all their splendid efforts and co-operation in labouring for the success of the great venture. If they felt that to have brought consolation and joy to the heart of the Common Father of the Faithful was some slight recompense for what they had done, they should feel still more satisfied in having brought consolation to the Sacred Heart of Jesus Himself, for His honour, combined with that of His Holy Church, was the only object that the Holy Father had in view when he first mooted the idea of such an Exhibition, just as it was the only ambition in the hearts of those brave men and women "who are labouring and fighting on the frontiers of truth, in the face of darkness, in the most advanced outposts of the Faith, in this magnificent, divine struggle that has been going on for centuries throughout the whole world for the triumph of truth and of good."

One great result already obtained from the holding of the Exhibition, the Holy Father remarked, was this, that the attention of the whole world had been fixed on the great work being done in the Catholic Mission Fields, and with the realisation of that fact was born a feeling of esteem for and interest in the Institution whose out-look was so world-wide, and whose

influence was so far-reaching, not only for religious progress but for civilisation itself.

* * *

The Exhibition is a huge success; that is admitted by all. The idea was worthy of the universal father of Christianity ruling the Church of modern times, and he has been loyally supported in his design by his children of every race and clime. The following description by Mgr E. Pucci, will give the reader a good idea of the nature and extent of the exhibits in the chief departments.



"Some months have passed since the great Vatican Missionary Exhibition was opened. In that time thousands have viewed the huge display and have expressed their boundless admiration, both at what they have seen and what they have heard. It is only now, however, that something of the impressiveness, the vast import of this review of the strength and expansion of the Catholic Church is imposing itself on the consciousness of the world.

Here is complete and convincing proof that the march of the Church throughout the world has been the march of civilization. But such is its immense extent that it is impracticable to describe it all in one article.

It is proper to begin with the heart of the Exhibition—the nucleus of it—gathered in a central court in the Cortile della Pigna. This extensive area takes its name from the colossal bronze Pigna, or cone, which originally adorned



THE HOLY FATHER INAUGURATES THE VATICAN EXHIBITION.

the Mausoleum of Hadrian, then formed a part of the ancient Basilica of St. Peter, and finally found a resting place at the Vatican. Beneath the Pigna itself, Pope Benedict XV, caused to be engraved a series of verses of the immortal Dante's "Divine Comedy", and on either side stand two gilded bronze peacocks, originally ornaments of the ancient Vatican Temple.

In the court itself are seven great saloons, connected by galleries which cover three sides of the entire area. In the centre stands the monument of the Eighteenth Centenary of the death of Peter, Prince of the Apostles, and about this memorial are grouped the pavilions of the Exhibition. Thus the central space is left clear, and here, in strange contrast to the other finished architecture, have been arranged replicas of a profusion of buildings of the missions. Here stands a bare, miserable native hut of an African native, there is a worn Red Cross tent for the care of the sick, and across the way is a portable altar, carried into strange lands for the first evangelization of a people and now brought back to testify to its mission. One by one they are silent reminders of the hardship and sacrifice of the humble evangelist.

The Holy Land Exhibit.

The first pavilion of the Exhibition proper is preserved for the Cradle of Christianity itself: the Holy Land. In an extensive court stands

a large plastic model of Palestine, shaped in terra cotta by Professor Marcelliani. Alone among the central columns of the court, this beautiful work compels immediate attention, and visitors gather about it tracing the life of the Redeemer step by step. At its side is still another Marcelliani reproduction, a miniature of Calvary presented by the sculptor to Pope Pius XI, and it too draws generous attention. Nearby, Professor Marcelliani has created an imaginative work representing the Servitude of Israel. An Israelite sits with his eyes fixed on the abandoned Holy City, at his feet a weeping woman clutching a child to her breast. On the base are written the desolate words of the psalm, "Super flumina Babylonis".

About the court are other models. Of particular note is one of the Basilica of the Holy Sepulchre, a rare work of the sixteenth century done in cedar of Lebanon inlaid with mother of pearl. It shows the venerable temple as it was in the time of the Crusaders. Close by are the models of the Basilica of Gethsemani and of the Transfiguration on Mt. Thabor. The latter structure, it will be remembered, was built largely with money from America, and the first Mass was celebrated in it by Archbishop Daeger, of Santa Fe.

On the walls of the court appear pictures, topographical maps, photographs, illustrating Catholic activity in Palestine in three periods: the Constantinian, the Crusader, and the Franciscan.

On the door leading from this pavilion to that of the Historical Section of Missions is a symbolic picture by Professor Barberis, representing the entrance to the Temple of Jerusalem at the time of Jesus. A great flight of white steps is portrayed, leading up to the vestibule of the temple. The steps are empty, but at the side a group of Israelites stand in adoration. Beneath the picture is the caption, "Jesus has passed". The very severity of the canvass is impressive, and compels the attention of every visitor.

The fatiguing and often bloody path over which have passed, and still pass, the tidings of the Kingdom of God, is portrayed in the courts immediately beyond that of the Holy Land. They are dedicated to the "Retrospective History of the Missions", and are divided into four periods. The first is the epoch immediately succeeding the Apostles, up to the fifth century, and it is traced on a geographical map by Dr. Pieper, indicating the early radiation of Christianity. The second depicts the Evangelization of Europe to the twelfth century, and since the documents of this era are few, the section is not extensive. It is chiefly symbolized by an heroic statue of the Pontiff, St. Gregory the Great in the act of sending St. Augustine to evangelize the English.

Missions of Monastic Orders.

The third period comprises the Asiatic missions of the great Monastic Orders and up to the discovery of America, and the fourth, the missions from that time to the middle of the last century. Missionary activity since that time was saved for portrayal in other sections of the Exhibition.

The testimonials of heroism in spreading the Gospel of Christ through the centuries, gathered in these four sections, fill the heart with emotion and pride. They cause constant wonder. It is unfortunate only a few may be mentioned here, because of space.

There is a plaster copy of the famous Stela of Li-ngan-fu, fashioned in the eighth century and discovered in 1625, showing that already in the year 700 the Christian faith was known and practised in China, even if through the Nestorian heresy. Nearby are the writings, partly original, of the first Franciscan missionaries who evangelized China. They are re-

ports of Father John de Pian of Carpino, written in 1245, and of Father William of Rusbruck, written in 1253. There is the letter which the famous Father John of Montecorvine wrote from Peking in 1292. There are sacred books of the Church, in Chinese and Japanese, the lives of the saints in Hindoo, written on palm leaves.



A VIEW OF THE DOME OF ST. PETER'S FROM ONE OF THE EXHIBITION PAVILIONS.

Again there are letters narrating conversions and the hardships of the missions and calling for more recruits as the field broadened. In a special glass case is a series of Chinese characters printed on yellow silk. This is the letter of Helen, the Chinese Empress converted to Christianity and mother of the Emperor Yun-Lie, written in 1650 to Father Piccolomini, Superior General of the Society of Jesus, to thank him for the work of his missionaries.

But the testimonies of joy and hope are mingl-

ed with those of sacrifice and sorrow. Violence, torture, death, heroism are recorded, and strong men weep over the destruction in a few months by furious persecution of the fruits of missionary effort extending over a century.

How Civilization Has Gained.

In another spot are the testimonials of the Catholic Missions' contributions to civilization.



A CORNER OF ONE OF THE PAVILIONS.

Here it is enough to glance at the works published by the Jesuits in China in the seventeenth century, on astronomy, mathematics, hydraulics and half a dozen other subjects, to be amazed as at a new world. There are the writings of Father Matthew Ricci, who was honoured by the Chinese Emperor as the most learned man in his domain: of Father Adam Schall who changed the Chinese calendar; of Father Verbiest, who founded the astronomical monastery in Pekin. On one wall appears the

great shield in which the Emperor Xum-chi calls Father Schall "master of celestial secrets".

Early maps made by missionaries appear in astounding array. There is the Chinese atlas of Father Martin Martini in 1655, the map of Chile by Father d'Ovalla, S. J. in 1646, and that of California by Father Kino, S. J., in 1683. There is a complete set of Uruguay and Paraguay between 1600 and 1700, and of the Gulf of California in 1747. There is one, drawn by the Jesuits of Mexico in 1754 and offered to Ferdinand IV, of Spain, showing Asia and North America together. There is another of the Jesuit missions in North America in 1696, and still another by Father Smet of the Rocky Mountain country in 1844.

Passing to a large octagonal court comprising an entire wing of the Cortile, we return to the realm of sanctity and martyrdom. At the entrance is a great tapestry of 1743 showing St. Ignatius sending St. Francis Xavier to the Indies. Opposite is another early tapestry representing the mystic tree of the Franciscan Order.

At either side of the entrance are relics of the great Francis of Assisi, including his tunic and cowl, and the garment he wore in his last illness. There is also the cross he carried on his apostolate to the East and close by is the horn bound with silver that the Sultan gave the saint, and that later was used to call his monks together. And with it are the rich oriental cloths the Latin Emperor Baldwinus sent from Constantinople to wrap about his body.

Souvenirs of St. Francis Xavier.

Towards the centre of the court are the souvenirs of St. Francis Xavier's prodigious labours in the Indies: his breviary and sandals, fragments of his sepulchre and the great Japanese umbrella which

he used when he was received by Daimio de Burga.

Records of great missionaries nearer our time are those of two Franciscans, the Venerable Ludovico da Casorio and Cardinal William Massaja. There are the sandals the former wore on his travels through the Black Continent, and the calotte and red hat Pope Leo XIII gave the latter, together with the great mantle he wore at the court of Negas Menelik. Side by side with these signs of honour and splendour

are the rude iron-bound staff on which Massaja leaned on his thirty-five years of travel, in the missionary apostolate, his horn tumbler and his humble rosary.

By far the bulk of the relics, however, are those of the great men who gave their lives to the missions. They are so numerous it is amazing. From their glass cases these mementos seem to raise up early heroes from every horizon of the earth—Turkey, Morocco, Japan, Mexico,

Rendering even more vivid the hazards of the mission life is a collection of instruments of torture applied to these devoted men. There are ropes and chains, fetters, prison collars and knives still stained with the blood of martyrs".



POPE BONIFACE VIII, (1294-1303) WHO INAUGURATED THE FIRST HOLY YEAR.

Abyssinia, Cochin-China, Equatorial Africa, China, Tonkin, Canada, Oceania, Philippine Islands, Corea, the Moluccas, Java, Manchuria, Paraguay, Brazil, Tripoli, Tunis, Peru, Annam. They are of all the religious families—Franciscans, Dominicans, Carmelites, Jesuits, Trinitarians, Lazarists, and all the more recent missionary congregations. They are of all eras, from the earliest times down to the martyrs of the Boxer Rebellion in 1900.

The walls of the court are covered with pictures depicting scenes of martyrdom, some artistically done, others mere rude drawings by native Christians. They show heroic death in almost every guise—men scourged, burned alive, beheaded, drowned, hanged, shot with arrows and bullets, cut to pieces. These are the martyrs of the Catholic Missions from every corner of the globe raising their hymn of sacrifice and victory to God through the tortures they suffered.

The Sermon of St. Francis.

*Up soared the lark into the air,
A shaft of song, a wing'd prayer,
As if a soul released from pain,
Were flying back to Heaven again.*

*St. Francis heard: it was to him
An emblem of the Seraphim;
The upward motion of the fire,
The light, the heat, the heart's desire.*

*Around Assisi's convent gate
The birds, God's poor, who cannot wait,
From moors and mere and darksome wood
Came flocking for their dole of food.*

*"O brother birds," St. Francis said,
"Ye come to me and ask for bread,
But not with bread alone to-day
Shall ye be fed and sent away.*

*"Ye shall be fed, ye happy birds,
With manna of celestial words;
Not mine, though mine they seem to be;
Not mine, though they be spoken through me.*

*"O, doubly are ye bound to praise;
The great Creator in your lays;
He giveth you your plumes of down,
Your crimson hoods, your cloaks of brown.*

*He giveth you your wings to fly
And breathe a purer air on high,
And careth for you everywhere,
Who for yourselves so little care."*

*With flutter of swift wings and songs
Together rose the feathered throngs
And, singing, scattered far apart;
Deep peace was in St. Francis' heart.*

LONGFELLOW.

Jubilee Missionary Reunion of Salesian Co-operators.

The Jubilee Missionary Reunion of the Salesian Co-operators was held at the Cathedral Hall, Westminster, on Sunday, January 25th. Proceedings commenced with the singing of the Hymn "God Bless Our Pope." The Bishop of Pella (Mgr. Brown), presided, supported by Mr. Sheriff Barthorpe and Mr. Sheriff Downer, and there were also present Adèle Countess Cadogan, Mrs. Barthorpe, Mrs. Downer, Very Rev. Fr. F. Scaloni, S. C., (Provincial), Very Rev. Michael H. McCarthy, S. C. (Rector), Rev. P. McConville (Organiser), Mr. P. Hand, and many Fathers of the Salesian Society. The Rt. Hon. the Lord Mayor was unavoidably absent owing to indisposition.

The Right Rev. W. F. Brown, Bishop of Pella, spoke early in the evening owing to his having to give Confirmation later in the Southwark Diocese. He eulogised the work the Salesians were doing in this country, and the help the Co-operators were giving, which was of special value, in view of the shortage of priests, resulting through so many students for the priesthood having made the supreme sacrifice during the war. The same praise was due to the Orders of religious women who are overworked tending to the care of the sick, the education of the young and the salvation of souls.

Fr. McConville, S.C., read a short account from the "Life of Don Bosco," which helped to give all present an idea of the character of the Founder of the Society of St. Francis de Sales, which, along with the Sisters' Institute, now maintains nearly a thousand educational institutions and technical colleges throughout the world.

Very Rev. Father McCarthy, S.C., in a most interesting narrative, spoke of the Salesian Foreign Missions, with special reference to South Africa, Patagonia and Tierra del Fuego, and the various districts of Ecuador, Assam, and other parts of the world. The missionaries of the future who are trained at the Salesian Missionary House, Cowley, Oxford, receive their first training at the Salesian School, Battersea, proceeding later to Cowley, Oxford, for their final studies. The Rector of the Battersea

House then recounted the famous dream of the Venerable Founder, which occurred a century ago.

Don Bosco's Dream.

"At the age of about nine years," wrote our Venerable Founder, "I had a dream which remained deeply impressed upon my mind for the rest of my life. In the dream I seemed to be near a house in a large courtyard, where a crowd of boys were gathered together. Some were laughing, others playing, and many amongst them blaspheming.

"On hearing these blasphemies, I immediately rushed into their midst, raising my voice and using my fists to make them keep quiet. At that moment, a dignified-looking man, who seemed to be in the prime of life and was nobly clad appeared on the scene. A white mantle covered the whole of His person; but his face was so radiant that I was unable to look at it for long. He called me by my name, and directed me to place myself at the head of these boys, concluding with these words: 'You must win the hearts of these friends of yours, not with blows, but with sweetness and charity. Set to work at once, then, to instruct them on the wickedness of sin and on the excellence of virtue.'

"Confused and somewhat afraid, I replied that I was a poor and ignorant child, wholly unfitted to speak of religion to them. At that moment all the boys stopped fighting, shouting and blaspheming, and gathered around the stranger Who was then speaking. Almost without knowing what I was saying, I asked: 'Who are You who command me to do what is impossible?'

" 'Precisely because these things seem impossible to you, you must make them possible by obedience and by the acquisition of knowledge.'

" 'But where and how can I acquire this knowledge?'

" 'I shall give you a Mistress under whose guidance you will become wise, and without whom all learning is mere foolishness.'

" 'But who are You who speak to me in this way?'

"I am the Son of Her whom your mother taught you to salute three times a day."

"My mother forbids me to mix with strangers without her permission, so tell me your name."

"Ask My Mother what My name is."

"At that moment I saw at His side a lady of majestic bearing, clothed in a mantle which shed a bright light all around, as if every point on it were a brilliant star. Seeing that I became more and more confused in my questions and replies, He beckoned me to go near Her. Then, taking me kindly by the hand, She said: 'Look.' And, turning round, I noticed that all the boys had disappeared, and in their stead I beheld a herd of goats, dogs, cats, bears and several other animals."

"This is your field of labour; this is where you must work," continued the lady. "Make yourself humble, determined and strong; you must do for my sons what you will now see happen to these animals."

"I then looked again, and to my surprise, instead of fierce animals, I now saw gentle lambs, all frisking about and bleating merrily, as if to do honour to the Man and the Lady."

"At that point of the dream I commenced to cry and begged the lady to speak clearly, because I did not know what all these things meant. She then put her hand on my head and said: 'In good time you will understand everything.'"

The speaker pointed out that the interpretation of this dream is seen in the after-life of Don Bosco, for he founded very many institutions for the education of boys and was instrumental in sending many of his Sons to the Foreign Missions for the conversion and civilization of the heathen and the savage.

At this stage, the Cardinal Archbishop arrived, accompanied by his private secretary, Mgr. Coote, and read a telegram he had just received from our Holy Father the Pope, as follows:

"On the occasion of the Jubilee of the Salesian Missions, His Holiness, recalling with lively satisfaction the great and numerous services rendered by the Sons of Don Bosco to the cause of religion and civilization, unites with fatherly affection in this solemn commemoration, and as a pledge of glorious increase, sends his apostolic blessing."—Cardinal GASPARRI.

His Eminence welcomed the Salesian Co-

operators for the special reason that he himself could claim to be one of the oldest members present. Forty years ago, when Don Bosco visited Paris, Cardinal Bourne, then a student at St. Sulpice, met Don Bosco, and became a Salesian Co-operator. The spread of the Association since that time was in itself a proof of the sanctity of its Founder, for nobody but a saint could have carried out such an undertaking. To ask the Holy See to bestow on this new Foundation the same blessings and privileges that had been given long before to the Third Orders of the Dominicans and Franciscans was such a favour that only a saint would dare to ask for it. What surprises us still more is, that he had his wish granted, thereby creating a precedent, and one which has never since then found a parallel.

Mr. P. Hand, speaker of the "Catholic Citizens' Parliament," Vauxhall, gave an interesting address in which he referred to the work of Don Bosco from the Layman's point of view. In Don Bosco he could see the Founder of such organisations as the Catholic Truth Society and the Catholic Evidence Guild, for, to combat the two evils of Anti-clericalism and Atheism, which were then rampant in Italy, Don Bosco not only wrote books and pamphlets to confute them, but, moreover, he went into the open to disprove their charges.

Mr. Sheriff Barthorpe said it was a pleasure to be able to further the work of educators like these, and Mr. Sheriff Downer remarked on the coincidence of the Lord Mayor and Sheriffs in this same Jubilee Year, being adherents to and acknowledging allegiance to the Catholic Church.

Another interesting and valuable telegram was received from the Superior General of the Salesian Society, the Very Rev. Don Rinaldi. It was sent to the Very Rev. Father Provincial, and ran thus:

"Salesians, Battersea, London,—Present in spirit at important assembly. Warmest thanks to Authorities, Friends, Benefactors; implore blessing of Help of Christians on your great Nation, and pray for an ever increasing development of English Province and Missions.—RINALDI."

During the interval a musical item: Violin Solo, Gounod's "Ave Maria," was contributed by Miss Scott, accompanied by Mr. Scott.

This record meeting closed with the usual votes of thanks and the National Anthem.

The Cardinal at Battersea.

A Feast and a Prophecy.

In every School or College one day in every year is set apart for a special convivial gathering of boys and masters, parents, friends, and distinguished visitors, where the chief business is the active and passive exchange of congratulations and entertainment. It is a very important day for those most intimately concerned, but even were it boring none would miss it for the world.

This year at Battersea the Prize Day Reunion was presided over by His Eminence, Cardinal Bourne, Archbishop of Westminster, a unique and distinct honour which everybody deeply appreciated. His entrance into the school hall, packed with visitors as it was to its utmost capacity, was the signal for an enthusiastic acclamation of volume and harmony:—

Sacerdos et Pontifex!
Pastor bone in populo!
Princeps in Ecclesia!
Vivas! Vivas! Vivas!

A glance at the programme shows a variety of entertaining items that added much to the enjoyment of the prize distribution. Fr. Smith gave his usual clear and straightforward account of the school year 1923-24, and pointed out that the usual high standard of scholarship in the college had evidently been well maintained in the number of successful results secured during that time. There had been a great development too in the moral and religious training specialised in by the Salesians. This forward movement was shown by the large number who had wished to embark on a religious and sacerdotal career, the school having sent no less than 24 young aspirants to the novitiate at Cowley, Oxford. The Cardinal presented the prizes as the names were read out, and many of the boys who could have won recognition made the resolution of gaining it in public next year.

One prize in particular was well deserved viz: the Exhibition Prize of two guineas given

by the Old Boys' Association for the student who took honours at the Oxford Junior Exam. It was won by Master Richard Del Valle.

Then there was the musical part of the programme composed of glees and songs contributed by the school choir. The selections and their rendering were quite out of the common, "Orpheus with his Lute" being worthy of a special encomium.

The visitors also showed their appreciation of the school's possession of histrionic abilities. Many of our boys make good natural actors when once they have got over their first self-conscious moments. Our lads proved this in the presentation which they gave of Dickens' Christmas Carol "Scrooge". The play was a most seasonable one, well acted and well staged. The programme was brought to a close by a noteworthy speech from the Cardinal which we give in full.

The Cardinal's Speech.

"Very Rev. Father Provincial, Fr. Rector, Rev. Fathers, parents and boys—time passes quickly and I am unable to say off-hand how many years have passed since the last occasion on which I was present here at Battersea for the distribution of prizes, a ceremony, I remember, which did not take place in this hall but in another room. I am very glad to have the opportunity of coming again to the school and to be able to testify to the growth of a college of which I witnessed the very beginning. I have been able to behold and to measure the rate of this growth during the course of the years, and in my own mind I have constantly marvelled at its increase and development all in accordance with the needs and requirements of the times.

And in very truth, in these days in which we live, we have great need of secondary schools such as this. They are springing up everywhere, it is true, but the number equipped and available is not by any means yet sufficient for our needs: many more are wanted. But it is

encouraging to compare the districts around London with those of forty years ago, and to see the number of schools now in existence which at that time were not even thought of. And everywhere around us to-day there is evidence of still further development, and of a still greater demand for higher education—a fact for which we ought to thank God. It is a point too that ought to be gratefully observed by



HIS EMINENCE, CARDINAL BOURNE.

Catholic parents, for it means that large numbers of their children can now pursue a course of secondary education who would not have been able to do so in the conditions of forty years ago.

Parents here, as indeed all parents who can still remember their own childhood days, will admit that no greater gift can be given a boy capable of receiving it than a sound secondary education. It affords him the best possible opportunity of acquiring a good position in life, and so I would earnestly impress on parents not to grudge making sacrifices in order to allow of the period of higher education for

their children being as long as possible: it is a well known fact that masters and school authorities are ever deploring the practice of withdrawing boys of promise from the secondary school course just at the stage when they would be able to benefit most by the facilities offered. The Secondary School is undoubtedly the best sort of training ground for preparing our young people for their battle in life: these establishments are becoming ever more efficient and our Catholic educators are making every effort to fall in with the requirements of the public authorities.

And now, speaking more particularly to the boys themselves, I must say, I never enter a secondary school without feeling how the youth of today are to be congratulated on the opportunity they will have of witnessing the great Catholic development of the next fifty years. You boys will witness extraordinary things in the future. You will take a great part in the future history of the Church in England. Statistics show a marvellous increase in the number of Catholics in this country during recent years, and the computations of the future will show results still more astonishing. But mere statistics do not stand for much: what is at once consoling and important is that along with the increase in numbers there is a steady increase in the weight of Catholic influence and in the attention given to Catholic opinion; and I venture to prophesy that the future will see a still greater development. But there is one condition and that being fulfilled the future lies in your hands. Do your duty in the various walks in life to which you are called: be faithful to the lessons and traditions of your school and my prophecy will come true. For as the future is limited, it is you, the boys of to-day, who hold it in your hands. Make yourselves worthy of the future and the future will be worthy of you.

I need hardly say that it has given me great pleasure to distribute the various prizes and certificates to the successful students. The representation of the drama "Scrooge" has given much delight and we must all appreciate the lesson to be drawn from this great Christmas classic. The singing too has been most delightful, and we thank each and all for what they have done".

SALESIAN NOTES AND NEWS.

Farnboro' Hants Nowhere are re-unions attended with greater happiness than those associated with the Salesian School Old Boys' Association, Farnborough. On Sunday the winter reunion was celebrated and there was a fraternal meeting of some 52 old boys.

In the afternoon a football match was played between the Past and Present boys, and after a strenuous game the result was a draw, 6—6.

The interval score was in favour of the Past 3—2, but in a hard fight in the second half seven goals were scored. For the Past, Brown and Birkett scored two each, and A. and J. Dunlop one each, while for the Present, Wrangham secured five and Hall one.

THE REUNION DINNER.

After the match tea was provided, and in the evening the Old Boys gathered round the festive board for their biennial reunion dinner.

The Very Rev. Fr. Francis Scaloni, S. C., Provincial, genially presided, and during dinner a fine orchestra from the Royal Military College, Sandhurst, played a delightful programme of selections.

Following dinner there were toasts and speeches.

After the toast of "The Pope and the King" had been submitted by the Very Rev. Fr. Provincial, Father Sutherland extended a hearty welcome to all the company. It was a pleasure, he said, to see the old boys back amongst them, and it was a great privilege to have their Provincial in their midst, who had taken great pains to be there and have the opportunity of seeing them.

THE SCHOOL'S PROGRESS.

Father Sutherland went on to say that one of the old boys had told him there were 150 pupils when he was at the school, and he asked him if they still had that number. He was glad to tell him they had now 180 pupils and

were trying to make the total 200 as soon as possible. Another question put to him was, "What are the old boys doing for the school?" Well he might tell him that about 30 of the boys who came to the school last year came indirectly or directly through the 'Old Boys' Association. That was the way they were showing their affection for the old school. They had every hope that their Old Boys' Association would always keep that affection and send new recruits whenever they could. Continuing, Father Sutherland said that meeting of the Old Boys' Association coincided with a great event of the Salesian congregation, viz., the golden jubilee of the Society's Missions. Only a very short time ago a very great meeting took place in London to celebrate that event, and it was presided over by the Lord Mayor and the two Sheriffs, who happened to be Catholics this year. Cardinal Bourne and Father McCarthy were among the chief speakers.

In conclusion, Father Sutherland said as they were all so interested in the school they would also like to hear something of the Salesian activities during the last 50 years and he could call on no better person to address them than Father Montague (hear, hear).

Father Montague gave an interesting address on the jubilee of the Salesian Missions. He humorously remarked he could hardly call himself a missionary. He would be far happier if he were going to speak about the possibilities of old boys sending youths to the school to take the places they had left. They would all be marrying, or perhaps some were married, and the best thing they could do was to send their own (loud laughter).

SPLendid MISSIONARY RECORD.

Continuing, Father Montague said one phrase which they found constantly quoted was "the vitality of Christianity is often found in the extent of missionary enterprise in the church

of any country". And if they took that as valid and applied it to the Order to which he had the honour to belong then he thought they could say that that Order had got in itself a strong vitality, because of the extent and the success of its missionary efforts in every part of the world. It was 50 years since the founder of their Order, Don Bosco, sent his missionaries from Italy to South America. And within 50 years extraordinary work had been done in that continent. At the celebration of the jubilee of their missionary effort quite recently some person put into his hands an extract from "The Southern Cross", a great newspaper in the Argentine, describing the missionary effort of the Salesians in South America. It said, "Fifty years of fruitful labour has left its imprint all over the country. There is scarcely a Government department, public or private office, business house, factory, or industrial establishment in which you will not find ex-pupils of the Salesian Colleges" (hear, hear). They, as Salesian old boys, would be most interested in that paragraph. It was a fact that if they went to any part of the world where there was a Salesian College or house doing any kind of work, they entered not as strangers but as sons. Bringing home to them still further the work that had been done out there, he could tell them that the church which was nearest to the South Pole was the Salesian Church. And for the Jubilee, in the capital of the Argentine, 12,000 Salesian school boys and girls paraded the city amidst the general acclamation of the people. Flowers were strewn in their path and as they passed the Government buildings—the procession taking threequarters of an hour—all the members of the Government were out on the balconies and applauded that extraordinary manifestation of the success of the Salesian Schools out there. Further afield they would find them in China, and last year they had gone to Australia and had taken up work in North Western Australia, and in the extreme territory there, where some savage tribes still remained, their civilisation and the teaching of the Gospel had been entrusted to the Salesians.

OTHER TOASTS.

Father Noonan proposed the toast of "The Old Boys", and read a telegram from the Bat-

tersea Old Boys' Association sending heartiest greetings and best wishes to Farnborough on the occasion of its winter reunion.

Mr. F. Claxton, Southampton, proposed the toast of "Alma Mater", the school song being fervently sung.

Mr. George Birkett, Nottingham, proposed the toast of Father Sutherland, the President of the Old Boys' Association, remarking they all knew what Father Sutherland had done for them in the past, and they hoped he would do the same in the future. The welcome they received was sufficient to encourage them to attend those reunions.

Father Sutherland, in reply, said he was only voicing the feelings of the whole staff when he said they were always grateful to see the old boys there. Mr. Birkett had been one of the pioneers in advertising the school and bringing boys to it. They all realised what a sacrifice it was to some of them to attend these reunions. One boy had come from South Wales for that day's reunion. They would have had from Ireland, Father Russell, whom they knew at school as Walter Russell, and who had been ordained priest. It was a strange coincidence that while they were celebrating the jubilee of the Salesian Missions this year, there should be such a great number of old boys who had been ordained. By midsummer they would have six more old students ordained for the priesthood.

A DISTINGUISHED GUEST.

Father Sutherland proposed the toast of the Very Rev. Father Provincial, who, he said, was a pupil of the Venerable Don Bosco, and was imbued with his spirit. It was a great honour to have him amongst them. From the very beginning it was through his initiative that the Old Boys' Association was really started with any great vigour. He gave them every opportunity and encouraged them to work up that Association like he did on the Continent where he was 20 years Provincial of the Salesian Houses in Belgium. His name was a household word among the Belgian people. "You have here a very distinguished man", said Father Sutherland, "one who has sacrificed his whole life to the work of the Venerable Don Bosco. He has also taken a special interest in the work of the Old Boys' Association".

The Very Rev. Father Provincial, in reply, made a delightful little speech, which was punctuated with veins of humour. He said his heart was deeply attached to the work which Divine Providence had confided to him. He had a little difficulty in speaking English so that all could understand, but he jocularly remarked, "I think the English language has been invented in order to preserve it very far distant from all foreigners".

Continuing, he said he was very pleased to have that opportunity to tell those dear old boys how much he appreciated their Association. What were the old boys? Were they not the ripe fruits of Salesian guidance? He was sure they all rejoiced to see their superiors and masters and the walls of their old school. They would remember many of the beautiful and agreeable things of their youth and perhaps they would remember also some little boyish tricks that they did in spite of the strict supervision of Bro. Dunstan (laughter) and his confrères.

Referring to the fact that the old boys were sending pupils to the school, the Very Rev. Father Provincial said it was a clear sign of their love and loyalty to the school, and he deeply appreciated it. "Speak on every occasion about the Salesian system of education", was his advice, "about our Holy Father, and you will be the best benefactor of his institutions. My dear old boys, you certainly will confer a great pleasure on your masters if you come and tell them openly that you preserve in your soul, in your mind and in your heart the good principles which you have received in school; that really you are good sons at home. Remember the sacrifice which your parents have imposed on themselves for your education. Now that you are big young men learn to make them rejoice over you in the last years of their life. Do your best for them; try to show everyone that you are upright citizens and especially that you are real Catholics worthy of the faith which has been the basis of your life, and which will be the condition of your happiness in the world and in the world to come. Try to show your superiors that you are true and loyal to the school and you will always be worthy of consideration before God and man".

The Rev. Father Provincial said he was sure he interpreted the sentiments of the gathering when he proposed a vote of thanks to the "wonderful musicians" for their delightful contribution to the day's enjoyment.

The day's programme concluded with an

impromptu concert, and at a late hour there was a rush to catch the last trains to town. Thus ended a very enjoyable day, leaving interesting reminiscences for all those connected with the now well known Salesian School, Farnborough.

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Copsewood, Limerick

The weather in Ireland has been very bad for some time, and the Salesians and their boys at the Agricultural College, Pallaskenry, have been able to engage in very little outside work during the present term. Just about Christmas time the roads around here were quite flooded and Fr. Leaver and Fr. Kilkenny on their way to Limerick in a motorcar to say Mass were quite marooned on the flooded highway and the motor was rendered useless and could proceed no farther. Fr. Leaver had to wade through the intrusive waters, and was obliged to procure a pony and trap in order to rescue his stranded confrère and so that they could continue their journey.

It was a great pleasure for all at Capsewood when they received the news that their parish priest, Very Rev. Fr. O'Donnell was to be made a Canon, and Fr. McCourt hastened to call upon the rev. gentleman in order to offer him the congratulations of the staff and boys of the school. Canon O'Donnell has been a staunch friend of the Salesians ever since their arrival in Ireland, and the latter, whilst renewing their congratulations, desire to express the wish that he may long be spared for the diocese and in the enjoyment of his exalted position.

A very successful triduum of devotions in preparation for the Feast of St. Francis de Sales was performed this year at the College. The Rector spoke to the boys every night on the life of our Ven. Founder, and especially of the wonderful dreams or visions which were vouchsafed him from time to time as a guide in the development of his apostolate. Towards the end of the triduum a Redemptorist Father was invited from Limerick to preach and to hear the boys' confessions. The rev. Father gave an interesting discourse on present day devotion to Our Lord. The devotion of the Faithful, he said, for Our Divine Redeemer had manifested itself in various ways during the course of the centuries: present day worship was undoubtedly centred around the Sacred Heart and found its most potent practical expression in the frequentation of the Holy Eucharist. The feastday was solemnized by Mass and General Communion at 7.45, a. m., and the 10 o'clock

Mass was followed by Benediction during which the College, and all those in any way pertaining to it, were solemnly consecrated to the Sacred Heart. A beautiful statue of Our Lord as the Friend of Man was also blessed and exposed for veneration.

What must undoubtedly be a great cultural factor in the education provided for the Copewood boys is the interesting series of lantern lectures which are given from time to time by the Rector and the professors of the College. These lectures deal with divers subjects and are keenly enjoyed by the pupils: within the last few months lectures have been given on "Grey's Elegy", "Napoleon", "Lourdes", "Dickens' Works" and other interesting topics.

As we go to press, all are looking forward with joyful expectation to the forthcoming visit of Fr. Scaloni, Provincial of the English and Irish province of the Salesian Congregation. Such an event ought to be worth at least a whole holiday, but not the least part of the pleasure will be the opportunity that all will have of renewing their acquaintance with an able Salesian who is a personality in himself, and has the added charm of having been a pupil of Ven. Don Bosco.

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Warrenstown, Meath. The very name of the Salesian Institution at Warrenstown, Co. Meath, "the Warrenstown Agricultural College" bestirs at once the interest of all who realise the fundamental importance and the absolute need that exists for scientific agriculture in Ireland. One is glad to know even the bare fact that an agricultural college exists in County Meath, but a visit to the Institution intensified that pleasure immeasurably and makes one look forward with confidence to a day when the soil and farms of the country will yield of their wealth in that abundance which is the fruit of intelligent and scientifically informed attention. This week, on behalf of the "Drogheda Independent" and through the courtesy of the Rev. Fr. O'Grady, the Superior of the College, I had an opportunity of gaining an impression of the wonderful work that has been done, and is in preparation for agricultural interests in that Institution; and though the fields were snow clad and gardens and environments glaring in the rays of the winter sun, the thought which ever reverted to one was that Meath farmers, especially those whose sons are succeeding to their farms, must know, see and appreciate the work of the Salesian

Institution, and knowing and appreciating, avail of it to their own advancement and to the general welfare of the country. Before dealing specifically with the Warrenstown College one is naturally interested in the Salesian Fathers in whose care the College is and in the history of the Salesian Order. A most remarkable feature is its wonderful growth since, following its foundation by Don Bosco, it was approved of in '74. Fr. O'Grady it is interesting to note, was a contemporary of the Founder and pursuant to his wishes spent nineteen years of his life labouring for his Order in the countries of South America. The Order has now over 5,000 subjects, priests and lay brothers. Its houses are scattered over the world—in China, San Francisco, Japan, Poland, Italy, Austria, Spain, France, Portugal, Belgium, all over the southern portion of the globe as well as in England and Ireland. Their work is as charitable in its application. "Education" in the broadest sense, perhaps, best describes the activities of the Order, for it embraces the work of their Fathers and Brothers in the Leper Colonies, in the humblest class of parish work, in their hospices and especially among the poor boys—the lost waifs and strays of the cities of the globe who under the guidance of a fatherly hand cast from them for ever the chains which sin and misery and poverty have clasped around them and become—men!

It is obvious, that as this College becomes better known its advantages will be fully availed of by careful parents who must clearly see that their successor's lives can be made more profitable, more interesting and more useful by a scientific study of the subject to which they will devote their time. It should be noted that while attending so fully to practical and scientific agriculture, the ordinary school subjects are not neglected and the curriculum (which includes Irish) is as extensive as any secondary school programme.

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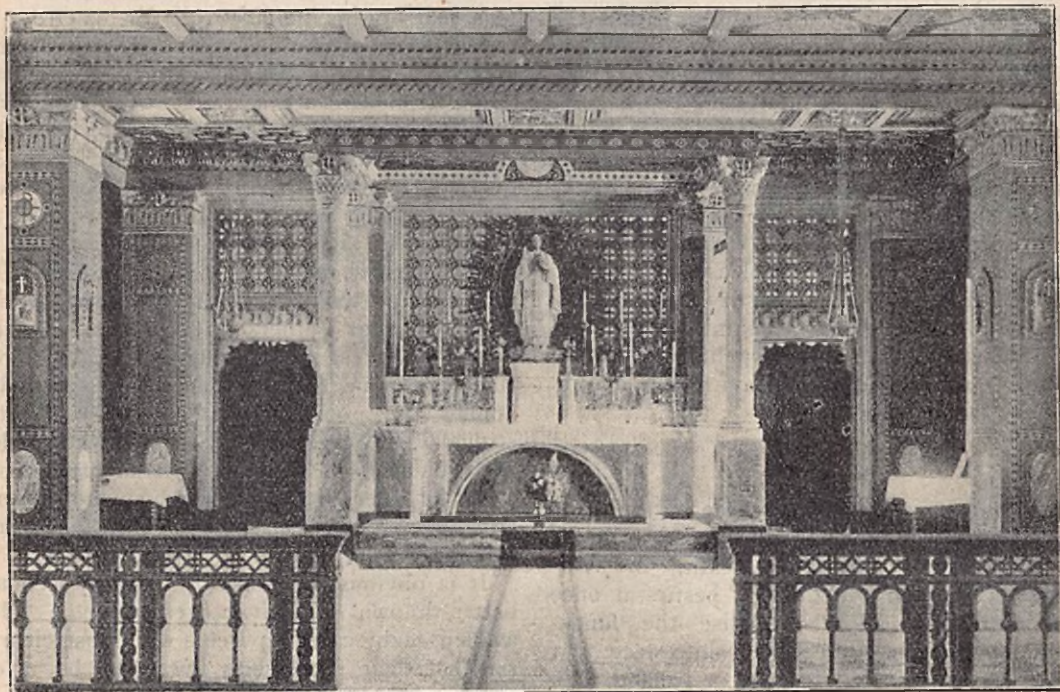
The Salesian International Seminary Turin

1925 was solemnly inaugurated at La Crocetta by the half-yearly ordination ceremony that took place in the Seminary Chapel on Jan. 1st. The Rt. Rev. Mgr. Gamba, Archbishop of Turin was the ordaining prelate. Thirty-two candidates were raised to the diaconate and some forty others received Minor Orders and First Tonsure. Just a few days previously, the esteemed Rector

of the Seminary, Very Rev. Dr. Mussa, had celebrated his Sacerdotal Jubilee and was the recipient of many handsome presents and numerous telegrams of congratulation from the many friends who knew of his excellent qualities and of the great work he has done during the last twenty-five years.

Though hard work is the general rule at the theological institute, the students there have gladly found time to welcome the many visitors who have favoured them with their presence.

the year was the feast of St. Francis de Sales. The external solemnity was kept at the Crocetta on the octave day when the Superior General and other members of the Superior Chapter came to pass the day in company with their children from every part of the world. The services were carried out with true liturgical solemnity under the masterly direction of Dr. Vismara and after the High Mass, an eloquent discourse on St. Francis de Sales as Doctor of Holy Church was preached by Fr. Gusmano,



CHAPEL OF THE SALESIAN INTERNATIONAL SEMINARY, TURIN.

This being Holy Year, many of the pilgrims *en route* for the Eternal City have found time to break their journey at Turin in order to visit the city of the Consolata, of Blessed Cottolengo, of Ven. Joseph Cafasso and of Ven. Don Bosco, and nearly all of them have included the Salesian Seminary in their programme. Amongst other distinguished ecclesiastics the students have recently been able to welcome the Archbishops of Costa Rica and Ecuador; the Bishop of Mendoza in the Argentine who was leading a large pilgrimage to Rome and to whom the Argentine students extended a most cordial welcome; the Bishop of Salto in Uruguay who was known personally to many of the students at La Crocetta, and the Bishop of Zamora, Mexico.

As in every Salesian house, the first break of

secretary to the Superior Chapter. Fr. Rinaldi sang the Vespers in the afternoon and assisted in the evening at the homely *academia* in honour of St. Francis.

The first half of the scholastic year has already drawn to a close: it terminated with the half-yearly theological examinations which began on Feb. 18th. The latter were conducted by the professors of the Seminary assisted by members of the Pontifical Theological Faculty of Turin University and diocesan examiners.

After the short break at Carnival-time lectures have already re-commenced. The scholastic year finishes in June when the Congregation will be the richer by the addition of some thirty new priests, and 120 other students will take one more step towards their final goal.

NEWS FROM THE MISSIONS.

The Vicariate Apostolic of Shiu Chow, China.

(By Mgr. Versiglia S. C. Vicar Apostolic.).

Difficulties of Travel.

Lack of convenience for transport, heavy showers of rain rendering the cross-country paths slippery and dangerous for man and beast, forced marches and long periods of fasting—who could enumerate all the difficulties and annoyances of these journeys that one is bound to undertake on the Mission in China?

The inclemency of the weather forced me to put up at Tong Fong Teu for several days to the great joy of the Christians there who were delighted to have their Bishop with them for a time, and to render his stay as pleasant as possible. The district is infested with bandits who commit all sorts of depredations and excesses. Just a few days before they had severely beaten one of the old women of the place and the people live in constant dread of them.

Our journey from Nam Yung to Fong Tong had been more disastrous even than the preceding ones. Owing to the impracticability of the paths we had been compelled to go round by the long way and to undertake the arduous ascent of Fou Tao. All went well on the upward journey: we halted a little on the summit at Icha Tin to warm ourselves and to rest the horses, but we had hardly started off again on our march along the crest of the mountain, when the rain began to fall and a furious wind sprang up that soon shattered our umbrellas and rendered them useless as a protection against the elements.

We were in the month of February and the frozen rain-drops blew mercilessly against our faces and clung to our clothing. There was no sort of shelter anywhere, and the horses finally came to a standstill and refused to move another inch, either one way or the other, and there we had to stay for almost half an hour shivering and gasping for breath in the teeth of the biting wind.

At last the clouds lifted and we descended slowly and warily towards Cin Kong, allowing the horses to draw us along behind them, for it was no longer a case of walking but of slipping and stumbling along. Towards night we came to the place and were cordially received and treated with every regard by a good Christian family there. They dried our sodden clothes for us, regaled us with an excellent supper, and whilst we were resting and trying to regain our lost energies, our host told us with joy of the various Bishops whom he had been able to entertain in the past and the reasons that had obliged them to seek shelter in his house. His younger son stayed up till midnight attending to our clothes, and when we were rested and ready to set out again we found them all nicely ironed and free from every sign of travel.

Once arrived at Chi Hing we set out to look for a boat but found it quite impossible to procure one: they had all been hidden away along the little streams and tributaries flowing into the river, so that they should not fall into the hands of marauding bands of soldiers. We were therefore constrained to travel a very long way along the bank of the river, to plough our way through the rice-fields and the thick brushwood, and to spend the night with a pagan family who were happy enough to attend to the wants of the European Missionaries.

We were fortunate in thus being able to obtain a little nourishment, for we met with nothing but desolation along the last part of our journey to Shiu Chow, and a cup of tea or a plate of rice could not be obtained for love or money. A silence as of death and woe seemed to have descended upon the countryside: our path wound its way between deserted and destroyed villages, burned and plundered by the gangs of lawless soldiery from all parties that had been roving around for more than a year now between Canton and Kiang Si, spreading terror everywhere. We saw what had been the beautiful market town of Tai Kiu, noted for its picturesque position at the foot of the hills, now reduced to a heap of ashes; and here, where but a short time before one would have been sure of cordial hospitality we found nothing but abandoned huts and ruins.

Attacked by Brigands.

In the course of the journey our servants and carriers had fallen a considerable distance behind, and just when they came in sight of Tai Kiu they were assailed by about a dozen robbers, who, covering them with revolvers

They were despoiled of everything, even of the few coppers in their pockets, so that they had to beg their way along the road and depend for sustenance on the charity of the few stragglers they met with, until next day when they arrived tired, famished, and still terror-stricken at Shiu-Chow. We informed the authorities at



CAY. LO PA HONG OF SHANGHAI, A DISTINGUISHED SALESIAN CO-OPERATOR.

and flourishing their daggers obliged them to hand over all our belongings. Our head-servant tried to resist, to protest, to come to terms, but he was seized and blind-folded, and a stiletto pricking at his throat soon reduced him to an unwilling silence.

Besides our personal wardrobe and vestments our poor domestics had been carrying the only crozier that we possessed, two cameras, some precious plates and photographic material, a rich banner presented to me by the merchants of Nam-Yung, and many other objects destined for the Missionary Exhibition in Rome.

once of our loss, but in these troublous times in China there is little to be hoped for from men...

On the 25th of February I got down from the train at Siu Kong in order to go up the hill to Lin Chow. Here I spent the night with Fr. Boccassino and on the following morning started out on the little motor launch Wai Tat. But her motor was so weak and the rapids along the river were so frequent that we had often to get out on the bank and haul our barque along by means of a rope. To crown matters, at a certain stage of the journey, the screw broke, and in order to adjust it the mechanic had to

stand in the freezing water almost up to the neck. When he came out we thought he would die from numbness and we had to restore warmth to his limbs artificially by means of Chinese wine.

But even this difficulty was eventually overcome, and when we got to Yong Shau we had one of the military boats placed at our disposal.

A Leap for Life.

It took me more than three months to complete my pastoral visitation of the stations in the large district confided to the Salesians in this part of China, and the most perilous circumstances seemed to crop up at every stage of the journey.

On the Tuesday after Easter we started out for Thong Thong, though from the first everything seemed to conspire against us. We could find no means of transit, and even found it impossible to hire a carrier for our things. My horse had died the evening before, and we had to set out on Shank's mare and trust for strength and guidance to Divine Providence.

After walking for four hours we fell in with Fr. Barberis, but though he would willingly have given up his horse to me, it was quite unserviceable as it was suffering from a great open wound across the back.

We had walked about thirty-one miles and were feeling the strain keenly when on coming to a canal, about two hours walk from the residence of Fr. Foglio, we came upon two boys waiting there with horses which the good father had sent on in the hope of their being useful. This cheered us up wonderfully and we lost no time in getting into the saddle.

But whilst we were descending a steep slope, for some unknown reason, the horse that I was riding became quite vicious, began to gallop furiously and finally broke into headlong flight, overturning some cattle grazing along the footpath. Old horseman though I was, I quite failed to check his mad, onward rush, and seeing danger looming in the distance, I looked ahead for a soft spot on which to land, recommended myself to the Madonna and took a flying leap from the saddle. I had been fortunate in my calculations and picked myself up with no other hurt than a rip across the shoulder of my soutane.

Off we set again, and after a short while we were gladdened by the sight of Fr. Foglio and some of his Christians who had come out to meet us and escort us to Thong Thong. The whole town had turned out to welcome us, to surround us with a world of ceremony and polite

greetings, and to set off innumerable squibs and fireworks in our honour. The space in the little church turned out to be quite insufficient for the good-humoured mass of Christianity now packed into it.

Edifying Fervour.

In recompense for the fatigues of our journeyings we were everywhere received with the most affectionate reverence, and the fervour of our Chinese Christians was most edifying and encouraging.

Long before reaching Chi Hing we were met on the road by a large band of Christians who had come out to meet us, notwithstanding the inclemency of the weather. In the evening large numbers of men came, even from the neighbouring villages, to receive Baptism and to be confirmed, and on the following day the chapel was filled to overflowing. A number of neophytes had also turned up from Ciang-Fu—a neighbouring village which, up to that time, had contained no Christians. We remarked on the great spirit of Faith and cordial fraternity pervading the whole community, and the evening service was a great spiritual triumph for that district.

When we got to the bridge just outside the town of Nam Yung, the Christians who were awaiting us there formed up in procession and with a great fanfare of rude musical instruments, and waving of banners we set off across the town. The President and Vice-president of the local Chamber of Commerce took part in the demonstration, and the streets through which we passed were gaily bedecked with flags and flowers. In this town I had the consolation of blessing a new chapel dedicated to St. Francis Xavier, of administering Confirmation and distributing a large number of Communions.

The same enthusiasm was manifested at Ciang Kong where I distributed some 160 Communions during my two days stay, and blessed all the houses of the Christians in the place.

When once these Chinese Christians get hold of the Faith no human respect or sacrifice can deter them from openly manifesting their love for it, and their joy in possessing it. We had to go by boat to Ham Kwong, and for the whole of the journey, our barque, which was owned by Christians, was converted into a chapel. In it we were able to say Mass, preach and conduct many devotional exercises. Every evening when we arrived at the stopping-place and had dropped anchor in the midst of a num-

ber of similiar craft, as soon as supper was partaken of, our Chinese brethren would generally intone a hymn and commence their evening prayers. They knew quite well that the music would be enough to cause their pagan fellow-countrymen in the other boats and in the houses along the banks to gaze with interest and curiosity at their boat, and that some of the more daring amongst them would come along to enquire into the novelty, and perhaps to join

nister 21 Baptisms, 208 Communion, and to confirm 33 Christians. In the Boys' School here there are about 130 pupils and some 40 in the Girls' Department, but recently opened. The Missionaries have already gained the sympathy of the townspeople, and some of the pupils are so anxious to come to school that they buy their own benches and leave them behind afterwards, gratuitously, when their schooling is finished."



ITALIAN AND CHINESE NOVICES AT SHIU CHOW, CHINA.

A Horse for the Bishop.

As is evident from the above excerpt from Mgr. Versiglia's letter, much good work is being done by the Salesians in the Vicariate of Shiu Chow. The Mission may be described as flourishing, but ever so much more could be done were the Missionaries there in receipt of more practical help from the fortunate possessors of the Christian Faith and Inheritance in our own lands. We can make no proportionate return to God for the precious gift of the Faith that He has gi-

ven us, and we could never have merited it; but we can at least be grateful, and try to show our gratitude by helping God's apostolic labourers to fulfil the mandate of His Divine Son and to pass on the precious gift to the peoples still struggling through life in error and unbelief, unconsoled by the sweet Gospel message, and unsustained against the powers of darkness by the strengthening comforts of the Christian religion.

in their worship. This was a good chance for us to spread the Good Tidings, to tell them of the Good God their Creator and Father, Whom they had never known, to break the news of the Redemption to them, and to give them their first interest in Christian doctrine. We usually listened to with respect and attention by these good people who came to our barque, and the circumstances took our mind back to the Sea of Galilee, to that other barque—the property of Peter—from which Our Divine Master had deigned to address the world. How willingly we spoke to these poor pagans and answered their questions! And we hope that these few seeds scattered by the wayside, or rather by the waterside, may have fallen on good soil and that their fruits may be one day apparent.

At Lin Chow we visited Fr. Ronchi and Fr. Pasotti with their groups of young people, and two days later we were at Tung Pi and had a great reception there, being able to admi-

More Priests, Lay Brothers, Sisters and Catechists are needed in China; but we see from the account just given by the Salesian Bishop how even those who are there are often handicapped in the long journeys they have to make for want of a proper conveyance or means of transport, with a consequent loss of time and a wearing down of precious energies that might be more fruitfully employed. The conviction at once seizes us that had any of our well-to-do co-operators or readers been at hand, when Mgr. Versiglia was forced to make so much of

Mgr. Versiglia was forced to make so much of

his recent apostolic journey on foot, they would at once have supplied him with a horse or the means to procure one, and would have felt honoured in being allowed to do so. But even now it is not too late: the good Bishop, hale and hearty, hopes to be spared for many more years to labour amongst his Chinese children; his difficulties are not transitory, but of every day occurrence: help to make them less acute. We can imagine Our Blessed Lord, the Divine Missionary, seconding our appeal and knocking at your hearts: "My kingdom—an eternal reward for your generous effort in helping my Sons to fulfil the Mission that I have given them, and to win for me the souls of the children for whom I died."

The Religions of Japan.

In a very short time the Salesians will be opening up a new Mission in Japan, and the *Bulletin* hopes then to be able to supply its numerous readers with much interesting information concerning the country and its inhabitants who have made such startling progress in a material way during the last fifty years, whilst remaining steadfastly attached to their traditional religion and pagan rites. Everyone knows how the intelligent little Japs have sounded our western civilisation, how they have thronged our universities, carried off our inventions, trained and equipped their fighting men all in accordance with our best naval and military systems; but they have ever shunned our Christian religion, and perhaps there is no land in which our Missionaries have had more uphill work in trying to make conversions than in Japan.

The Japanese are intensely patriotic and for that reason they are passionately attached to their traditional cult which is intimately bound up with the constitution of the state—is the basis, in fact, on which it rests. And herein precisely lies the difficulty in trying to make converts: to abandon the national religion is almost the same, to the ordinary Jap, as to turn renegade against his country.

The two religious systems that embrace almost the whole population are Shintoism and Buddhism.

Shintoism.

This is the principal and most ancient religion in the country; 190,754 temples scattered throughout the land bear witness to its hold

upon the people. It is a pagan cult, exclusively Japanese, and it is this religious system that shapes their mentality, informs all their sentiments of patriotism and art, their ideals of culture, of science, and of progress.

It admits an invisible world of mysterious powers which act and are manifested in all the higher phenomena of nature: a tempest at sea, a thunder-storm, a volcano—any of these, according to Shintoism, may have all the importance of *Kami*, that is, of something ultramundane and divine.



ONE OF THE CURIOUS GODS OF THE ORIENTALS.

Japan has been called "the Land of the eight hundred thousand gods" or simply: "the land of the gods": every mountain, every lake and river, every town and village, has its own god, just as every social state, every art and every trade.

The adherents to this system recognise more particularly as *Kami* or divinities, their ancestors, and it is towards these that a great part of their worship is directed; and their loyalty to the royal family, descended from the sun god, is part and parcel of their religion.

Amongst the Shinto temples, the finest is that of Nikko, and it is so beautiful that the Japanese have the saying: "Until you see Nikko you cannot say *kikko* (which means

beautiful)". This temple is specially renowned for a marvellous sculptural work that it possesses in the shape of three monkeys. One of the monkeys is covering his ears with his fore-paws, another his mouth and another his eyes; and this is an illustration of the great national maxim to which the people, even of this pagan land, are very much attached and which says: "Don't listen to, don't speak of, and don't look at what is evil".



ANOTHER ORIENTAL DEITY.

Then there is the famous temple of Isè which each member of the cult endeavours to visit at least once a year. It is constructed from the wood of the *Kinoki* and *Sokohi*—two trees sacred to the Kami divinities—and is renewed every 21 years.

Before entering a Shinto temple you must first pass through a sort of monumental door or archway standing all by itself. Then you proceed further by means of a long flight of steps, having first of all observed the ablution vase, the alms-box and the bell-rope on one side. Before ascending you must pull at the latter in order to advise the Kami divinities of your approach so that they may be ready to listen favourably to your prayers.

There are no idols in these temples of Shintoism; only symbolical objects such as the sacred mirror—made of metal. The Shinto worship is directed by the *Bonzi* or pagan priests. Unlike the Buddhists they are not shorn, and

they may have wives. Their principal duty is to present the offerings brought by the faithful, and they live by means of collections which they organise, generally, at the beginning of the year with entertainments of singing and dancing.

Buddhism in Japan.

The other great religion that holds sway in Japan is Buddhism. It was imported from China by way of Korea, and it has even penetrated and influenced the Shinto religion and seems to be able to flourish on good terms with it. Its 108,824 temples are palaces of luxury, filled with colossal statues, with idols and divinities, the chief amongst them being *Amida*—the god who saves, who is all mercy and goodness, and *Kwannon*—a god with many heads and numerous arms.

The Serpent and the Monkeys.

By Prof. Charles Crespi S. C.

Amongst the various kinds of serpents that infest the district around our Mission at Guaquiza, Ecuador, there is one which is particularly interesting. It is only about a yard and a half long, but of a beautiful green colour, with two eyes like burning coals, and of an aggressive disposition that makes it one of the most dangerous of visitors. It is no rare thing to come across it along some of the footpaths to the east of the Residence; there it lies in ambush, ever ready to sink its two venomous fangs into the lower extremities of the incautious explorer. And it is a great tree-climber: with the greatest of ease it worms its way up to the highest tree-tops in search of squirrels, birds and young monkeys.

One day we were going on our tranquil way towards Aguacate, when all at once a sudden and deafening uproar produced by great numbers of monkeys flying screechingly along from tree to tree, all towards the same spot, attracted our attention, and caused us to be witnesses of quite an interesting incident of wild animal life in the tropical forest.

What was happening?

A big green serpent had furtively wound its way up to the topmost branches of a tree where a female monkey was tenderly and patiently trying to initiate her two baby monkeys into

the ways of monkey life and customs high up in their leafy domain. The insidious reptile was already coiling itself in readiness for the attack when it was seen by the mother monkey whose maternal instinct was at once aroused, and uttering loud cries of fright and desperation, she threw herself upon the intruder, and with teeth and claws strove gallantly to defend her young.

In less time than it takes to tell the distracted cries of the mother had brought to the scene of the combat a whole army of monkeys who

monkeys seemed to know quite well that the victory was theirs; becoming still more noisy they surrounded the reptile on all sides, above and below, suspending themselves by their tails from the upper branches, showing their sharp teeth and uttering screams of defiance. Some of the more courageous of them lowered themselves right on to the branch where the serpent had been brought to bay. The eyes of the latter seemed now to be coming right out of their sockets. The siege was complete and inexorable.



THE MISSION RESIDENCE AND CHAPEL AT AGUACATE, ECUADOR.

ran along the branches and jumped from tree to tree with incredible agility and swiftness.

The serpent saw at once the danger he was in, and he commenced to swing himself from branch to branch and to make desperate attempts to bite his ferocious assailants. But the chattering and shrieking crowd continued to follow him and the battle-ground grew more and more restricted.

The serpent arrived at last on one of the minor branches that stretched itself out from the trunk in quite an isolated position. It was the only way open to him: he went along it and was soon at the extremity. Further he could not go for a horrible void awaited him there; nor could he go back and face that army of outraged monkeyhood. And the

But the imprudent reptile still attempted to escape: he lowered his head towards one of the under branches and wriggled from side to side looking for some point of vantage, but all in vain. The boldest of the monkeys ran forward and attempted to make the enemy loosen his hold by digging his claws into him. The fight was sensational: the serpent retired to the extreme tip of the branch, and at last, in desperation, let himself fall off. None of the lower branches were strong enough to intercept his fall; he landed with a dull thud on a large stone just near where we were standing and was soon writhing in a pool of blood, whilst the monkeys ran hither and thither amongst the trees chattering joyously and making the most of their triumph.

DEVOTION TO OUR LADY HELP OF CHRISTIANS.

Our Lady's Blessing.

The Blessing of Our Lady Help of Christians is a special benediction formula used by Salesian priests and others having the faculty, for imploring special help and favours on those devoted to Our Lady. Many wonders have been chronicled in the Salesian records as a result of the imparting of this blessing: here we are able to publish only a few, but it is hoped that the wonderful nature of these favours obtained through Our Lady may encourage our readers to turn with ever increasing love and confidence to this Holy Mother in all their needs and afflictions.

* * *

Don Bosco had gone to Marseilles in France to visit a new Oratory opened up there in honour of Leo XIII for the reception of poor and neglected boys. The work was certainly a commendable one, but up to that time the Salesians there had remained unsupported and almost unknown. Don Bosco at once made the resolution: "we must interest Our Lady Help of Christians in this house; she must advertise the good work for us;" and then followed an extraordinary series of events that drew the attention of all to Don Bosco and his Sons labouring in the town.

And the first of the series came about in the following way. A little boy who could neither walk nor stand upright was one day wheeled along to where Don Bosco was staying. His parents had got to hear of Don Bosco's coming to the town and knowing the reputation he had for sanctity they brought their son along so that he might bless him. The Ven. Servant of God gave him Our Lady's Blessing and then said to him: "Stand up, now, and walk!" The boy, stupified, looked up at him but did not attempt to move. Don Bosco repeated his injunction: "Walk!" The boy rose up and did as he was told. *He had been cured instantly.*

Fr Ronchail and Fr. Bolonga, Rector of the Marseilles Oratory, were present and witnessed this event. The latter said to Don Bosco: "However did you manage to do that": and

the Servant of God replied: "I saw that we could do nothing here without the Madonna, so I just said to her: 'let us begin', and you see how she has already commenced to help us".

The parents of the boy, in their exuberant joy, spread the news throughout the whole neighbourhood, and from that time forward the Salesians and their cause were enthusiastically patronised by the citizens of Marseilles.

* * *

A young noblewoman of the De Barbarin family living at 45, Rue du Paradis, Marseilles, had been, for three years, afflicted by a grave illness, and bedridden for nearly the whole of that time. She suffered so greatly that her tongue used often to hang limply from her mouth, and her eyes seemed, at times, to be turning in her head. Don Bosco was asked to go and see her and went to her house accompanied by Don Albera. He exhorted the patient to have confidence in the Madonna, asked the bystanders to pray and then imparted the blessing of Mary Help of Christians.

"And, now," demanded the patient, "may I hope for a cure?"

"Not only may you hope" replied Don Bosco, "but you may be certain of being cured if you will only have faith in the Help of Christians".

The visitors then left the room. They were still conversing in another department with the other members of the family, when, to the surprise and amazement of all, the young woman whom they had recently seen, all helpless and suffering in bed, appeared suddenly in their midst, *perfectly cured.*

* * *

A certain Miss Perrier who was suffering from cancer had been recommended by her doctors to the care of the Visitation Nuns, who had a large house in Marseilles. Don Bosco had gone to pay a visit to the Sisters founded by his own august patron; he was taken through the various departments including the Infirmary where he had a consoling and cheerful word for each of the inmates. But when he



THE DRAMATIC CLUB OF THE SALESIAN SCHOOL, MACAU, CHINA.

came to the bed in which Miss Perrier lay, he stopped and said:

"Haven't you asked for permission to get up? Then you may do so".

"But don't you know" objected the Mother Superior to Don Bosco, "that this patient is suffering from an incurable cancer?"

Don Bosco gave her Our Lady's Blessing, and then said: "At mid-day you must rise and go to dinner with the others".

And when Don Bosco was about to depart the sick lady commenced to cry out and exclaim: "I am no longer ill; I have no more pain; I wish to get up; give me my clothes!"

And in fact she was found to be quite cured and free from disease.

We hope to be able to relate a few more of these interesting incidents in a future number.

Graces and Favours. (1)

NEW ROSS, Ireland. — Please find enclosed an offering for a great favour received through Mary Help of Christians. Some time ago I was dangerously ill; I appealed to Our Lady under

the above title to cure me, promising if I got well to have a Mass said in her honour and to have the favour published in the *Bulletin*. No sooner was the promise made than my condition immediately changed for the better. Since my illness I have been suffering much from depression... I promise Our Lady to have 8 Masses offered when my cure shall be complete...

Mrs C. D.

BELFAST, Ireland. — I am enclosing a p. o. and would you, please, kindly have a Mass celebrated in honour of Our Lady Help of Christians for favours received through her intercession.

F. Mc C.

SANTA CRUZ, California. — Some months ago my Doctor told me that I should have to undergo an operation. I became very nervous and afraid to submit to the Doctor's orders. But just then a good Salesian priest gave me a relic of Don Bosco to wear and immediately all fear left me. My operation was successful in every way and I take this opportunity of acknowledging my gratitude and of sending along my thanksgiving offering.

A. M. S.

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

LEEDS, England. — Enclosed you will find an offering in thanksgiving for a temporal favour granted through Our Lady Help of Christians and Don Bosco's intercession. Please say a few prayers for our intentions.

G. G.

LEEDS, England. — Enclosed please find an offering in thanksgiving for a favour received through Our Lady Help of Christians. You may acknowledge this answer to our prayers.

A. L. G.

BANGALORE, India. — After many months of prayer I am happy to state that I have had my petitions granted through the intercession of Our Lady Help of Christians and Don Bosco.

M.

OFFALY, Ireland. — I am sending an offering in thanksgiving for a favour partially received through making the Novena recommended by Don Bosco in honour of Our Lady Help of Christians and promising publication in the Bulletin.

Grateful Client.

GRANAROLO DI FAENZA, Italy. — Last Summer for some time I had quite lost all capacity for sleep. I used to pass whole nights together, sitting on a sofa, sleepy, but quite unable to fall into blissful slumber. During that time I was quite incapable of performing the ordinary acts of the Sacred Ministry. This was a great grief to me because on the 10th of August I ought to celebrate the Golden Jubilee of my priesthood, and the priests ordained during my ministry, my parishioners, and the Bishop himself, wished to take part in the solemn celebration. I commenced a Novena to Mary Help of Christians, sent along a small offering, and asked "for at least a truce" in my sufferings for the festival day. It was a great consolation for me when I found that my prayer had been answered.

After the 10th Aug. my sleeplessness returned and lasted for two more months. But I persevered in my prayers and am now perfectly cured, happy, and able to attend to my duties. I now wish to express my gratitude to the Help of Christians which shall endure as long as my life.

S. F. *Archpriest.*

BRESCIA, Italy. — Afflicted and downcast by long suffering and finding myself in sad and grave circumstances, I yet persevered in my faith and confidence in the intercession of the Help of Christians, and she did not fail me. Thanks! O dearest Mother! I am sending along a modest offering as a tribute of my gratitude.

P. G.

OBITUARY.

Our Co-operators and Readers are asked to pray for the eternal repose of the souls of the following Salesian Co-operators who have died recently:

In December last one of our most zealous Co-operators passed away in the person of Mr. Louis Philip Sylvester Elador Da Costa of Karachi, India. The deceased was born at Karachi on 6th Jan. 1870 and educated at St. Patrick's High School. He was for some time the Local Representative of the Bombay Steam Navigation Co. Ltd. and afterwards set up in business for himself as a Merchant. He was a model Christian, most regular in his duties, a zealous worker for conversions to the faith, and a keen promotor and co-operator in Salesian work, having been the means of enrolling many members in the Pious Union from Karachi, Bombay, and Goa. He had a most happy death being fortified by all the rites of the Church and the prayers and Communion offered on his behalf by his many friends during his brief illness. The funeral obsequies took place on Dec. 18th 1924 and Rev. Fathers T. Almeida, P. D'Mello and T. Furtuni S. J. assisted, as well as almost the whole Catholic community of Karachi.

Rev. M. Heaney, *Brunswick* (Australia).
Sister M. Philippine, *Contocow* (S. Africa).
Mr. J. J. Flanagan, *Newton* (Mass. U. S. A.).
Mr. John Walshe *Tasmania* (Australia).
Mrs. M. M. Stermer, *Lawrenceburg*, (U. S. A.).
Mrs. B. M. Hayes, *Kingstown* (Ireland).
Miss Hamburg, *Arundel* (England).

A correspondent from Buenos Aires "who confides in the Sacred Heart" asks for prayers through the Bulletin.

FRANCISCUS VARVELLO

Sacerdos, Philosophiae Professor in Seminario Salesiano apud Taurinenses

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