

THE SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

Volume XVIII.

SEPTEMBER-DECEMBER 1926

Number 5-6.



The Adoration of the Blessed Virgin (Dolci).

PUBLISHED BY THE SALESIAN FATHERS: Via Cottolengo, 32 - TURIN 109 (Italy)

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 abovenamed 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! Cooperators! 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; this year, at least 172 Salesians have departed for the Missions; we would like to increase the number each 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 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.

The SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

Volume XVIII.

SEPTEMBER-DECEMBER 1926

Number 5-6.

SUMMARY: Christmas Greetings — The Closing of the missionary Exhibition — Missionary Co-operation — The Inn of Life — St Aloysius — Don Bosco and the Rosary — Bring us the Light — Purgatory — Our Catholic missionaries — Salesian Notes and News — "The" Franciscan — S. O. B. A. — Gleanings. — The modern hovel "Windmills" — News from the missions — The Immaculate Conception — Graces and Favours — Obituary — Index for 1926.

A HOLY and Happy Christmas to All!

A Happy Christmas! On all sides we hear the old ever-new salutation. Christmas with all it means to English speaking countries! Christmas with thoughts of houses glistening with snow capped tops! Christmas with its fond memories of long ago when the family gathering was the event of the season! Oh how the heart of the exile and wanderer turns back to his native land and his own home on the eve of Christmas! How many are the tears that are shed for those who have departed from the family circle! How many are the regrets for friendships broken by thoughtless words which false pride has prevented us retracting! How many the resolves to be on better terms with people we dislike! Ah Christmas brings many erring souls back to the God they have neglected!

A Happy Cristmas! Yes to all goes forth from us this time honoured greeting. "*And peace on earth to men of good will*". Here may we exhort our readers to pray earnestly, first for the amicable settlement of the economic troubles which at present have thrown England into the chaos of disorder. To do their utmost to allieviate as far as they lay in their power the misery and suffering which is a necessary consequence of these social upheavals. It is the season of peace when, so tradition says, no evil spirit stirs from its confines when, even the owl and the bat, birds of ill omen, are hidden for a time and the night is calm as the time draws near the birth of Christ. Let us then exhort the Prince of Peace to give that which the world cannot-give, His peace. May he bestow it in a special manner upon England since that country is in dire need of supernatural assistance since human arbitration has brought no satisfactory solution to the present crisis.

Secondly may we ask our readers to pray for the success of the League of nations so that the Brotherhood of Men may not remain in the labyrinth of uncertainty but may emerge and become a reality active in its efforts for the progress of the world. May the New Year bring to all our readers the desires of their hearts and May God shower upon them his choicest blessings

THE CLOSING of the Salesian Missionary Exhibition.

All things possible. — "Show me a People energetically busy, heaving, struggling, all shoulders at the wheel; their heart pulsing, every muscle swelling with man's energy and will. I show you a People of whom great good is already predicable; to whom all manner of good is yet certain, if their energy endure. By their very working they will learn: they have, Antaeus-like, their foot upon Mother Earth. How can they but learn?"

One might easily imagine these words of Carlyle being predicated of the Salesian Missionaries. Here in Turin the Exhibition furnishes ample proof of the energy of the Missioners, of the unity of purpose in their actions, of their indefatigable and unswerving efforts for the conversion of the Pagan Races. To these zealous Missioners can indeed be attributed much good. The souls led to the light of the true Faith are incalculable. The alleviation of social troubles has been enormous. The settling of political disturbances which the secular arm found impossible has been achieved by our Missioners, in a manner which evidently witnessed to the Divine protection under which they laboured. And, finally, all manner of good is certain to them for the question of the continuance of their energetic labours is already decided. Missionary vocations are numerous. Here in Italy there are three colleges for this purpose alone and all three are full to the utmost; and even in England there are no few zealous novices and clerics who would gladly take up their abode in any of the numerous mission centres confided by Divine Providence to the care of the Salesians. Hence we can look forward confidently to a renewal and an increase of Missionary zeal inspired by this Exhibition and also to another Exhibition in which the knowledge gained by experience will be eminently useful and in which the exhibits of the various missionary centres will not only be doubled but even trebled.

* * *

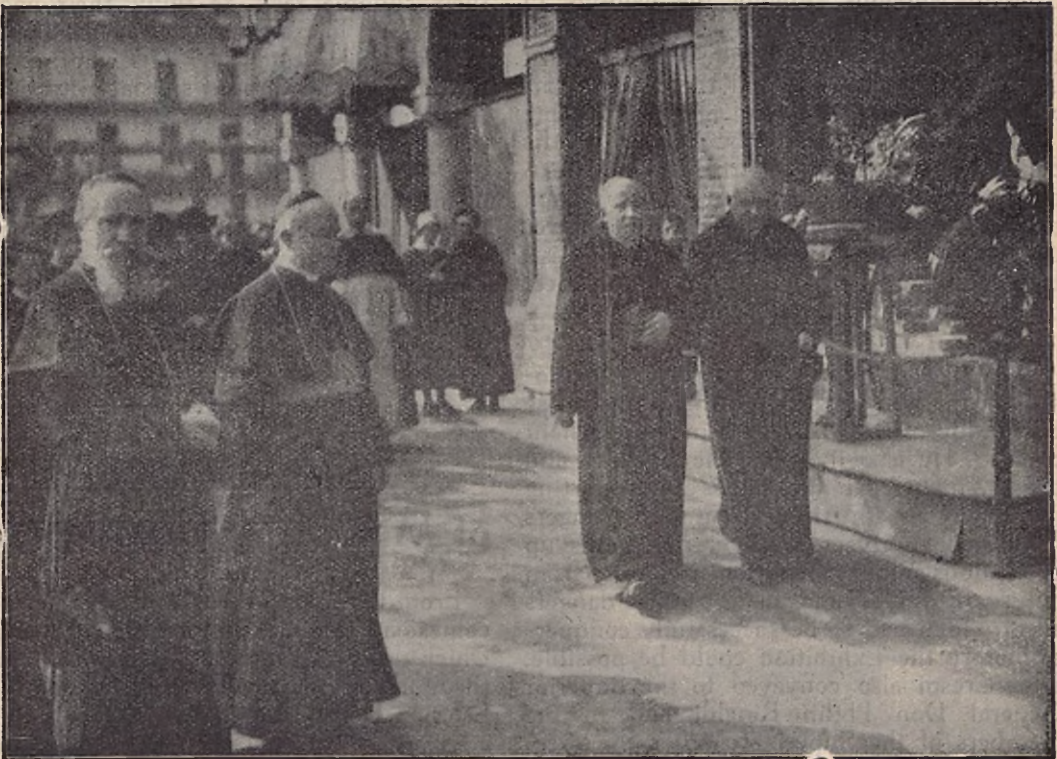
The Closing. — The Salesian Missionary Exhibition was inaugurated on the 16th of May of the current year and was closed on the

6th of October. During this period the number of visitors is estimated at over 320,000. This practical expression of public interest in our missions is at once gratifying and encouraging. The closing scenes were marked by great splendour. In the vast theatre at Valdocco theatre were assembled both ecclesiastic and civil dignitaries who had come to testify to their interest in the works of Don Bosco. On the stage of the theatre the chair was occupied by Mons. Gamberoni Archbishop of Vercelli, the august Primate of Piedmont. He was supported by the Archbishop of Turin Mons. Gamba, and the other distinguished members of the Piedmontese Hierarchy. On the civil side the chair was occupied by His Royal Highness the Duke of Genoa, brother to the King; he was supported by General Etna, Commandatore Delli Santi, Senator Count Rebaudengo and other dignitaries of the military and judicial staffs of the city.

The theatre itself was decorated with red tapestries which blended well with the episcopal robes and gave an additional splendour to the fine building. The visitors were welcomed in an eloquent address by one of the pupils of the Oratory. When the little orator had concluded his address several other minor addresses were read and then Senator Count Rebaudengo got up to give an inspiring address on the work of the Salesians. He pointed out the splendid work done by Missionaries both for the religious and civil betterment of the savages. Fifty years had now elapsed since the first Missionaries had started on their eventful journey to Patagonia. These fifty years had not been devoid of fruit. Far otherwise. Perhaps millions of souls had been led to the light of the gospel. The social life of these abandoned creatures had been bettered so that they had come to realize their dignity as men, as the most perfect work of God. Now scattered throughout the wide world the Salesian Missionaries were working energetically for the same end for which Don Bosco had dispatched his first band of Missioners, namely the evangelization of savages, the conversion of non-Catholics, the education of youth and, in fine, the



The Duke of Genoa at the closing of the Exhibition.



Mons. Gamba accompanied by Don Rinaldi in the Exhibition Park (October 6th).

spreading of the kingdom of Christ. They truly are working for that day when the war-drum will throb no longer and the battle flags be furled in the Parliament of Man, the Federation of the World.

And these Missionaries have entered into the most inhospitable parts of the world armed only with the cross and fortified by the love of God. They have carried the great message of the Gospel, the message of peace, to the most warlike tribes of the earth. And they have won their way. They have become trusted arbitrators; Men whose word was their bond; whose self-sacrificing lives have taught the ignorant and suspicious savages that here indeed were brothers to be loved, brothers whose sole endeavour was the betterment of their fellow-men. They were recognised as saviours. They did not work for the extinction of the savages but stayed the military forces of the state and made the savages citizens, reliable and strong in the Brotherhood of love.

The Exhibition has been an undeniable proof of the success of the Missionaries. It has given the cooperators additional proof that their alms are well bestowed and has confirmed them in their loyalty to the Society and in their desire to help still more the Salesian Missions. Among the exhibits in the Exhibition there are tigers'-skins, lions' skins, corocodiles' skins and serpents' skins. The visitors have regarded these specimens with a magnificent calm and a supreme indifference. Little did they dream of the dangers incurred in procuring them. Each one of them could have cost a life. Each one of them had perhaps been obtained after dangerous pursuits through virgin forest. But we live in a prosaic age and cannot expect people to use their imagination!

A missionary's plea. — Don Crespi, a Missionary of the Kivaros gave a brilliant discourse on the life of the Missionary in those distant climes. He also indicated the troubles and dangers incurred in the process of transporting the specimens for the exhibition. Dangers from swollen rivers, from narrow paths up precipitous mountains, from sickness, from failure of mules and many other dangers all of which had to be successfully conquered before the Exhibition could be possible. Don Crespi also conveyed to the Superior General Don Philip Rinaldi and to the members of the Superior chapter, the affectionate respects of the dusky subjects of his sons. The Salesian Exhibition has closed

but it has inaugurated a fresh era of effort, of arduous toil, of battle and of triumphant conquest. Not a conquest by the sword but by the word of God. The Salesian Society may be likened to the grain of mustard seed. Now it is growing and will finally become the magnificent tree of the Gospel, in the shade of which all nations of the earth will rest. There are still to be founded Institutions in the basin of the Amazon, of the Irenoco, and on the adjoining Plain. There must be a network of educational establishments founded so that the work of evangelization may proceed. The light of the Gospel has still to be carried to races who are still in the darkness of unbelief. The new christian generation must be formed and for this labourers are required. — "Pray ye therefore the Lord of the harvest that He send labourers into His vineyard. The harvest indeed is great but the labourers are few". Men are wanted. Men of Apostolic fervour, of unlimited self sacrifice, of intrepid zeal ready to suffer even unto death for the flock of Christ. The name of Mary Help of Christians and of Her faithful servant has still to be carried to the uttermost bounds of the earth. Oh you who live in the full light of day help our Missionaries to perform their sublime task, to fulfill their splendid vocation. The alms of our cooperators are indeed well bestowed. The vocations for the missions are indeed special gifts of God of which a strict account will be demanded at the judgment. "As long as ye did it to one of these, least of my brethren, ye did it to Me. "And for our Missions may we not predict a glorious future? The past is a splendid augury for the future. — "Then I dipped into the future far as human eye could see; saw the Vision of the world and all the wonder that would be".

A Splendid Example of Missionary Co-operation.

From the town of Fossano in Cuneo there comes an account of missionary activity which deserves praise and imitation. Under the guidance of the zealous director of the Salesian House in that part there has formed a group of co-operators so well organized and wisely directed, that there has resulted a truly marvellous missionary endeavour

which increases day by day in its efforts to promote every kind of Salesian activity. There has been formed a three fold committee of Salesian activity viz (1). An Honorary Committee under the Presidency of the Bishop of the Diocese Monseigneur Quirico Traviani and General Giusto Macario, the Prefect of the Commissariate (2). An active committee under the Presidency of Mons: Michael Cominola and Cav: Antony Miglio and (3), an internal committee taken from the members of the school and elected by

lectures and pointed out the importance of every one endeavouring to assist in the noble work which the Salesians were so ably carrying on for the civilization and christianization of pagan lands. The committees also showed their zeal by partaking in the festivities of St. Francis of Assisi; by arranging a solemn religious and civil commemoration of Cardinal Cagliero who had won a veritable triumph by his apostolic labours in Patagonia and Terra del Fuoco. These zealous co-operators also took part in the tenth Interna-



This Year's quota for the Missions.

their fellow-students by free-vote. The members of these three committees were chosen from the most ardent co-operators and admirers of the Salesian work, from the zealous lady co-operators, and from the best boys of the Salesian School.

The active committee gave a missionary tone to all the public celebrations and solemnities which occurred in the course of the year. Thus the feasts of the Immaculate Conception, St. Francis of Sales and Mary Help of Christians all bore a specially missionary character. The Old Boys' reunion, the dramatic representations, the Solemn Distribution of Prizes all provided opportunities of displaying the missionary zeal of the committees. The young and brilliant orator Don Dino Andreis held a series of

tional Congress of Salesian Co-operators, and furthermore organised a party to visit the Missionary Exhibition in Turin. Their work in connection with the diffusion of the Salesian Bulletin has been so well carried out that numbers of new co-operators have been enrolled and these in their turn have invited others to join much to the delight of the zealous and pious Director of the Co-operators. This display of activity at Fossano is worthy of imitation and let us hope that in England particularly we may look forward to a renewed interest in the co-operator's movement which has been and still is productive of so much good in other regions of the earth.



THE INN OF LIFE.

*As it was in the beginning—
Is now.....
And.....?*

Anno Domini.

*"No room! No room!
The Inn is full,
Yea—overfull
No room have we
For such as ye
Poor folk of Galilee
Pass on! Pass on!"*

*"Nay then!
Your charity
Will ne'er deny,
Same corner mean,
Where she may lie unseen.
For see—
Her time is nigh"*

*"Alack! and She
So young and fair
Place have we none
And yet—how bid ye gone?
Stay then—out there
Among the beasts
Ye may find room
And eke a truss
To lie upon".*

Anno Domini 1913, etc., etc.

*"No room! No room!
No room for thee,
Thou man of Galilee,
The house is full,
Yea—overfull
There is no room for thee
Pass on! Pass on!"*

*"Nay—see, The place is packed.
We scarce have room
For our own selves
So how shall we
Find room for thee
Thou man of Galilee
Pass on! Pass on!"*

*"But—if Thou shouldst
This way again,
And we can find
So much as one small corner
Free from guest
Not then in vain
Thy quest. But now—
The house is full Pass on!"*

*Christ passes
On his ceaseless quest,
Nor will He rest
With any
Save as chiefest guest.*

St Aloysius - An Ordinary mortal.

The "Old" Biographer.

About 30 or 40 years ago there still flourished a peculiar manner of narrating the lives of the Saints. Everyone is conversant with this style. It consisted essentially in sanctifying the person of the Saint from the very cradle and in some cases even previous to his entrance into this vale of tears. It offered to us for our consideration a superman, one predestinated to virtue, a creature impeccable. It minimised or altogether overlooked his rare faults. It made him live in a world which was but a series of ecstasies or visions. It consisted, in fine, in depriving him of that universal quality, humanity. These beings presented to us were consequently unreal and discouraging. The fact of their being drawn from the same dust as the rest of humanity was deliberately forgotten by the biographers of yesterday. The Saint was merely a block of perfection from his cradle. It might also be said of many of them that they were admirable but by no means imitable.

This method of writing has now died a natural death. We cannot be too thankful for its departure. The biographer of today actually takes the Saints, just as they are. He does not gloss over their failings: he contrasts them with us, from whom they differ nevertheless in the constancy of the battle which they wage against themselves. He places them in their true light and their history far from being dry, dusty, and dead becomes living, palpitating and real. We feel that they are beings of the same class as ourselves: that they experienced the countless difficulties under which we labour: that they suffered the same temptations which so cruelly try our spirits. Instinctively we put ourselves in the way they trod. Their example becomes a living force which inspires us and encourages us when we fail. From our hearts we cry out with the words of St. Augustine "what they have done, why cannot I also do?" Since they were tempted and conquered why should not I conquer in my turn?

The permanent idealisation of a Saint has often wrought untold harm to some pious souls who for example are very much concerned to find that St. Thérèse de Lisieux was not in reality as pretty as the pictures



St Aloysius — (Paul Véronèse).

which are sold bearing her likeness; and that her true likeness, which has unfortunately been destroyed, was for more human than the one handed down by tradition. They are much put out to find that she was not a sweet child, very pious, very precocious, trusting in everything with docile timidity but that rather she was of an exuberant nature, self-willed, impressionable, eager and made of the same capricious matter as the rest of mankind. Sanctity is, as a matter of fact, different from royalty, the latter is inherited and acquired in the cradle, it is obtained inthout effort, and the greatness is here inevitable but sanctity is acquired at great personal sacrifice, it is a difficult conquest, it is a triumph of mind over matter and the greatness is that which is achieved by the man of indomitable courage and tireless effort.

These thoughts are always with us and are by no means novel but particulary dur'ng these days do we do well to revive them while thinking of the solemn feasts whc.

our Holy Father, the Pope, desires the catholic youth and the whole world to celebrate from June 21st 1926 to June 21st 1927 to commemorate the second centenary of the canonization of St. Aloysius Gonzaga. Here we may remark that of all the saints presented for our admiration and imitation few, if any, have been made more discouraging by their pious biographers.

The Spirit of the Italian Courts!

Let us begin by saying that this young man passed from the beginning of his life through the most dangerous centres which existed in the 16th century: he spent his time at the courts; the Italian courts permeated as they were with the spirit of unrest and paganism which the false Renaissance tended to create. He passed through Casale, Mantua, Ferrara, Parma, Turin, Florence! This background, this historic ornamentation is wanting, more is the pity, in the current lives of St. Aloysius. How can we understand fully how heroic were his virtues, the strength of his renunciation, if we do not know, by way of contrast, even through they are described in the most obscure manner, what were the conditions prevailing in these little Italian courts towards the end of the 16th century? What luxury was there! What a display, ay even a profusion, of art! What pleasures! And also how bad were the morals of these grand salons! Riches, idleness and superficial christianity all were there! And to add to this, sin had to be there as a thing indispensable. Sin kept his court blithely amidst the joys and pleasures which monopolized the life of man.

Doubtless the christian life revived slowly after the Council of Trent which concluded five years before the birth of St. Aloysius 1563. Doubtless quite a number of great saints, among them St. Ignatius, St. Charles Borromeo, St. Philip Neri, St. Camille de Lellis, St. Theresa, and St. Pius V, had laboured even more energetically that the canons of the epoch-making Council to put society once again on the christian basis from which it had been dislodged by the critical period of paganism from which it had just emerged. The evil however would not yet own itself conquered. Humanism was still rife and side by side with it the deification of the animal part of our nature. All this is historical and far from relying on our own judgement of these times we quote the words of St. Aloysius himself who wrote

"The world is wallowing in the slough of iniquity. Who will placate the just anger of God?"

The new "method".

The necessity of this historical background for the life of the Saint is being realised in these recent years. Two months ago, says the Roman Observer, the Jesuit fathers, illustrated, the life of their saintly confrère, by putting on slides, the excessive luxury of these courts of the 16th century and the seductive charm surrounding these unique palaces of worldly men. At Florence above all, the Florence of San Miniato it was impossible to be an innocent sightseer. One could not view the splendid city stretched out in the plain with its gardens, its pediments of palaces, its clock-towers, its domes, the turbid billows of the Arno, without a blast of sensuality being blown in upon the soul. And here we may note that this painting of the life of those times is not merely a picturesque page introducing local colours into a historical narrative but that it was an integral part of the life of St. Aloysius. It is precisely because, when quite a child and, again as a young man he passed through these courts, even including the most celebrated one, that of Madrid, that inspired by God, he realized the emptiness and danger of them and determined to fly from them for ever and see refuge in the peace and abandonment of a religious order.

He saw the wickedness of the world. He experienced it with his eyes and ears despite his care; he lived in contact with it for eight years; and he put it to shame, and he had no respite in the struggle to keep the flower of his virtue in the midst of its seductions. He felt, as he himself said, the abyss of iniquity into which the world was plunged, and he determined to be the victim which would appease the divine anger against this elegant, artistic and polite but totally vacuous society. Truly this young man was neither a simpleton nor yet an ignoramus. His eyes, cast down though they were, saw clearly into the heart of things and it is hard to say which was the more admirable, his clear-sightedness amidst the almost universal blindness of his times or his generosity amidst the self seeking spirit of the humanists.

The will of the Saint.

Of the strength of will of this gentle saint we must now say a few words. Very few

are the vocations, above all these bestowed on children of rich parents, which have not had to contend with parental authority, which having built up a career of wordly glory for the youth, finds itself robbed of its dearest aspirations. "A man's enemies" said Jesus Christ "are those of his own household" and truly is this so. It is the history of many vocations conspicuous among them being those of St. Bernard of Menthon St. Francis of Assisi, St. Francis of Sales and St. Stanislaus Kostka. It is moreover the history of thousands of vocations of the present day which are thwarted because they happen to interfere with a labouriously constructed plan of greed or they seem to mean the extinction of a name which was yesterday but of plebian rank. Any reason, no matter how absurd, is sufficient for these enemies of the religious state. The wills of the young men of the present day could in their hour of trial turn to the example of the son of the Marquis of Châtillon and from him learn the art of the calmest albeit the most effectual resistance to wrongfully exercised parental authority.

The history of this vocation is indeed typical of vocations opposed by parental disapproval. The contest lasted more than two years and the parental authority took refuge in a classical pose of anger "Do not" he said "speak to me of that affair if you do not wish to put me into a passion of anger". Then followed the time worn method of intimidation. An ecclesiastic, one of the relations of the family was called in as a consultant: he was given occasion to witness the "disease" and the tearful scenes consequent upon the opposition of the family: he even witnessed an attempt at conversion: "he ought" said the Marquis "to become a religious to expiate my passion for gambling" and forthwith the old man gave up his dice and cards. Alas it was but labour in vain.

The World!

Next greater efforts were made, the delight and seduction of pleasures. The young man was forced to make a series of visits to the courts of princes who were his relatives, at Mantua, Ferrara, Parma, and Turin! But of what avail was this! What could they place before the eyes of one who looked beyond the splendour and seduction of the court of the Medici or that of Philip II of Spain in which his office as page detained him for two long years? He returned

from the tour even more confirmed in his design. Pleasures did not excite his senses. Once again the family turned to the world for help. They thought that perchance worldly business might serve to turn his attention from the Society of Jesus. He was consequently sent on a difficult mission to Milan: the eight months of his sojourn in this gay city, the success of his mission, his frequentation of the houses of the great and the schools of the learned, had no effect



Florence — Church of "Santa Maria del Fiore."

on the will of St. Aloysius fixed as it was upon Heaven.

On his return his father had no further argument by which he might put an end to this infatuation of a young man of sixteen years than the supreme appeal to his filial love; thus did the "grand scene" of tender appeal take place "Do you then wish to kill your father? I have only a few more years to live! Is it your desire to shorten them? Be patient! When I am dead then you can decide for yourself!" What a trial for the poor young man? It seemed as if they understood that shaken by his two years of moral torture he had come to that state of physical exhaustion which surprises us so much in the portrait of him by Paul Véronèse and that this state would render the appeal to his family ties more effective.

At last!

By the providence of God, in this hour of darkness, there was watching over him and over his cherished desire, Martha Tana, of Chieri, his mother who was the confidante, the counsellor, and the champion of the religious vocation of her eldest son, in the tragic times through which he had to pass. Supporting one another they conquered all their enemies. Finally the happy day came when the reception hall of the Castle of the Dukes of Mantua opened to allow to enter behind the Marquis of Châtillon and his two sons, the imperial notary who had come to receive the act of resignation of Aloysius the eldest son in favour of Rudolf his younger brother. Truly this young nobleman had a strong will and a proud character. We know more



The Castle of the Dukes of Mantua.

than one who would have given in at the courts en route and thought it was not worth while to sacrifice the goods of this world in the face of such opposition and at the cost of so many tears.

His worldly wisdom.

And St. Aloysius at the end of his life of twenty three years, at the age when, even the most shrewd, judge themselves awkward in the administration of the business of this world, showed himself possessed of a rare skill in settling two kinds of difficulties, one political and the other in the category of the vendatta, the solution of which frightened more than one. One day there came to his convent at Rome a deputation to bring him back once more into the cares of the world. He was implored to reconcile two families which were at enmity. He was implored moreover to bring back to the right path the heart of his young brother.

The fief of Solferino had been left unjustly by his uncle as an inheritance to the Duke

of Mantua. Rudolf had taken up arms and made a successful claim to it, for it was his by right since he was the possessor of the rights of his elder brother. In order to avoid a family feud the case was taken to the Emperor for solution. He decided in favour of Rudolf. But the hearts of the enemies remained embittered: the fire was still smouldering: a mere trifle would serve to enkindle it again. It was at this juncture that the appeal was made to the prestige of the sanctity and to the skill and wisdom of Aloysius. He, on his part, spoke to the two conflicting parties and by adducing the most potent reasons both heavenly and worldly, both political and sentimental, he succeeded in reconciling the hearts of the two adversaries.

His skill succeeded once again. This time to banish scandal from the castle of his relatives. What was the surprise of the Saint when he arrived to find the palace empty. Rudolf alone lived there. His mother had fled so as not to live under the roof of a man who, apparently, lived in sin. She was however deceived although appearances were on her side. Rudolf had secretly married the daughter of his silversmith but political reasons or human reasons forbade the revelation of his marriage. Naturally the world lives on scandal so the busy-bodies and gossipers talked about him: the young lady, who was mistress of the palace at Châtillon, was an object of scandal to many. After many a rebuff Aloysius came to see his young brother and his eloquence, supported by the Gospel, came to the bottom of the affair. One day in March 1590 a family banquet reunited round Rudolf his mother and all his relations who were only too glad to congratulate and to fête the young Marquess of Châtillon, who was, so say the Chronicles of the age, as good as she was beautiful. Truly he came successfully through these trials particularly since one would naturally have thought him unacquainted with worldly matters. However I imagine he treated all these affairs, particularly the thorniest of them, with a calm spirit, a union with God and a submission to His will which was such an integral part of his character. This trait is brought out very well in the oft repeated story of the Saint. Despite the danger of wearying our readers I venture to reproduce it here once again—It was at the time when St. Aloysius was still a novice. He was playing a game somewhat resembling our English game of bowls and was suddenly interrogated by his

companions in the following manner "Aloysius, supposing you knew for certain that in twenty minutes time the last judgement would take place, what would you do"? The reply came simply and calmly "I would continue to play this game" Here is a proof of a conscience at peace with God and of a heart concentrated on an obscure duty which was dictated by the Will of the one who would be the Judge.

The thoughts of youth.

St. Aloysius has frequently, one might almost say "ad nauseam," been presented to the Catholic world as a model for youth. Despite this frequency there have been few attempts to justify the presentation. Numberless boys think that they are asked to imitate him because he died young. They little realize that there are psychological reasons to justify their imitation. The Church has indeed advised it, but how different would be the love and admiration for St. Aloysius if teachers and preachers pointed out the reasons for the choice of Aloysius in preference to so many other youthful Saints. "The thoughts of youth are long, long, thoughts". Youth demands a large outlook. A young man is ready to launch himself into the midst of the most unheard of enterprises with no thought of the consequences. Youth has a real need for an ideal, a hero, and if a good one is not forthcoming then a bad one will be accepted. Again the primary virtue of youth is magnanimity. A boy gives instinctively. Hence it is that many educators demand from their charges not enough work but indeed too much. It is precisely because the period of youth is short and its enthusiasm soon wanes. It has been remarked by a great writer, with a certain amount of truth, that with the majority of youths their souls die towards the end of their sixteenth year. This period is the first and last time when they have a sense of beauty, the desire of virtue, a taste of the divine: it is the first and last time when they are capable of sacrifice. They are then at the height of their life. After that age a questioning into the causes of things, a love of worldly amusements, a growing sense of their own importance obscures their youthful senses. They no longer see "big" but their thoughts are confined within their own narrow sphere of activity. It is regrettable but nevertheless inevitable. It is therefore at this time that there ought to

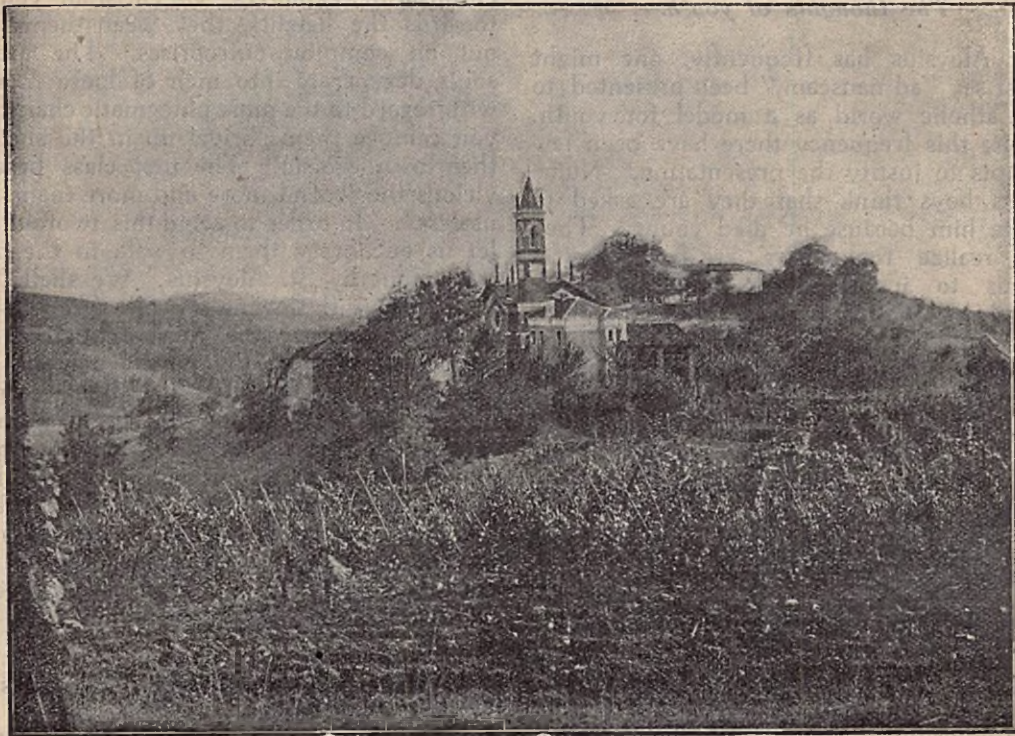
be placed before their ardent spirits, fixed as they are on the heights, some high and attractive figure which will appeal to them by the enthusiasm of its own youthful days; and by the dreams of that figure for the longings wild and vain that dart across the brain of every schoolboy of any nationality whatever. A French writer has well expressed the need of some exalted ideal being presented to youth. "Since" he writes "there are few guides offering to conduct these enthusiastic explorers, viz-christian youths, towards the heights, they wear themselves out on common enterprises. The ardent souls degenerate into men of loose morals: with regard to the more phlegmatic characters you can see them shrivel up in the shell of their own egoism. The first class become vicious the second more and more inane and useless". In order to avoid this twofold evil let us encourage them to walk in the path traced out by St. Aloysius. We shall "kill two birds with the one stone". We will ask them to conquer the most seductive and dangerous temptations which will be the worlds to conquer for which all boys yearn. The devil will become the incarnation of their hated foe to meet with, and conquer whom will be the one ambition of their enthusiastic desires. We will also be asking them to furnish a proof of their possessing such a thing as a christian character and to act for the establishment of a lasting peace on this turmoil ridden planet of ours.

Don Bosco and the devotion to St Aloysius.

Don Bosco throughout the whole course of his life strove by every means in his power to inculcate this devotion in the hearts of his boys. The eulogium which Pious XI recently bestowed upon Don Bosco was never better deserved. We here quote it in full; speaking of the many souls which had modeled themselves on the young prince of Mantua His Holiness went on to say "And to cite one of the most recent educators and teachers of youth, Don John Bosco was not only tenderly devout to St. Aloysius but he took every opportunity of inspiring his boys with love towards this noble saint. Moreover he has left this practice as an inheritance to his sons. Among the boys, who have striven to imitate St. Aloysius there stands out the figure of one who like him was not allowed to remain long here below; it is the figure of a pure and immaculate soul, viz, Dominic Savio whom God gave

to the earth but only to leave him there a short time for the admiration of men here below". These are the words of the Holy Father and the praise here bestowed is confirmed by facts. In 1846 when Don Bosco had no fixed place of abode for the nomadic oratory he formed the Sodality of St. Aloysius. And this sodality was in his estimation to be the élite of the boys, the leaven which should preserve the whole lump, the point at which all the other boys

emphasis to the feast of St. Aloysius. Religious and civil were the honours paid to the Saint. Sermons, benedictions, and a procession were held, while on the secular side there were always some entertainment for the boys. These facts suffice to substantiate the words of the Holy Father. In conclusion—what Don Bosco inaugurated his sons have perpetuated. Wherever a Salesian House is opened there is a sodality of St. Aloysius. The family spirit has served



Becchi — The birthplace of Don Bosco. Apostle of the Holy Rosary.

should aim. It was also to this sodality that he looked for vocations to the religious and secular clergy. The same year he introduced into his "Apologetical Prayer Book" a short biography of this Saint and the practice of the six Sundays in preparation for his feast was also recommended. When it became necessary on account of the number of boys to found a second Oratory it was dedicated to St. Aloysius. Later he inserted into the morning prayers a special prayer to St. Aloysius to which later devotees have added an Our Father, Hail Mary, Glory be to the Father and the proper Oremus. Two at least of Don Boscos miracles were worked by the intercession of St. Aloysius. And so one might continue. However we will conclude by pointing out that he gave special

to preserve the spirit of the Founder. Finally if this sodality is carefully cherished and suitably directed it will be a real power for good in our schools and should be fruitful in vocations both for our own Pious Society and for the other orders of the church's ministers.

"Like Him he served, he walked life's troublous ways,

*With heart undaunted and with calm, high, face,
And gemmed each day with deeds of sweetest grace,*

Full lovingly wrought he—

*Like Him he served, he would not turn aside
Nor home nor friends could his true heart divide:
He served his Master and nought else beside,
Full faithfully wrought he—*

Don Bosco and the Holy Rosary.

The Month of October is dedicated by our Holy Mother the Church to the Holy Rosary. Don Bosco in pursuance of his unswerving policy of loyalty to the Decrees of the Holy See recommended this devotion to the triple congregation which he founded namely to the Salesians, to the Daughters of Mary Help of Christians and to the Co-operators. It was a saying of his that the Rosary had given the victory over vice, not only to individuals but also to the Church herself. The following incident in the life of Don Bosco is significant of his devotion to this Catholic practice and confirms what has already been said.

A significant incident.

One day there was presented to the Servant of God a certain nobleman, the Marquis Robert D'Azeglio, who invited Don Bosco to come with his boys to participate in a spectacular demonstration with the other institutes of Turin.

Don Bosco gently refused the invitation saying that his Oratory was an institution which depended for its existence upon the charity of the townspeople and that they would not be prepared to furnish their hard earned money merely to aid him to take part in displays of this sort. The Marquis reiterated his invitation insisting vehemently that Don Bosco should comply. The Servant of God however remained firm in the attitude which it had seemed right to him to adopt. In the meantime the two made a tour of the Oratory and spoke of Don Bosco's hopes for the future and the programme and rules which his boys had to follow. The Marquis approved and praised all these things but said, that, in his estimation, the time employed in saying the Rosary, which he described as "old-fashioned", was so much time lost and advised Don Bosco to abolish such a hideous practice. Don Bosco replied that such was the esteem in which he held the Rosary that he would go so far as to say that it was the foundation of his Institute; and that furthermore he was prepared to do away with any other thing of importance, but not with this one, and also, if it were necessary, he would sacrifice the Marquis's influential friendship but that the recitation of the Rosary would continue. Seeing Don Bosco

adamant in his opinion the Marquis took himself off and, so the story runs, would have nothing further to do with the Oratory.

Don Bosco, the apostle of the Holy Rosary.

The Rosary had for our Venerable Founder an attraction which can only be explained by reverting to some of the facts of his life. Let us betake ourselves to that homestead in Becchi. The evening is rapidly drawing in and already the sun is making fantastic patterns on the wall. The shadows are lengthening and one by one the stars begin to appear in the clear vault of heaven. Along the dusty road there trudges a little boy of some six or seven summers. His destination seems to be the little house which is visible between the trees. He enters and is greeted warmly by his mother, who has a meal ready for the boy, who has been tending the cattle in the fields. The evening meal over and the little boy kneels down at his mother's knee and begins to recite the Rosary. One by one the worn beads slip through the little fingers. One by one the various mysteries are finished but throughout all the little fellow's eyes are bright with understanding of the matter under consideration, which his mother had taken great pains to explain in language suited to his tender years. Devotion seemed to exude from this tiny devotee of the Mother of God. The Rosary had been his evening prayer from the time he learnt to pray. This practice of the infancy of Don Bosco was not put aside as childish. Step by step we may follow him in his career. His days with Don Calosso at Capriglio, his seminary days, his early priesthood—all are marked with the same stamp—that of devotion to the Holy Rosary. Even at the very beginning of his work the third part of the Rosary was recited at the Oratory during his mass. This pious practice has consequently been introduced into every place where his sons have taken up their abode and caused his spirit to flourish.

Practical evidence of Don Bosco's devotion.

Don Bosco composed meditations for the fifteen mysteries of the Holy Rosary, dedi-

cated an altar to the Blessed Virgin under this title in his first little church, that of St. Francis of Sales. This altar which still exists is the one at which many pious boys prayed to and obtained favours of the Mother of God, conspicuous among them being Dominic Savio.

Upon a hill in Becchi there stands a chapel. It is that of the Holy Rosary and represents one of the witnesses of Don Bosco's love for the prayers of St. Dominic. This chapel is close to the meadows where Don Bosco kept watch over the family's herds, and in which he amused his play-fellows by his acrobatic displays, and finally where he drew them gradually to praise the Mother of God in the Holy Rosary. This chapel has for us all sweet memories. Here it was that Don Rua of saintly memory became a son of Don Bosco. Here it was that Don Bosco came with his boys from the Oratory for an annual walk and was always sure of a hearty welcome. This annual pilgrimage was preceded by a Novena which Don Bosco himself preached and which was attended by the surrounding people with great devotion. The sacred music was rendered by the oratory Choir and this alone drew many people to the Church. Even after Don Bosco's death to the present day the pious practice of celebrating the Feast of the Holy Rosary at Becchi has been preserved by the Salesians of Valdocco.

It may not be out of place here to recount one of the dreams or rather visions which Don Bosco had during his sojourn here below.

A Dream of the Rosary.

In the evening of August 20th, 1862 Don Bosco summoned his boys and related to them the following:— I dreamt a short time ago that I was at my brother Joseph's house with all the boys from Castelnovo D'Asti. While they were at recreation, there approached me one who was a complete stranger to me and he invited me to go along with him. I followed him and he led me to a field close to the court-yard. There he pointed out to me among the grass a huge serpent about twenty-six feet in length and of an extraordinary girth. I was horrified at such a sight and wished to fly away from such a hideous spectacle: but my guide gently restrained me inviting me to come closer and watch events. I expostulated with him pointing out that this beast could

fall upon and devour us in an instant. My guide reassured me and told me to fear nothing for that no harm would come to me and he again bade me follow him. Since my fears would not allow me to venture another step nearer he told me to stay where I was, and he himself went away to obtain a cord and returned to me with it in his hands. He bade me take one end of the cord and keep it tightly grasped in my hands while he himself took the other end and went to the opposite side of the yard. On inquiring the reason for this manoeuvre I was told that thus we could draw the cord over the serpent's back. I contended that the beast would be infuriated and would devour the cord. I was also unwilling to participate in a venture which was likely to cost me my life. My guide however insisted upon the fact that no harm would come to me and loth though I was I remained and accompanied him. He immediately crossed to the other side of the monster and drew the cord tightly over its back. The beast turned to see whence came this intrusion but instead of devouring the cord remained still, as if caught in a slip-knot. My companion called out to me to hold the cord tightly and on no account to allow it to slip through my fingers. Then he ran to a neighbouring rock and to it tied the cord which he had in his hand. Then coming to me he took my end and tied it to the grating on one of the windows. While this was being done the serpent tossed and turned, and furiously beat his head, and the whole length of his enormous body against the ground, with the result that he tore his flesh and scattered drops of blood far and wide. So he continued till life was extinct and nought remained but the bare skeleton.

When the serpent was dead my guide loosed the cord from the fastenings and drew it in. He gathered it together and tied it like a skein of wool. Turning to me he said,—“Take this cord and put it into a box which we will close for an instant and then reopen”. In the meantime the boys had gathered round me. On opening the box they gazed thunderstruck at what had been the tangled cord. The cord was now arranged so that it formed the words “Ave Maria”. Curious as to the reason of this phenomenon I turned to my guide who thus explained the marvel. The serpent is a figure of the Devil and the cord the “Ave Maria”, or rather the Rosary which is but a succession of Ave Marias, by the

aid of which anyone can fight, conquer and put to rout all the legions of the infernal regions". Having narrated the dream Don Bosco concluded.—"Let us take to heart what my guide said concerning the Ave Maria and the Rosary. Let us recite the Ave Maria devoutly at every attack of the devil and we will be sure of emerging from the conflict victorious".



THE ROSARY BELL.

*Ave Maria! Mary, hail;
Hail, Star of the trackless deep;
The seas are rough and our bark is trail,
Ave Maria, thy vigil keep
Whispers of Heaven the message tell—
Hark to the sound of the Rosary Bell.*



*Ave Maria, Morning Star!
Fondly we hailed Thee in life's young day,
But skies were blue as we crossed the bar,
And onward we steered in our own rash way,
Till adrift near the rocks where the breakers swell
We were saved in time by the Rosary Bell.*



*Ave Maria, Star so bright,
Under Thy guidance we will not fear,
Keeping our course through the surges right
To the Coast of Eternity lying near;
There's a silvery ring and we know it well,
The note of hope in the Rosary Bell.*



*Ave Maria! spotless One,
Although we're sinners we won't despair
The legacy left by Thy dying Son
When He gave our souls to Thy tender care.
There is faith and hope and love as well
In the joyous tones of the Rosary Bell.*



*Ave Maria, Regina hail!
Thy Name is sweet to the sinner's breast;
No one seeking Thy aid shall fail
To reach the port of Eternal Rest.
Ave Maria, our fears dispel,
There is Heaven's own peace in the Rosary Bell.*

Bring Us the Light.

*I hear a clear voice calling, calling,
Calling out of the night,
O, you who live in the Light of Life
Bring us the Light.*

Once again we are in the month of November and Holy Church calls upon us to remember the suffering souls in Purgatory. Once again the memory of those who have gone before is revived and our conscience pricks us for the forgetfulness which so many of us have to confess. Year succeeds year and November is usually the only month in which we remember our dead. How many of us will one day lie in their place suffering the same torments and admitting that, had our charity been greater, our lot would not be so lamentable. The souls in Purgatory as we all well know are bound in chains of darkness and, unable to help themselves, cry out to us who still can merit to bring to them the light of eternity. Don Bosco during his life had particular care of the memory of the dead and believing that at the point of death we gather up the fruit of our good works he caused prayers to be said for the departed so that their reward might not be delayed. The attention of the members of the Association is called particularly to this point and "as they measure unto others so shall it be measured unto them". With this thought we are confident that generous and charitable as they are, they will make a special effort on behalf of the Holy Souls. Let them offer up on their behalf their daily toil, their pious suffrages and alms; and their reward will be exceeding great.

*They come—the victors in the fight,
They come—the blind restored to sight,
From deepest darkness unto light—they come!*

Purgatory.

There were many saintly nuns in the great Benedictine Monastery in which St. Gertrude lived. Two among them were especially pleasing to our Lord. Sisters according to the flesh, they passed their childhood days together under the care of the nuns and both chose Jesus Christ for their Spouse. They served Him with great fervour as novices and He called them to Himself soon after they had pronounced their vows. The first died on the feast of the Assumption,

the anniversary of her profession, and the other a month later, both so full of love, fervour and gentle patience that they endeared themselves to all who came in contact with them.

While praying for the soul of Sister M... St. Gertrude saw Jesus Christ seated on a throne of surpassing glory, and this soul standing before Him clothed in garments of dazzling beauty, but trembling with fear, her eyes cast down and not daring to look Our Lord in the face. Filled with pity St. Gertrude exclaimed "Oh Lord why do You let Your little spouse stand before you like a stranger? Why do you not honour her with Your chaste embraces" Our Lord seemed touched at these words and stretched out His arms as if to draw the soul to His Sacred Breast; but she withdrew still further from Him. Gertrude was astonished and asked her why she thus shrank from Jesus whom she had so much desired during life; and the soul replied:—"I am not sufficiently purified from small faults, so that I would not approach Him even if I might" "But" said St. Gertrude "if that be so, how is it that you appear already glorified and in the actual presence of God?"

"All souls are present to God and near to Him in proportion to their charity" was the answer "but no one, unless he be entirely free from stain of any kind whatsoever can enjoy the fulness of the Beatific Vision and enter into the perfect joy of the Lord". A month later her sister died and Gertrude saw her as a bride before her bridegroom in robes of brilliant scarlet, while Jesus Christ, in His youth and beauty displayed to her His Five Sacred Wounds. But He told the Saint that this soul could not enjoy the perfect vision of His beauty till she had expiated several venial sins, having often given way to laziness on account of slight indisposition.

When Sister Mechtilde, a holy nun of the Monastery of Helfta, lay dying, the Community, as was their custom, watched and prayed continually at the bedside of the departing soul. St. Gertrude saw Our Lord enter the chamber of death and place His Sacred Hand on the heart of the sufferer. Then she heard Him say "When this happy soul is admitted to glory, I will abundantly reward all those whose charity has brought them to this deathbed".

It was afterwards given St. Gertrude to understand that God had granted all their lawful desires and given them special helps

to enable them to overcome their faults and she saw Him bestow an abundant blessing on the assembled Community with His own Hand.

From these pious narratives let us draw the obvious conclusions that very few escape purgatory, and, consequently, all those who have died, need the prayers of their fellows who still survive and who have, what the dead souls would give their all to possess, namely the opportunity to merit; but they are in the night when no man can work. Also we may conclude from the last story that our acts of Charity towards the dead are never without their reward. We may not perform them for the purpose of obtaining a reward but Jesus Christ will not be outdone in generosity; and hence it is that the most efficacious means of obtaining any special favour is to have a Mass offered for the souls in Purgatory. And the reason is obvious—the soul liberated from the excruciating pains of Purgatory and in enjoyment of the ineffable bliss of Heaven does not forget its benefactor, and the prayers with which it storms Heaven brook no denial. Hence can we recommend strongly this pious practice to our co-operators both as a means to obtaining spiritual and temporal favours in this life and laying up friends against the time when they too may not labour and merit for themselves.

Our Catholic Missionaries.

It is hard to live among strange men. It is harder still to live among souls who are alien to our ways of thought and to our attitude toward God.

Missionaries shut themselves away from the people they love, to live among those who at first will question every motive and wonder at the foolishness of men who have left their own to bury themselves alive in places drear and lonesome.

They have entered a warfare where human eloquence is of no avail. They must triumph over the small things and the great, and this down the valley of humiliation and sacrifice. If victory is to be attained it will be attained only as Christ did His.

Missionaries are witnesses of Christ to the furthestmost parts of the earth. Their kingdom and its reward are not of this world.

SALESIAN NOTES AND NEWS

Battersea London. The School. *An Important Visitor.* — Battersea has recently had the honour of welcoming a member of the Superior Chapter of the Salesian Congregation in the person of the Very Rev. Anthony Candela S. C. who is making a visitation of the Anglo-Hibernian province as delegate of the Superior General, the very Rev. Philip Rinaldi S. C., Fr. Candela is well known to, and very popular with our confrères of Spain for in that country he has done much good work. He also assisted the Prefect General of the Society the very Rev. Peter Ricaldoni S. C. in his recent visitation of the Houses of South America. During the Great War he served with the forces in Macedonia. He was elected to the Superior Chapter to fill the post of Consultor which was left vacant by the death of Fr. Piscetta S. C. the eminent theologian.

On St. Michael's Day, September 29th the formal reception was held. The cosmopolitan character of the London house was well borne out by the various languages in which addresses of welcome were read. Chief among these were English, Spanish, Italian, French and Latin. An eminently successful rendering of English folk songs was given by the school choir under the able baton of Fr. Mc. Tague S. C.

The usual annual Tridium in preparation for the school year was held during the first week of October. The preacher was Rev. Fr. Sullivan S. C. and his interesting discourses were followed with keen attention. In the absence of Rev. Michael H. Mc. Carthy S. C. the Rector, Fr. Candela gave the concluding discourse. He also on the following morning celebrated the Boys' Mass, as it is called, and distributed communion to some hundred and fifty boys.

The Co-operators and other friends of Fr. Mc. Carthy will be concerned to hear that he has not, of late, been enjoying good health. Recently he has had to undergo an operation which though slight in itself nevertheless demanded care. However it is understood that by the time this news is in the hands of our readers he will be out of hospital and well on the road to recovery. Nevertheless we recommend him and his arduous labours to the prayers of our readers.

* * *

Clerical Changes. — The vacancy left by the death of the much lamented and respected Very Rev. Francis Scaloni S. C. Provincial of the English Province has been filled by the appointment of the Very Rev. Aeneas Tozzi S. C. This priest has for many years directed the house in Cape Town. Thence he was appointed to Claremont. From that place he was summoned to Turin to receive his appointment as the Provincial of the English Province. Twenty years ago Fr. Tozzi served the English Province in the capacity of Novice-Master. At present he is at Alassio recuperating after a severe attack of rheumatoid-arthritis. His health at present leaves much to be desired and the date of his formal entry on his new duties is still a matter for speculation. The other changes in the Province may interest our readers. Fr. Sullivan, late Prefect of Studies at our agricultural college at Pallaskenry is now stationed at Battersea and Fr. Mc. Cabe has succeeded him in Ireland. Fr. Boyle D. D., the late able editor of this journal has gone to the Salesian College at Bolton. Fr. Collinson fills the important post of catechist in the House at Chertsey. Fr. Muldoon S. C. one of the pioneers of Chertsey and the constructor of its educational status has been appointed to the House at Farnborough. His place at Chertsey has been taken by Fr. Murphy. Fr. Millen has taken up his duties as House prefect of the Salesian studentate of Philosophy at Oxford. To each and all we tender our wishes for their success in their new fields of activity.

* * *

The new festival. — The feast of the "Kingship of Christ" has been appointed the last Sunday in October for its celebration. The Holy Father's wishes at all times and in all climes have been paramount with the Salesians. Consequently great preparations are being made at Battersea for the celebration of this festival so that this important feast may be kept in a manner befitting the dignity of the person honoured and worthy of the best traditions of the Battersea House.

"*Adveniat regnum tuum ... sicut in caelo et in terra*".



Battersea Sport. The Salesian Old London Boys Association of London S. O. B. A. has taken another step forward on its march to success. The Association under the Secretaryship of the Rev. Vincent Walsh S. C. has progressed rapidly, and this year a Sports' Committee has been added to the Association. The object of this venture is to further the chief aim of the Association namely to unite the Past Pupils more closely to their Alma Mater. Englishmen are proverbially fond of sport. Whether players or spectators it matters not one iota. Hence it is that this new venture has taken hold quite successfully. Members have come forward so that it has been possible to form two football teams of average strength and the first XI has been entered in the Secondary Schools Old Boys' League which is itself affiliated to the London F. A. The Old Salesians Football Club, as it is called, is under the Presidency of the Very Rev. Michael H. Mc.Carthy S. C. the present Rector of the London House. The Hon Secretary is Fr. Smith S. C. the Prefect of Studies for Battersea and to him all correspondence on this subject should be addressed. For the benefit of any prospective members it may here be pointed out that the annual subscription for playing members is five shillings and for non-playing members it is, half-a-crown; that the teams are selected each week and consequently those players or rather playing members whose regularity in attendance is reliable will be chosen. The ground is on the North Circular Road, Cricklewood and is easy of access from all parts of London. We wish this venture all the success it deserves and confidently look forward to the number of members both players and non-players being augmented to such a degree as to warrant the purchase in the near future of a larger and more private ground.



Spirituality. — Another step is under consideration. The temporal side of the Association is in very reliable hands. It is now being put forward for discussion the possibility of holding every year an Annual Retreat for the Old Boys. The days proposed for this event are the last three days of Holy Week. It is a matter of extreme importance and would be of the utmost benefit to the Association.

The benefits accruing from these few days spent in spiritual exercises would be incalculable. The blessings drawn from heaven by the violence then offered to it would be of great assistance both to the individual members and the Association. All Old Boys who are in favour of this proposal are requested to communicate as soon as possible with "The Secretary S. O. B. A. Surrey House, Surrey Lane Battersea S. W. 11. This communication should be made as soon as possible so that a definite decision may be taken at the January reunion. — "And may thy sons hereafter bring honour to thy name".



An Invitation has been very kindly given by our great friend Father McConville for a party of our Old Boys to visit our Agricultural College in Limerick next Summer. If a sufficient number accept the offer we hope to arrange also for a visit *en route* to our School at Bolton (where Father McCourt is Superior) and to our other Agricultural College in Ireland, at Warrenstown. The whole tour would probably last a fortnight and would be in August. Further details will be announced at the January Reunion. In the meantime the Secretary would like to have the names of those who think they would be able to join the party.



Annual Fair, 1926. — The weather during the first eight days of September was very unsettled, and with the Fair fixed for the 9th, 10th, and 11th, some were a little apprehensive that the same undesirable conditions might continue on those days.

However, though the morning of the 9th was very dull, yet before noon the clouds lifted, the sun shone forth: summer was with us again, and the Fair took place during three beautiful days.

The Fair, which usually takes place at Whitsun was postponed on account of the prevalence of the disturbed state of things following on the General Strike, and after due deliberation it was fixed as given above.

As in former years, it was held in the large grounds of the Salesian School, which were gaily decorated with bunting and at night brilliantly illuminated by high-power electric lamps, together with countless Chinese lanterns.

The Mayor and Mayoress, who had graciously accepted the invitation to open



The Old Boys snapped at the Oratory, Turin May 1926.

the Fair, arrived promptly to time on the opening day and were met by the Rector, the Parish Priest, and by the Organiser and General Director of the Fair, the Rev. Father F. McCormick.

The Chair was taken by the Very Rev. Michael H. McCarthy, S. C., and others who assembled on the platform included the Mayor and Mayoress (C. H. Young, Esq., and Mrs Young), Rev. J. Connor, S. C., Councillor J. Hendrick, of the Battersea Borough Council, who was accompanied by Mrs. Hendrick, James Hurley, Esq., et Mrs. Hurley, J. Kenny, Esq., and numerous other ladies and gentlemen of good will.

The Very Rev. Chairman, in a few well-chosen words, welcomed the Mayor and Mayoress, and then briefly reviewed the object for which the Fair was being held — After nearly thirty years the interior of the Church of the Sacred Heart had been cleaned re-decorated and generally renovated. Further-more, the obsolete system of lighting had been changed and the Church was now illuminated by the most suitable modern arrangement of electric light. Only a proportion of the cost had been paid, and he hoped that a substantial amount would be raised by means of the Fair. He had great pleasure in requesting the Mayor to open the Fair.

The Mayor said it was a very great pleasure that both the Mayoress and himself had been privileged to be present that day to take part in the Fair. As the chief citizen of the Borough, and representing the Battersea Borough Council, he wished the undertaking every success, and, in glowing terms, complimented the Organiser and General Director of the Fair (The Rev. Father F. McCormick, S. C.) and all his helpers, on the preparations which had been made for this great effort. He had much pleasure in declaring the Fair open.

Councillor J. Hendrick proposed a vote of thanks to the Mayor and Mayoress for attending to perform the opening function.

The Chairman seconded the vote, which was carried with acclamation.

The Mayor and Mayoress briefly responded, and a beautiful bouquet of choice flowers was presented to the Mayoress by one of the Pupils of the Girls' School, Nancy Tipper. They were then shewn round the Grounds and inspected the Stalls and Sideshows.

Advertising. — A considerable advance was made this year in the matter of advertising. The banners which were stretched

across the roads at different important junctions were mounted on tennis netting, which ensured that the strongest wind would not cause them to roll up and thus obscure the announcements they carried. We are indebted to the occupants for permission (which was so kindly given) for the banners to be suspended from the windows and roofs of the following premises: "The Times" Furnishing Company; Messrs. Wm. White et Co.; The "Prince's Head", and the Dispensary (opposite); The "Prodigal Son", The "Victoria Arms", The "Latchmere", Mr. Ziltz (the Catholic Bakers), They were put up one clear week before the Fair, and the following gentlemen were responsible for putting them up on an evening which proved to be "the wettest ever experienced in Battersea": Messrs J. D. Stafford, T. Desmond, McLean, Vincent, B. Blount, D. J. Skinner.



Thornleigh College, Bolton. Two events of interest closed the midsummer term at Thornleigh. One was the Sports and the other the Distribution of Prizes.

The Sports were held in beautiful weather and in the presence of the parents of the boys and many other visitors.

Exciting events kept up the interest right to the end and produced some very good running. The "Victores Ludorum" were Gerard Merriman and William J. Charleson who tied for first place. Some very creditable records were set up which the boys of ensuing years will try to beat.

The whole afternoon provided an excellent entertainment and in the ideal setting of beautiful scenery will rank as one of the "dies magni" of the school year.

The Distribution of Prizes closed the school year. Owing to the unfinished state of the New Study Hall the event was shorn of much of its accustomed glamour, but the prizes were none the less welcome nor less appreciated. The chief prizewinner was John Hindle who by consistent and excellent work came first in the prize-list.

The prizes for Studies and Sports were presented by the Rector The Very Rev. J. F. McCourt S. C. who congratulated the boys on the splendid spirit they had shown during the last twelve months. He told them that they had already built up a tradition of earnestness in work and success in Sport.

He hoped that their example would be followed by future generations. Also that they must not forget however that the main aim of their lives was to be good sterling catholics faithful to their religion and then it would follow naturally that they would be true to their country. He then complimented the prize winners on their success.

* * *

An important Visitor. — During the vacation His Lordship the Bishop of Salford paid a short visit to the school. He showed an interest in everything he saw and expressed his pleasure at the work going on especially with regard to the new buildings.

We thank His Lordship for his kind and thoughtful visit and we are looking forward to his visit in the near future to bless and formally open our new classrooms.

* * *

The New Term. — The new term commenced on September 15th There was a big increase in numbers and the boys were able to take up their quarters in the fine new Study Hall thoroughly up to date in every respect.

There was necessarily an increase of staff and amongst our newcomers we are glad to welcome the Rev Andrew Boyle D. D. who has been for some years the editor of the English Salesian Bulletin.

We are sure that the success he attained in the literary sphere will not be less now that he has returned to scholastic work once more.

The first great event of the new term was the visit of the Very Rev. Don Candela S. C. who came as Visitor, representing our Superior General. He arrived on Thursday afternoon Oct. 14th and was given a rousing Lancashire reception as he drove up to the College. The boys cheered him to the echo and when the Very Reverend Visitor thanked them it was to express his pleasure at their very hearty welcome.

The following day Don Candela said the boys' Mass. At 11.30. A. M. the boys assembled in the Study Hall where an entertainment was given in his honour. The items included sea shanties, Songs of Old London, an excerpt from the Merchant of Venice, a poem by Francis Thomson and a French dialogue from Molière. The items were very well done and reflected great credit on the boys.

In reply to an address Don Candela thanked the boys for their good wishes and the Communion they had offered for his intentions. He said had enjoyed the entertainment much and although it was his first visit to Lancashire he had been struck by the very warm welcome he had received.

They showed by the rendering of their pieces that they were intellectual boys and he could see that they were also good catholic boys and good Salesian boys. The school had been opened but a year but he could see that already they had caught the Spirit of Don Bosco's Schools. He told the boys that they must consider themselves a part of the great Salesian family and they were one with all other Salesian boys even though they seemed to be so far from any other Salesian School.

At the end of his speech he delighted the boys by obtaining for them a holiday.

Three hearty cheers showed that the boys appreciated this kindness and Don Candela sampled, perhaps for the first time, what Lancashire boys can do when they really let their lungs have full play.

At the end of his stay, he spoke highly of the boys and of all that he had seen.

We hope that Don Candela will not leave Bolton long, before he pays us another visit.



New Rochelle August 5, the feast of Our N. Y. Lady of the Snows, was

another memorable day in the annals of the Salesian Institute, New Rochelle, N. Y., when fourteen novices made their religious profession by taking the simple vows of poverty, chastity and obedience, in the hands of Bishop Versiglia, S. C., who represented the Very Reverend Philip Rinaldi, S. C., Superior General of the Salesians. We regret that space does not permit us to give a good complete account of the ceremony, which was very touching, as all religious professions unfailingly are.

It will be remembered that last year eighteen novices were admitted to our novitiate. In fact some of our kind readers sent offerings to help us to defray the expenses involved in providing the novices with the necessary outfits. And now we rejoice that the novitiate has been a successful one. Up to the time of our going to press only fourteen have taken their vows. The others will take theirs in a few weeks, when they will have completed a full year, for they entered

the novitiate a little later, and it is required that a full year be spent in making one's novitiate.

* * *

And now is the novitiate empty? Not at all, for new aspirants came during the year and they are being admitted to fill the vacated places. All together they will be about twelve, but we should like to have at least as many as we had during the preceding year. Will not some of our readers make our Society known to some young man who is desirous of becoming a priest or a lay Brother? Think of the merit that will be yours if you would enlarge our ranks by sending us a good vocation.

* * *

On July 18 two new subdeacons were ordained at the Salesian Institute, ordained at the Salesian Institute New Rochelle, by Bishop Versiglia, S. C. During the first part of September there will be more ordinations. Some of the theologians will become priests and others will receive tonsure and minor orders. We shall give an account of these in the next issue.

* * *

The Salesians have now a new foundation in the fast growing city of Tampa, Florida. There are four parishes in Tampa as well as a flourishing College. Up to the present these institutions have been in charge of the Jesuit Fathers, who have accomplished very much in that city. But owing to the rapid strides in the growth of the population the Jesuit Superiors and the Rt. Reverend Patrick Barry, Bishop of St. Augustine, thought of asking the Salesians to help along in the work and offered three of the parishes. The Salesians gladly agreed to cooperate and therefore sent three Fathers and one lay brother, the former printer of this magazine, to take charge of these parishes beginning with the feast of the Assumption, which is the eve of the birthday of Don Bosco, and a day on which Don Bosco so much loved to undertake new enterprises. Don Bosco was born on August 16, 1815.

✿ ✿ ✿

Albany. The burning of the mortgage.—

N. Y. The City of Albany, through the late Mayor Hackett, joined with the Rt. Rev. Edmund F. Gibbons, D. D., Bishop of the Albany diocese, and

the people of St. John's church last December in probably the biggest occasion for celebration in the recent history of the church. It was the occasion of burning the mortgage, signifying the lifting of the debt for the first time in the seventy-five years of the parish's existence.

Standing in the presence of the Rev. Charles. Buss, S. C., the present pastor; the Rev. William P. Brennan, former pastor and now in charge of St. Bernard's. parish in Cohoes; Mayor Hackett and a crowd of several hundred in Dongan Hall, Bishop Gibbons touched a match to the paper and in the brief flare of fire the debt burden was thrown off the parish.

Mayor Hackett, who besides bringing the official congratulations of the city, also delivered the mortgage as president of the City Savings Bank. It was a homecoming for the Mayor, who was born directly across the street from the hall and remembered when it was the church.

Out in the audience were present members of the parish and scores who though living in other sections of the town, felt themselves tied to old St. John's by ties that would not be broken. Few of those who inherited the loyalty that made St. John's at one time the biggest parish in the diocese, could resist the impulse to see this important event.

* * *

Back to the home. — While social centers of a religious or civic character are good places of recreation for the young, there is a growing tendency observed among them to usurp the place of home associations which are at the foundation of family life. Too many societies keep young people out at night away from home influences and weaken the ties of filial love and affection. Home, which should be the sweetest and dearest spot on earth, becomes a mere dormitory and restaurant and the finer impulse and aspirations of the Christian family are lost. "Cui bono" — what is the use of giving home absent treatment, is now being asked by many wise and experienced persons who have observed the detrimental effect of too much 'society' on home life. Modern conditions are unfavorable to the home, and the home is the greatest human mainstay of faith and morals. As a clever French Canadian journalist put it the other day: "The floor of the home burns the feet nowadays".

"THE" FRANCISCAN

—(1221-1926 years)—

Seven hundred years ago the little Poor Man of Assisi sang forth in the words of David, his humble, trustful, joyous soul into the hands of the God he had so ardently loved and served and preached. For seven hundred years he has cast his spell over the vast variety of human kind; simple and learned, rich and poor, and we may add, devout and worldly have found in him inspiration or at least refreshment. His vocation, his life, above all his personality, together form a poem which leaves only the most prosaic and the most insensible unmoved. For this reason there are few who do not know at least the main facts of the life of St. Francis; how the gay, pleasure-loving, but always pure-hearted youth was called to be the devoted Knight of Holy Poverty, the ardent lover of the Crucified; how, braving his father's anger and the scorn and jests of his companions, he stripped himself of all his possessions and took his place among the beggars of his native town; how, hearing his Master's command to build up His house, he first undertook the task literally by repairing the two ruined churches which were to be the cradles respectively of his Order and that of his spiritual daughter St. Clare, and then went forth to the wider sphere awaiting him, and built up the house of God in souls, fanning the flame of love in hearts grown cold.

Who is there, that has been so highly privileged as to be allowed to make a pilgrimage to the spots especially hallowed by their connection with Francis, that can forget the thrill felt at the first sight of the little town of Assisi, perched up on the bare mountain side, but glowing with the warmth of its pink stone walls? Only a few hotels



The ecstasy of St Francis (Murillo).

suggest the world of to-day, and these are soon forgotten in going along the steep, cobbled streets, up and down stone stairways and through picturesque archways, while the beautiful white oxen, harnessed to gaily painted carts, take the place of our unsightly modern transport. So must the place have looked in the time of Francis, save that the bustle and stir of the martial little town and the gay costumes of the thirteenth century are in vivid contrast with the peaceful sleepi-

ness of to-day. The great monastery of the Friars Conventual, built to honour the saint's memory, with its long arcade and its wonderful upper and lower churches, is what first catches the eye. The walls inside both churches are aglow with frescoes and under the High Altar of the lower church, where the friars sing daily their simple, reverent, conventual Mass, lies the body of the holy father Francis. Hidden away, like St. Clare's body, for hundreds, of years, it was at length discovered to the joy not only of the Franciscan family but of the whole Church, and in the little Crypt chapel where there are two altars, built one on each side of the tomb, many a visiting priest goes to say his Mass, and the faithful may, by request, receive Holy Communion. It is a holy spot indeed. Yet remembering the horror and grief of St. Francis at the thought of stately buildings for his Order, one can hardly help a certain sense of incongruity in the thought of this as the earthly resting place of the *Poverello*. Art and devotion pay wonderful tribute to the saint, but even apart from his personal humility it is not, we feel the monument he would have chosen. The body, indeed, of Francis lies here, but he does not walk about the church as he walks about,—almost sensibly to those who visit Assisi as pilgrims—on the sunny, grassy hills leading up from the town to the Carceri, his dearly loved hermitage, where is still preserved the crucifix which he carried on all his journeys. It is the places associated with his life on earth, rather than those raised in his honour, which naturally speak of him in most distinct accents. There is San Damiano, so wonderfully unchanged, the tiny little church which Francis repaired with his own hands, begging first for stones from his fellow-townsmen, and then eagerly carrying them on shoulders little accustomed to such labour, in joyful obedience to the mysterious command of his Master spoken from out the picture of the Crucified: *Francisce, vade, et repara domum meam*—"Francis, go and repair My" house. Who would not wish to kiss the great stones, so hallowed by the saint's reverent touch, so symbolic of all he did for God's Church?

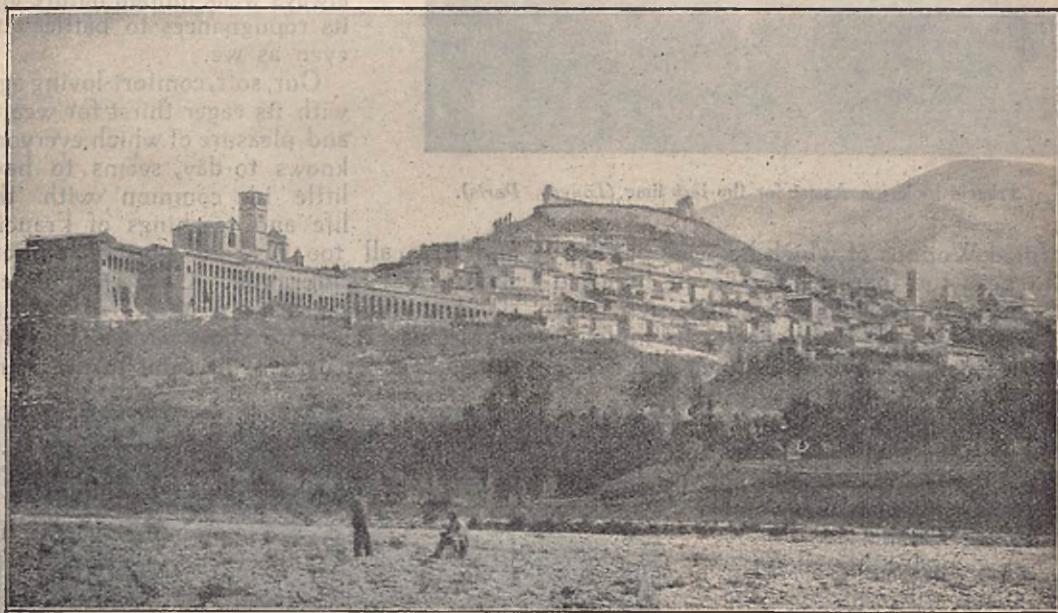
Standing at the old door of San Damiano, where once the wild hordes of barbarians clamoured for entrance, and were driven back by the sight of the Most Holy in the monstrosity held in the hands of the Abbess St. Clare, one sees the wide Umbrian plain stretching below, and in the midst of it the

Basilica which encloses the precious jewel of the Portiuncula, the spot which Francis loved most on earth, and to which he was brought to die. As at Loretto, so here, the pilgrim has no eye for the spacious enclosing building, having once come face to face with the tiny but hallowed spot which is its centre. The little church of St. Mary of the Angels stands there almost in its primitive simplicity. No plaster covers the stones which Francis lovingly built up, but a great fresco over the west doorway records the vision of the granting of the Indulgence. Francis kneels before Our Lord Who, we are told, appeared to Him in indescribable brightness with His Blessed Mother enthroned beside Him, and commending His servant for his love of souls and his faithful service, promised to grant any favour he might ask. And Francis, always hungering and thirsting for souls, made petition through Our Lady that all who entered this sanctuary with contrite hearts and sins absolved might gain a plenary indulgence. We are so accustomed to the ease with which our Mother the Church graciously lets us gain indulgences to-day that it is hard for us to realise how great and how unusual was the request of Francis. At that time the condition for a plenary indulgence was a pilgrimage to the Holy Land. The prayer was granted by Our Lord subject to the approval of His Vicar, and Francis, going forthwith to the Pope, obtained leave for the privilege he asked, but, for the space of one day in the year, which, later, was fixed for August 2nd. Francis had hoped for eight days, but accepted the decision with joy and gratitude. How much greater would have been his gratitude and his joy could he have then foreseen how many churches throughout Christendom would be allowed to share in this yearly privilege: the hundreds of visits made by the faithful and not for themselves alone but for the holy souls in Purgatory. And still more would his heart have rejoiced could he have known that in 1921, to celebrate the seventh centenary of the founding of the Third Order, Christ's Vicar, Pope Benedict XV, would more than fulfil his hopes and desires for souls by granting the plenary indulgence not for one day, nor eight days, but for every day and every time anyone should enter the Portiuncula, with contrite heart. This almost incredibly great privilege is announced in the plainest terms at the door of the little church, and in response to the loving invitation, the devout peasants of Assisi may be seen, after they

have heard Mass, and during the many Masses which are said at this altar, going in at one door and out at another, beads in hand not lingering to say prescribed prayers, for there are no such conditions; and we may be sure the saint rejoices and gives thanks from his place in heaven as holy souls leave their prison-house and join him in his eternal adoration before the Throne of God.

Though it is to Italy we naturally go to find traces of Francis,—Italy, his own country and the chief scene of his labours, yet

ed preaching and prayer, Francis brought his worn-out body poor, patient, faithful "Brother Ass", to Assisi to die. But not before His Master had sealed His approval of his service and his love by conferring on him the very marks of His own Sacred Wounds, with some of the pain attaching to them. This was on the mountain of La Verna, one of the saint's muchloved retreats—*La Verna santa*, as the peasants of the Casentino still call it,—whither Francis had retired for fasting and prayer before the



Panorama of Assisi.

his mission-field was the whole earth which he longed to bring to entire allegiance to Christ the King of kings. With his glorious fellow-worker, Dominic, Francis was to be the support of Holy Church, as the Pope beheld in figure when in a dream he saw two men forming a buttress to the tumbling walls of the Lateran and recognised in them the two who had begged for the confirmation of their respective Orders. On one of their meetings in the Eternal City, it is said that Francis and Dominic looked out over the distant country and "divided the world between them. Before many years both Orders were fully organised, and convents were scattered throughout Europe, and a new spirit, a new force, a new life had come into the Church.

In 1226 after seventeen years of unweari-

feast of St. Michael. After this vision of the Seraph, he had need of an ass for his journeys, as he could no longer walk. Not only were the wounds in his feet, but in some mysterious way, the nails as well. Some simple shoes, made by St. Clare, are still to be seen which Francis wore to hide heaven's wondrous favour from the eyes of men.

Francis, when dying, begged his brethren to carry him to the Portiuncula, and looking back at Assisi with eyes now almost blind, he raised his hand and blessed his birthplace. Faithful Knight of Holy Poverty, he was able to say to his Lord: "Now, O Christ, I have nothing to keep me back, I come freely to Thee. Welcome, Sister Death!" And as he was singing the words, *Bring my soul out of prison that I may praise Thy Name*, he passed to God.

* * *

For seven hundred years, as we count time, Francis has been lost in adoring contemplation of the Beatific Vision and of those

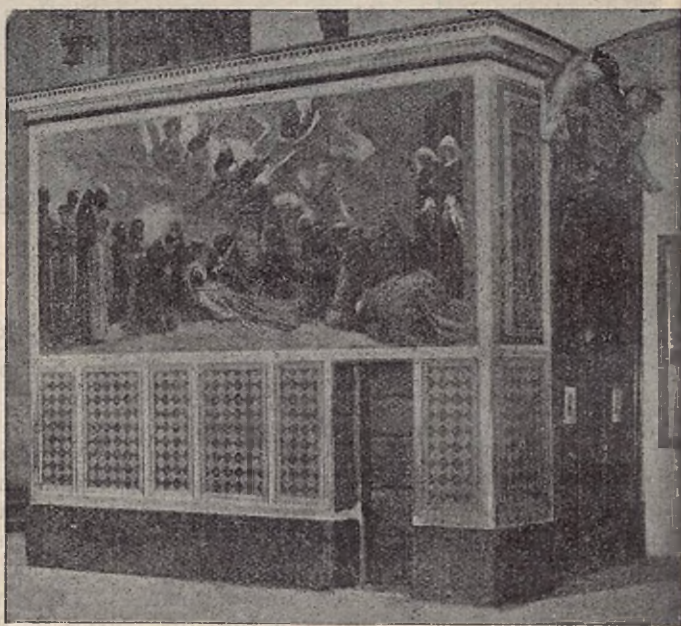


Francis looks on Assisi for the last time (*Louvre, Paris*).

Glorified Wounds of which he was privileged to bear the marks. For seven hundred years our poor world has been the richer for that marvellous life lived once in its midst in such close imitation of his Master; the richer too, for the availing prayers of this "just man". What a privilege and what a responsibility must the celebrations of this year bring with them, not only for the Franciscan family but for all the children of the Church! While all see the beauty and essential loveableness of Francis, feel warmed by his intense human sympathy for the sad and suffering, by his joy in and love for all that God has made, many probably neither realise nor wish really to face the intensity of his suffering. If Francis could spend a whole night saying only, "My God and my all!" it was because, by rigorous self-conquest and complete self-surrender, he had literally ceased to regard himself at all. The transcendent result of God being all to him was bought at the only possible price of the entire and voluntary annihilation of all in him that was merely natural. We are told of his first great victory over himself in the meeting with a leper from whose loathsome appearance he shrank with exactly

the same horror that we ourselves should feel. But for the love of Christ he forced himself to go back and embrace the poor, diseased man, and as reward of this heroic act, grace enabled him ever after to pour out a special affection on lepers. The sufferings of the saints are usually so far beyond our reach, that we almost come to regard them as something they themselves hardly felt, but along with the wonderful graces given them, they had always weak human nature and its repugnances to battle with even as we.

Our, soft, comfort-loving age, with its eager thirst for wealth and pleasure of which everyone knows to-day, seems to have little in common with the life and teachings of Francis, and it is all too easy to stop at a mere sentimental admiration. One can understand the rather grim rejoinder of a Friar whose task it was to show various precious things connected with the saint to the many



The cell in which St Francis died (*Louvre, Paris*).

hundreds of visitors who flock to Assisi. On someone's remarking that everyone loved St. Francis. "I think they love their own pleasure", said the good Father, almost fiercely.

But are we, if neither sentimental nor merely curious, to think that such exalted sanctity has no practical message for us? Francis did not call everyone to join his Order, but he did invite all to love and imitate Jesus Christ; to love Him supremely and to love in Him the souls He died to save. There is a beautiful story told in the life of St. Bridget of Sweden, who was a tertiary of the Order of St. Francis. One day, in Rome, she was praying in the Church of San Francesco, when the saint appeared to her and said: "Come to my cell and there eat and drink with me". St. Bridget forthwith prepared to make a pilgrimage to Assisi, and was there for the Great Pardon in the following year. Before leaving the Portiuncula, St. Francis again appeared to her and said: "The cell to which I invited you was not my cell at Assisi, but that mystic, interior cell where I practised obedience. There I received nourishment in the souls of my neighbours whom I led to follow our Lord. My thirst was quenched when those I had converted, loved God with all their strength, gained Him numberless servants and loved my friend Holy Poverty. My daughter, enter this cell, share my food, accept my drink, and thou wilt be refreshed for all eternity".

May we not, each in our own measure, take these beautiful words as the desire of St. Francis for us? His ardent love for Jesus drove him irresistibly to the literal following of the way of the Man of Sorrows. But he invites us, gazing from afar off at his life of intimate union with God, to share, as we may, his heavenly nourishment. The cell of obedience may be for us the spirit of loyalty to the commands of God and His Church, fidelity to the inspirations of grace, and the humility which puts to death our self-assertiveness. And the food and drink, as for him, so for us, will be a great zeal for the salvation of perishing souls, a coming face to face with the realities of life which will produce that spirit of simplicity and sincerity, so opposed to the luxury and artificiality of to-day. This will be our refreshment for all eternity. What is all this but another way of repeating the invitation of our Blessed Lord to follow Him, and the conditions of that following? *If any man will come after Me, let him deny himself and take up his cross and follow Me*, and of saying that for all eternity we shall enjoy the glorious reward spoken of in Christ's beatitude: *Blessed are they that hunger and thirst after justice; for they shall have their fill.*

Salesian Old Boys Association.



The Secretary of the above mentioned is anxious to get into touch with all Old Boys of the Battersea or Wandsworth Houses. Will all Old Boys who are not yet members kindly write to him. We also urge our readers to promote this good work by making this appeal known to any Old Boys they chance to know. There are two Football Clubs attached to the Association and, if possible, Cricket and Tennis Clubs will be formed in the Summer.

The members of the Association have a distinctive badge which can be obtained from the Secretary. The School Magazine is sent to the members free of charge. The Annual subscription is five shillings per annum.

Telephone: Battersea 0246.

The Secretary. S. O. B. A.
Salesian School
SURREY LANE. - London. S.W. II.

GLEANINGS.

On Tuesday October 12th. his Grace the Bishop of Salford called at the Oratory at Turin en route for Rome. His Grace informed us that he was engaged for the inauguration of the new wing of our house at Bolton. He had a desire therefore to see our Mother House and remained about an hour. His Grace expressed himself very pleased with all he saw.

At the International Theologate in Turin there are now upwards of two hundred and fifteen students. They represent every clime where the Salesians work and present a truly unique example of the success and spread of the Salesian work. There are six Salesians in the English section which is a fair number considering that the work in England is in its infancy.

Life is burden—bear it:
Life is a duty—dare it:
Life is a thorn-crown—wear it:
Though it break your heart in twain
Though the burden crush you down
Close your lips and bide your pain,
First the cross and then the crown.
FATHER RYAN.

The Feast of St. Francis of Assisi October 4th. was declared a national holiday throughout Italy. There were celebrations all over the country. A magnificent procession took place through the streets of Turin our students from the Crocetta, that is, the International Theologate taking an active part.

On Sunday October 10th a touching ceremony took place in the Basilica of Mary Help of Christians. It was the ceremony of the departure of about fifty missionaries for the different spheres of Salesian activity throughout the globe. His Grace the Archbishop of Turin distributed the crosses. The great church was not able to hold all those who wanted to take part in the ceremony.

If the servant of God would fain walk with more security through so many snares scattered in every place, he should have our Blessed Lady as his mediatrix with her Son.

I once more admonish you, renewing my recommendation over and over again to endeavour, wherever and with whomsoever you have

to work, to make yourself pleasing and amiable to men of all sorts, obliging all, and doing service to all and each, and never addressing anyone except gently and modestly.

ST. FRANCIS XAVIER.

"A Book in a nook" libellus in angulo was the desire of Thomas a Kempis: it is not the world's desire. True reading demands seclusion, leisure, freedom from the crowd. A book is a retreat: the world, in all classes, is "gregarious". It confesses that it "has not time to read". Its time is devoted to seeking crowds: even music, the play, pictures can be enjoyed in a crowd. Not so literature: the reading man or woman is not, like the world, gregarious.

Say once again thy sweet. "I will"
In answer to my prayers
"Lord if thou wilt".....
"I will!"
Rise up above thy cares"!

A man ought to do something every day that he does not care to do just for the sake of exercising his will. That sort of exercise keeps it in condition, ready for the harder things of life when they occur, and, above all, prepared for emergencies when they spring up.

THE MODERN NOVEL.

A word of warning.

The popularity of the novel to-day is indisputable. A cataract of popular fiction, mostly novels, is thundering upon the heads of the English-speaking millions. Almost everyone who reads at all, reads fiction. Whether it affects their minds or not is a debatable question. Mr. Belloc holds the opinion that it reflects rather than affects their minds, for the characteristic of the novel is to follow, not lead public opinion. Those who read novels, as Miss Repplier reminds us, read for amusement. The novel transports us from the world of facts to an imaginary world, and we all "seek" some avenue of escape from a world of gigantic, oppressive and unmitigated facts".

Novel reading thus seems to be open to the very serious charge that instead of developing the mind and character, which, according to Bacon, is one of the uses of reading.

It diminishes the capacity for intellectual

things and has a debilitating effect upon the will.

But this is not the most serious indictment that has been brought against modern fiction. There is in modern novels, to put it mildly, a lamentable growth of rank in decency. Indeed one literary critic recently paid his respects to the popular literature of the day in these frank words:

"We are living", he said, "in the midst of a literary saturnalia, never equalled before for crude, unclean extravagance, a compound of lust and luxury, flowing over into books and magazines, or weltering in journals whose owners are delighted to make merchandise of eccentricities, freakishness, and horrors, of whatsoever will pay, because, it thrills or shocks".

There we have what is wrong with modern fiction! It is decadent, that is, the portion of it that panders to lasciviousness. But there are good novels as well as bad novels, and the impassioned condemnation of the bad in modern literature should not obscure our vision of the good. A notable series of articles by eminent Catholic novelists recently appeared in an American magazine; the articles called attention in a striking manner to the notable and abundant work that Catholic writers are doing in the field of fiction.

They are producing novels that are free from the mortal taint of indecency; and shine with the light of faith. They are living up to the highest ideals of creative writing by depicting real characters that live and move and have their being in a Catholic atmosphere. They are furnishing a true transcript of life as it is lived by sane and wholesome Catholic people. Those who wish to avoid the poison gas of modern fiction and inhale the pure clear air of truth and beauty should cultivate their acquaintance.

We are nearing the time of the year when many will be looking for good books to while away the tedium of the long winter nights. A practical piece of advice may be tendered to young and inexperienced readers: don't buy or borrow a novel until you have ascertained that it is not a vehicle for conveying vulgar and harmful ideas to the mind. Books brought into a home are often read by many members of the family. Therefore too much care cannot be taken when selecting "light" literature. The old "classics" should not be ignored by those who have yet remained unfamiliar with them.

"WINDMILLS."

Don Carlos Quixote had been motoring in England. His foreign appearance and his extraordinary interest in ruined abbeys and ancient churches had created no little interest in the rural districts. There was a satisfied smile on his dark face as he listened attentively to caretakers and vergers telling their often repeated stories of the great spoliation. He was heard to remark on several occasions that Henry VIII, must have been a great man. He showed particular animosity towards the stone carvings of noseless monks and abbots, whose placid faces still stared at the curious visitors who pointed at them with their umbrellas and ate their lunches in their desecrated shrines. On one occasion he caused some amusement by shaking his fist at a serene prior and shouting: "You met your master, my good fellow". The signs that he observed of attempts at restoration only amused him. The amiable rectors with their comfortable parsonages and rosy-faced children he regarded with a complacent smile. He was not deceived for a moment by ritualistic candles or "Sarum" altars, for his Mexican birth and European travels instinctively told him that the Catholic Faith had passed away from England and left nothing but a few scattered remnants, which it was not his desire to see nor investigate. Indeed, his logical Latin mind was irritated by the Anglican pretensions.

There was one thing that gave him complete satisfaction. This was the seeming absence of anything like divine retribution. The Church robbers were prosperous. No earthquake had swallowed up the Beauforts or Cecils. Their descendants still possessed with honor and security the wide acres that had once belonged to the Church. They were not afraid to call their country mansions by the old names that they had always borne. The nobility now inhabited the abbeys and the priories and were not troubled by the ghosts of the past. As a Mexican he was not unmindful of the victories of Drake and Raleigh. Indeed it seemed as though triumphant English Protestantism still enjoyed on two continents the fruits of their ascendance over Catholic Spain.

It was nonsense, he thought, to argue that divine punishment would be meted out to those who opposed the Catholic Church. Calles was right. What Henry VIII was not afraid to do, could be done again with

impunity. Destroy the monks, place the control of religion in the hands of the State; and, then, if you cast superstitious fears aside, men will possess in greater measure the goods and pleasures of the world. This was the story of England. It could be the story of Mexico. It was with this comfortable feeling that he went aboard a Cunard liner at Southampton.

He had visited his stateroom and secured his berth. He had arranged for his place at the table, and made all his plans for a com-

said the purser, "I take the service myself every Sunday. There are so many varieties of Protestant clergymen that the company requires one of the ship officers to officiate to avoid unpleasantness".

Don Carlos was furious. "These priests are everywhere". In the smoking room he attempted to find a sympathetic passenger. To his astonishment he saw the priests themselves smoking and chatting with the laymen, who seemed to seek their company. He joined himself to a group of men who



Belgian Congo — The Native chiefs grouped around the Missionary.

fortable voyage, when the motion of the great propellers assured him that the liner was going full speed ahead. He mounted the main stairway to go on deck when his eyes fell upon a large notice on the bulletin board. He read with amazement that Holy Mass would be celebrated every morning in the first-class lounge at 6, 7.30, 8, 8.30 and 9 o'clock. He went to the purser's office for an explanation. Yes. There was no doubt about it. The Catholic Mass would be celebrated five times a day publicly. The purser assured him that this was the normal thing and that the company did everything to make it possible. "Is there no Protestant service" he asked. "Yes",

were plainly making a business trip and aired his grievance. Did they not know the danger of allowing priests to officiate in public? His companions seemed to be amused. When he had exhausted his rancor, one of them remarked that Don Carlos was out-of-date, and assured him that, the Masses in the lounge would interfere with no one's comfort.

Don Carlos, in spite of his anti-clerical hatred, was no fool. During the leisure that his voyage offered, he had time to review the situation. He seemed to remember the placid faces of the stone monks. Were they smiling at him now? Was Henry VIII so successful as he had supposed?

NEWS FROM THE MISSIONS

BELGIAN CONGO.

Mission of the Shindaika.

When the first Salesians landed at Elizabethville they had, of course to rely solely on their own initiative to get into touch with the natives. Consequently their first care was to attract some of the more intelligent of the natives and teach them a trade and the word of God. It was then a case, paradoxical maybe, but nevertheless effective, of gathering merely to scatter. When the Congolese were sufficiently instructed they were sent back to their tribe and, when among their fellow countrymen, played the role of precursors to the Missionaries. Often too they became of great help to the harassed Missionary and the role of teacher was often bestowed upon them much to their delight. The Mission of Shindaika, the last created by the activity of the Salesians, was the first to benefit by this unique method. Shindaika is a Congo village situated some eighteen or nineteen miles from Elizabethville and on the route to Kasenga. There is nothing startling about this place. It is just an ordinary village. The reason for its choice in preference to so many other places for a novel experiment from the missionary's point of view is a matter of mystery.

An inspiration.

The Sundays at Elizabethville are, in a sense, days of rest. The missionary has some leisure time to fill in as best he may. Few if any of our missionaries have the patience to sit down and take life easily. For them the best method of labour is a change of occupation. Truly they find that the scripture's words of wisdom are pregnant with the knowledge of humanity—*In labore requies*—There suddenly comes into the mind of one of the missionaries that there are some Salesian Old Boys at Shindaika and that he would like to see them. These boys had been trained at Elizabethville and on completing their course had departed for their own village. The priest goes out to prepare his bicycle and wonders all the time how it is that the name of this village is so familiar to him. By degrees it dawns upon

him that the reputation of Shindaika is none too good. This village has for a long time been noted for the squalid misery which reigned there. The physical and moral status of the inhabitants was very bad indeed. These events took place towards the end of December 1923, when a Salesian mounted on a bicycle suddenly entered the territory surrounding Shindaika.

The effect of his appearance was strange. There was an immediate scattering of the natives into the fields of Manioc. The Missionary had been mistaken for the tax-gatherer who, as everyone realises, is always a person, sympathetic to the troubles of his clients. However by means of his gifts and earnest entreaties some of the fugitives were encouraged to come to the priest. The ice was now broken. The chief being assured that he was to be given something instead of something being demanded of him accepted the position of host and treated the Missionary with the utmost cordiality. By degrees the village recovered from its fright and ranged itself about the chief. That same evening some workmen were commandeered by the chief and soon a hut was ready for the Father. It was as well that the reverend priest had somewhere to lay his head for that very night a lion carried off three sheep.

The Village.

The next morning after saying Mass the priest glanced at the village. It at once struck him that the reports of the prevailing conditions had not been exaggerated. The most repugnant diseases were rife and there was no attempt to conceal them. Leprosy, Syphilis, Sleeping sickness, Yaws, Dropsy, all were there in all their hideousness. The water which the natives drank was the same as that in which they cleaned themselves. The water itself was stagnant, of a grey, black or green tint according as it was disturbed or not. A child remarked quite naively to the Missionary. "On this side we drink and on that side we wash". The washing was certainly scanty. One could hardly call it a wash. It consisted primarily and essentially in removing, from time to time, the larger pieces of mud which had become

caked to the skin. In addition to this there was no reserve of grain or any kind of food in the granaries. Famine was almost certain to descend on the village sooner or later. The indolence and careless indifference of the black had no desire to look any further ahead than the next week. To look further would be an effort and all kinds of effort are hateful to the natives. Then overtopping and overwhelming all other considerations there are the fictitious cures affected by the witch-doctors and accepted blindly by the superstitious credulity of the blacks. It would be better in certain cases to apply the old-fashioned remedies or the ointments which, composed as they are of impossible ingredients, have been prescribed for such and such a disease, and have attained the position which generations upon generations have fortified, of being the one and only remedy. Truly these blacks could give some of our quacks lessons in making useless medicines!

Naturally the children, helpless as they are, having no power of resistance, are the first victims of this lamentable state of affairs. At Shindaika the mortality of children was then at the appalling figure of 40%. Of the moral wretchedness everywhere prevalent it were better to say nothing. It was ten degrees lower than the physical misery. Squalid, starving, eaten up with the most unheard of diseases, plunged in the depths of ignorance and the most absurd superstition, and wallowing in the darkest vices, such appeared the state of the people of Shindaika to the missionary when on this morning of December 1923 he stood at the door of his hut contemplating the people, who were now being approached in their distress for the first time.

Progress.

Since that time things have changed greatly. An eighteen foot well has been sunk in the middle of the village and it distributes its water, which is almost pure, for all the needs of cookery or hygiene. A surgical dressing room has been opened and for five or six hours every Sunday there issues from it quite an army of bandaged or plastered natives who fondly believe as firmly in the miraculous power of the priest as they formerly did in that of the less skilled witch-doctor. In seven months the missionary has treated 1422 of these sufferers, has administered 142 injections and inno-

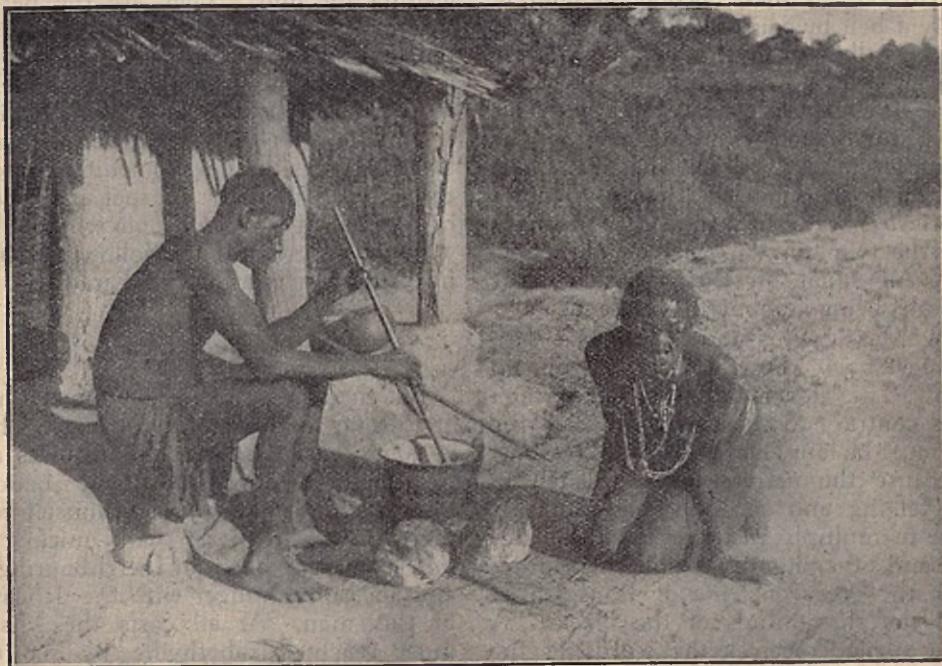
culated against small-pox 147 children. The children also have been taught to wash—and this time it is not a euphonic term but a real fact. It is one of the tit-bits with which the children unfailingly greet the missionary as he jumps off his bike, when on a Saturday, he comes for the week-end to the village—"Good-morning, Father, I have had a wash today". Certain totally useless huts have been demolished and where they stood is an open heath, the gathering place for all the children of Shindaika in the evening. Round the Mission, crops have been sown. Sweet-potatoes, Sorgho, Maize all flourish and are plentiful enough to allow of some being put by for the bad times and to tide over the dry season. The natives have constructed granaries which is a proof that they reckon on a good harvest and are beginning to look ahead and provide for any eventuality that might occur.

A small school was opened. At first it adjoined the missionary's hut but when this building became too small another was constructed capable of holding 80 pupils. Its register counts at present 52 boys and 18 girls which is a fair number and augurs well for the success of the mission, for the child of today is the man of tomorrow. Its furniture is naturally primitive—a blackboard and some rough benches. But it is a beginning—"Rome was not built in a day". The scantiness of means is a test of the ingenuity and initiative of the master. The professor is an Old Boy of the School of Arts and Trades at Elizabethville. After finishing his three years apprenticeship he was sent back to his village little dreaming of the role which fortune had in store for him. He has put himself to his work of charity with great zeal and during the six days of the missionary's absence, at nine o'clock each morning, he gathers his dusky class together and applies himself to the task of teaching them their three Rs. He dismisses them at eleven and goes to his own occupation. Side by side with this Old Boy there is yet another who fulfills the still more honourable role of catechist. He it is who every evening gathers together the catechumens and expounds for their intellectual digestion the elements of catholic doctrine. Every Saturday when the missionary arrives he marks the progress of these future christians, supplements their instruction himself, and gives the native catechist some useful hints on how to render the truths easy of understanding and how to make them appeal to the hearts of his

hearers. Truly these men are of inestimable value. Surely one may remark that the finger of God is here. A kindly Providence led these youths to the light of the true faith and the Salesians though unwittingly, were founding a school of native instructors who in explaining the catechism would prepare the way for the operations of grace. Truly the apostolate of the Salesians is in some respects its own reward. In this case the bread cast upon the waters returned after

men Christians conducts twelve of these, and his wife into the bargain, to the priest every Sunday. These are his pupils. Having picked up some notions from the missionary's instructions at the Sunday Mass, he had communicated them in turn to his subjects with the above mentioned result.

In a second village situated about 11 miles further north, another old boy of Elizabethville asked the priest to allow him to construct a shed where he would bring together



Kafubu (Belgian Congo) — The Incantation.

many days. As a matter of fact in 1924 the number of catechumens was 305 including 129 men 83 women 52 boys and 41 girls. As opposed to this number there were but 55 all told in 1923. The present figures would naturally be far more. This progression in the numbers of the faithful is due in great measure to the native professor and catechist. Would that every native village had two such zealous workers in the Lord's vineyard!

The harvest is great.

A few facts will confirm this assertion. In the village of Sikitwala which is about 16 miles from Shindaika there lived an under-chief by name Chinbi. He, urged by the desire to be a Christian, and to have his head—

his neophytes several times in the week. The number of these already reaches the number of 50. By this time probably that village is a flourishing centre of Christianity. These facts reveal the truth that twenty-four hours in a day is far too short for the apostolic work which yet remains to be done.

A Week-end.

The week-ends of the missionary are indeed full. He cycles the eighteen miles from Elizabethville and arrives in Shindaika on Saturday evening. He immediately collects the catechumens to hear and supplement the lessons which have been explained by the catechist. From the pupils he passes to the masters and prepares with them the matter for the following week's instructions. He leaves these

only to pass into his infirmary where the patients are waiting for the treatment which only the missionary can give. His labours last far into the night and the recitation of his office is still undone. With the advent of Sunday his labours commence again. From the surrounding villages there come natives for treatment both spiritual and temporal. They come to hear mass and have their ailments attended. About seven o'clock in the morning the bell of the church is rung to call all these people to church. It is only a bell by courtesy, for it is nothing more or less than a shovel which is suspended in the air and vigorously beaten. However it serves its purpose. The chief with his cracked and raucous voice performs the lining-up ceremony. "Baba anaanza! Kuya wote" which in modern English signifies "The priest is ready to begin! Come along!" And in the twinkling of an eye, the chapel is full. All squat on their haunches the chief alone being honoured with a chair.

So the Mass begins and is followed with great interest by these curious grown up children. The Mass is followed by a sermon and this contrary to the expectations of the whites, must be long: and this for two reasons, first because the natives love to listen to anyone talking and secondly because it is essential to multiply instances, similes, metaphors and other figures of speech in order to make the great doctrine of Jesus Christ clear to the slow minds of the blacks. A religious silence receives the words of the missionary which is only broken now and then by an exclamation of the chief who, when some image strikes him as particularly apt, ejaculates "That's so, father". A final hymn, the counting of the congregation and the priest becomes the doctor. There is no waiting for patients. They can be counted by the dozen. The worst diseases are laid bare before the eyes of the missionary crying for cure, ease, and hope of rest. Dressings, salves, injections and, at last, the last patient is discharged. What is the next on turn? He must now go to the school-house of the Mission where the pupils repeat their lessons "Ma, me, mi, mo, mu ...ka, ke, ki, ko, ku... Seven and one make eight—eight and two are ten—Hail Mary full of grace etc". And so on for a whole hour. It is a medley of elements, prayers, hymns, interspersed with individual questions. At last it is finished and the priest concludes "That's alright: for next Sunday you will learn the rest of the alphabet,

your numbers up to thirty and the rest of the Hail Mary".

And now at half-past two the missionary can attend to the demands of hunger. The negroes indulge in a game which they call football, but which might just as well be called base-ball for all the regulations that are observed. The missionary repairs to his hut and before he has time to taste the dark-coloured fluid, which is baptised "coffee" by his "boy", there are people at the door waiting for him. They are the parents of sick natives and are waiting to lead him to the bedside of the sufferers. They ask for medicine but often enough the priest is needed more than the doctor and the native is made a christian on his death-bed. From hut to hut he goes carrying remedies, consolation, ease, the light of the Gospel and frequently in the case of the old people who, he is sure, will not survive till the following Saturday, he brings an entrance to Paradise.

The return.

But the sun is already low on the horizon. It is time to think of returning. The road is good, but it is long, and requires at least two hours riding. For woe betide the imprudent man who trusts himself to it by night. A wild beast will quickly spring out from the bush or neighbouring wood and appease its hunger with the delicate flesh of this man. At all costs the Missionary must reach Elizabethville by six o'clock. He therefore gets out his bicycle. The whole village is there assembled to give the priest a send-off: the children have left their games: the old folk have dragged themselves along with the aid of their sticks, the chief is conspicuous in the front rank: the children on their mother's shoulders vie with one another as to who can screech the loudest. What a touching spectacle it all is despite its noise and tawdriness! Their faithful hearts which feel that they are loved and are thus attracted towards the light of Faith, present themselves there at the beginning of the journey in token of their gratitude. They are at once glad and sorry. Glad to be able to express by their voluntary presence the deep thanks of their heart towards the missionary. Sorry that they are losing for another six days the one who brings a little sunshine and the glimpse of Paradise into the monotony and dreariness of their lives. "Good night Father! Safe journey" is the cry which surges up from all sides and which is kept up as

long as the bicycle remains in sight. The first few miles the priest is accompanied by the boys of the village who possess wonderfully subtle limbs. Soon however he leaves the last group behind and the missionary is alone on the road. He dreams of the day just past full of fatigue and of the Kingdom of God which by his instrumentality is slowly but surely progressing. He gives thanks to God for the grace of his vocation which is after all the grandest of all vocations.

was continually set in a broad smile which revealed to perfection his splendid teeth. What did this splendid savage want wondered the missionary. He was not left in doubt for very long.

"Father" said he scratching his nose, "I have left my native village, I do not wish to live as a savage any longer. I want to work for God and for you".

"Oh that's all very well, Katontoka but you know I am a poor man and can only



Belgian Congo — An open-air class.

At last he reaches Elizabethville! In the pale blue vault of heaven the first stars are already shining. Their soft light and beauty cast a spell over everything. The night is quiet and all things are at rest. The heart of the returning missionary is quite in tune with nature for a good day's work has brought the peace that passeth all understanding to his soul.

"KATONTOKA" (KATANGA).

Of magnificent physique, as though carved in ebony, Katontoka one day presented himself before the Missionary. His face

afford to pay you about twelve shillings a month".

"Twelve Shillings is a very good wage. Besides I desire to work for God".

"Very well then, that is settled, we will see what you can do. In the meantime, take this wheelbarrow and go into the woods and collect some sticks for me".

Thus Katontoka became the property of the Mission. The missionary having thus set his dusky employee to work went into his room. An hour later, on looking out of his window, he was dumbfounded at the spectacle which met his gaze. He saw his new "boy", the perspiration running off him, sinking under his load. He had brought back, indeed, a heavy load of firewood in

the barrow, but the remarkable thing was, he was carrying the whole lot upon his head—barrow and all.

Katontoka had but one desire, that was to be educated. While he was working, his nasal voice could be heard rousing the echos with the elementary lessons which children learn—"b, a, ba, ba, m, a, ma". In doing this Katontoka was happy. One day his cup of happiness overflowed—he was appointed caretaker of the Mission school. The priest taught him how to fill inkwells. One day, anxious to show that he had not forgotten this task he approached the desk where the priest was standing. Unfortunately he had no idea of the capacity of an inkwell. Consequently he began pouring and omitted to leave off, with the result that the inkwell overflowed. The ink spilled on to the floor and over the white shoes of the priest. The missionary could not repress a gesture of impatience.—"Pay attention to what you are doing! See you have ruined a pair of shoes which are useless and will have to be thrown away"

This statement amazed Katontoka "Will have to be thrown away, father! Oh no do not throw them away, give them to me" Thus, true to his race, his possession of a pair of boots, shoes or any other footwear seemed to him to indicate a rise in the social scale. And so the instruction of this dusky native went on for two years. He was very pious. He was most attentive at catechism class and was beloved by all.

One morning Katontoka's place in chapel was empty. He had been seized by an attack of typhus. Katontoka no longer smiled. With eyes burning with fever he implored the Missionary for the one thing for which he had left his native village. The priest understood and baptism was administered «in extremis» He was baptised Joseph. Soon after this, a tear of joy and acknowledgment rolled down his livid cheeks. Quite peaceably, without effort and with no struggle Joseph Katontoka passed from this world for the bliss of Paradise.

*Agricultural School of Kafubu
(Mission of Katanga).*

*Donation for the propagation of Salesian works, and offerings in connection with "Graces and Favours" received, may be sent to: The Very Rev. Superior General
32, Via Cottolengo - TURIN, 109, (Italy).*

Patagonia and Tierra del Fuego.

An Annual Report reprinted from the Salesian Bulletin
of 33 Years ago.

In view of the great loss that the Salesian Congregation has recently sustained in the death of its most illustrious member, those of our Readers who look forward to reading the Mission News in these columns, may be interested to peruse this account of his work, sent so many years ago from those Mission Lands of South America, by the late Cardinal Cagliero, at that time a Vicar Apostolic with the title of Bishop of Magida, to the Superior General of the Congregation, Don Michael Rua.

Very Rev. and Dear Father Rua,

Whilst fulfilling the pleasant duty of writing to you, I desire also to give you some information about the condition of the Missions of South Patagonia and Tierra del Fuego confided to the care and zeal of our Society.

At present, I have here with me in Patagonia twenty Priests (nine of whom are in Tierra del Fuego and one in the Falklands) six Brothers, thirty Catechists, and Sixty-eight Sisters of Mary Help of Christians all engaged in the Missions.

In the course of the years our Missionaries have journeyed thousands of miles through the districts and provinces bordering on the Rivers Colorado, Negro, Limay, Chubut, Neuquen and Malbarco, and even to the very source of the latter in the remote Cordilleras, catechising and baptising during these apostolic excursions many hundreds of pagans, and strengthening in the Faith already received our numerous neophytes scattered over these regions.

Accompanied by some of our Priests I have just been to visit the Missions in the extreme south of Patagonia and Tierra del Fuego, and with the greatest satisfaction have seen for myself the extraordinary progress the Tehuelch, Ona and Acaluf tribes are making on the road to Christian civilisation to which until but recently it was a difficult task to make them conform. The knowledge they have acquired of our Religion, of music, and of the Spanish language is simply amazing. The mysteries of reading, writing and arithmetical calculation for these tribes are mysteries no longer; the bow

and arrow are giving way to the book and the pen; the rude dialect and savage articulation are being gradually changed into the sweet and melodious accents of the Spanish tongue; to the rude den, little better than the lair of the wild beast, there has succeeded a neat little cabin, and the savage attire of unsightly guanaco skins has been replaced by decent habiliments of rough homespun. Wild roots and indigestible

and inducing them to come to the Settlement of St. Raphael, where a Salesian residence and church already exist, as well as two Colleges—one for boys, the other for girls—and several houses which go to form a little village for the Fuegian Indians.

As I write, one of our Priests is accompanying a scientific expedition to the centre of Patagonia, wishing to study the needs of the Chubut Missions and attempt the conversion



Patagonia — A Family of Tehuelches.

mollusca (once the chief mainstay of the poor Indian's existence) are now superseded as a staple food by the wholesome bread obtained through the Missionaries and by the meat and milk from the herds of livestock which they are learning to tend.

I may add that the Authorities of the Argentine Republic and those also of Chili have taken official cognizance of the transformations we have wrought on both sides of the Straits of Magellan.

Some of our Missionaries have just traversed the Presidency of the Rio Gallegos and Santa Cruz; others are voyaging up and down the immense channels of the Magellan Archipelago seeking out the nomadic savages

of the Tehuelch Indians—the giants of Patagonia.

These numerous missions, apostolic excursions, and settlements for the Indians have cost immense sums, unheard-of toiling, privations and sacrifices of every description; but our efforts have already been well recompensed by God in His Goodness and Mercy, for great numbers of the savages have been converted to our Holy Religion and many neophytes confirmed in the Faith. The Sacraments administered, and the number of souls reclaimed from the death of sin, from infidelity and error, have surpassed all our calculations and hopes. Visiting the Mission Stations of the Cordilleras alone,

about 600 miles west of my residence in Viedma, we have baptised upwards of a thousand (the greater part being grown-up heathens) and the Communions distributed in that season of grace amounted to considerably over three thousand!

In this region of the Cordilleras the population is about 20,000, living in scattered and insulated groups in the numberless mountain gorges for which the Andes are remarkable. We have now established a Missionary residence at a place called Chosmalal, the capital and seat of the government of Neuquen.

At the three residences of Roca, Conesa, and Pringles, counting a population of about 5,000 souls, *one thousand nine hundred* were instructed and approached Holy Communion during the course of the year. At our permanent Stations of Bahia Blanca, Viedma and Patagones, in a population of some 30,000, more than *twelve thousand Communions* have been given in the last twelve months. Add to this the numerous spiritual conquests made by our Missionaries in their numerous periodic excursions to the several little colonies and budding villages of this immense region and then you will have a fair idea of what divine grace is doing for your children in Patagonia.

Our schools are also a source of great consolation to us. They are now established wherever we have a residence and are frequented by upwards of 1,500 children.

I may remark *en passant* that we are struggling unceasingly against the atheistic tendencies of the Government schools, and, thanks be to God! we have at last obtained from the local authorities permission to give at least an hour's instruction weekly in the Schools of the State.

We are multiplying our churches, chapels and schools in proportion to the rising population of our towns, villages, and agricultural colonies. But these churches, for the most part, are simply constructed in wood, with unbaked bricks or with laths plastered over with mud; in some cases they are mere cabins which have to do duty for a temporary chapel. We have to adapt ourselves to necessity, but Almighty God, in His Sovereign Bounty, will surely be content to receive the homage of His adorers in the humblest of these little Mission Chapels as that which is offered within the sumptuous walls of the Cathedrals of the great cities of the earth.

At Viedma, the little town that has de-

veloped into the capital of the Rio Negro Territory, we have built a fine Crafts School just alongside our own residence. Workshops for carpenters, tailors, shoemakers, blacksmiths and tinsmiths have already been opened to give employment and instruction to about fifty boys, mostly orphans and sons of Indians. The technical instructors are our own Salesian Brothers who are at the same time most zealous catechists.

After some trouble and difficulty we have acquired a few acres of land and established an Agricultural Colony for other boys who have already set about planting a vineyard from which we hope to be able to supply pure altar wine for all our Missionary Churches and stations.

While these poor orphans learn their trade they are also taught vocal and instrumental music, and their voices and their fine brass band enhance the beauty of our sacred functions; they also join in celebrating the National Fêtes to the intense satisfaction of all parties, often meriting for themselves the grateful appreciation of the ruling Authorities of the Republic.

And speaking of national fêtes, I may mention, that in accordance with the invitation of the late lamented Archbishop of Genoa, our Missions will be represented in the Italo-American Columbian Exhibition. Besides various productions indicative of the ingenuity and skill of the Indians and a comprehensive collection of the natural resources, flora, fauna etc., our Missionaries will be accompanied to the Exhibition by some Fuegians and Patagonians, and the customs, trees and ingenious productions of a long-lived barbarism will form a nice contrast to the polish, industry and products of Christian civilisation.

The Sisters of Mary Help of Christians have opened up schools at the permanent Stations of Roca, Conesa, Pringles, Patagones and Bahia Blanca. Here in Viedma they are running an Orphanage which provides a home for fifty poor Indian girls and orphans, and is frequented by upwards of a hundred and fifty day pupils.

In the recent examinations the State Inspectors greatly admired the intellectual, moral and scientific progress of these poor children, whilst the proficiency of the Indians in every sort of needlework, and the easy and perfect knowledge of vocal music displayed by the white pupils was declared by these gentlemen to be *superior to every encomium*.

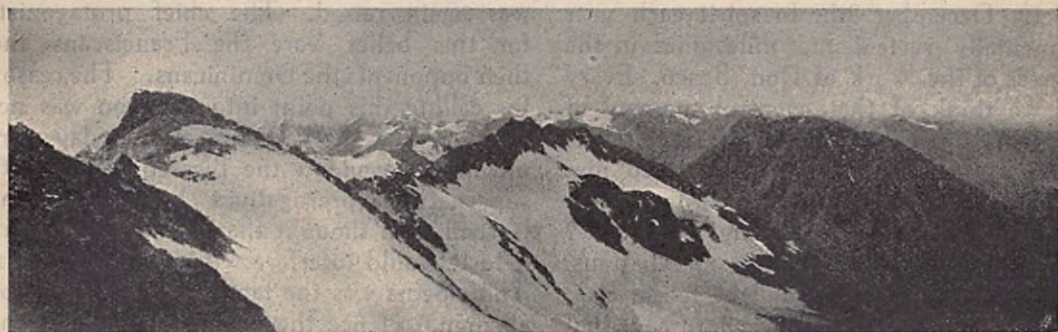
The Sisters, of course, receive, preferably, the children of poor Indians as being the most exposed to danger and in need of a home. Only a few days ago we succeeded in rescuing a little Indian girl of 12 years who had been sold to a man of her own race for eight horses. This savage trafficker in human flesh was moved, however, by our remonstrances to hand over the girl, and one of his own daughters as well, to be instructed baptised, and brought up in our Holy Religion.

Until quite recently the sick Indian was left to die abandoned and neglected in his native forest without medical aid, and, worse still, without the soothing comforts of our Holy Religion. How, however, Indians Creoles and foreigners who are ailing are

de Paul, established last year among the ladies, who, while attending to and alleviating the temporal necessities of the destitute succeed in obtaining consoling fruits of Christian piety.

We have also established in different parts of our Missions six branches of the "Association of the Sacred Heart", seven of the "Sodality of the Children of Mary", Guilds of St. Aloysius and St. Joseph (for boys) in all our houses, and one Club for Catholic workmen.

The spirit of religion is spreading in ever-widening circles over these vast regions which only yesterday were the theatre for the hostile incursions of rude and ignorant savages; these latter, little by little, are being induced to conform to the ways of civilisation



Patagonia — Marchial Point and the chain of mountains to the north of Ushuaya.

now admitted gratis to a new Salesian Hospital, not a very magnificent structure, certainly, but clean and tidy and as comfortable as one could desire. The Institution is under the direction of our Sisters, who perform marvels of charity for the spiritual and temporal welfare of the poor sufferers. And the latter are generally attracted by the beauty of a religion that teaches and fosters such a spirit of abnegation and self-sacrifice that they generally embrace the Faith. Here, many Indians have been baptised at the hour of death, many Christians have been recalled to the grace of God, a few heretics, filled with admiration for the charitable solicitude with which they were surrounded have abjured their errors and sought instruction in the Faith. Amongst others a Danish girl, aged 23, has abandoned Protestantism and entered the Noviciate of the Daughters of Our Lady Help of Christians.

The poor of this country are also assisted by three sections of the Society of St. Vincent

and are opening their hearts to the preaching of grace and to the saving rays of the Gospel of Peace.

In concluding this account of our Missions, I beg you, dear Father, to continue your benevolence towards us, and to recommend us to the fervent prayers of our worthy Co-operators, so that continuing to work with zeal, ardour and charity we may succeed in saving these poor children of the wilderness and bring about at no distant date the happy conversion of the whole of Patagonia.

With sentiments of sincere affection, gratitude and veneration, I am etc.

JOHN, Bishop of Magida
Vicar Apostolic of Patagonia.

Your charity, blessed by the grace of God, has dried up many a fountain of tears, and saved a great number of souls.

Ven. Don Bosco.



DEVOTION TO OUR LADY HELP OF CHRISTIANS

*"Men say that loving thee I dim
The glory of Thy Son Divine,
But otherwise I learn of Him,
And call thee His, and find thee mine."*

The Immaculate Conception.

December, of course, naturally recalls to our minds the birthday of the Salesian Society December 8th. In spirit each year we mentally review the milestones in the progress of the work of Don Bosco. Every year we think of that eventful moment of time when in the Church of St. Francis of Assisi at Turin in 1841 Don Bosco met his first pupil and incidentally started his life's work. Such the beginning. And now?—this year is the Jubilee year of our Missions. An account of this work will be found elsewhere in the Bulletin, suffice it to say, that the very fact of being able to hold such an exhibition, as the one which has recently closed, is sufficient proof of the success of the Salesian work; and proof that the seed in this case fell on good ground, and has born fruit a hundred fold, and with the continued protection of Our Heavenly Queen will continue to bear fruit until the day of reckoning.

Since the Feast of the Immaculate Conception is so intimately interwoven with the development of the Salesian Congregation it may not be out of place here to give a brief account of the history and dogma of this great feast. The reason for this is that some Catholics often have confused notions on this point and confuse the Immaculate Conception with the Divine Maternity. However—In the year 1546, at the Council of Trent, the Fathers when treating of original sin declared, that all men at birth contracted the guilt of original sin but that from this declaration the Blessed Virgin was excepted. Here then is the first step in the history of this dogma. As time went on men became

more engaged in theological discussion and the point of the Immaculate Conception was again raised. The chief protagonists for this belief were the Franciscans and their opponents the Dominicans. The reason for calling this point into question was not however that the Catholics of that day were unwilling to endow the Blessed Virgin with supernatural prerogatives but that some learned men thought that if this belief were held it would interfere with another dogma. This dogma was the fact the Christ died for all men. Hence they contended that if the Blessed Virgin were born without original sin she would not need the Redemption. This point was however successfully quashed by one, Don Scotus, the great protagonist of the dogma of the Immaculate Conception. His point of view was very acceptable not only to his own followers but also to many people who were not his adherents. This then was the view of the learned Franciscan.—The Immaculate Conception of the Blessed Virgin far from diminishing the dignity of Christ, as being the Universal Redeemer of mankind, only served to augment that dignity, and, in this wise.—"The Redemption of Christ was perfect for all men; but in the case of the Blessed Virgin, it was more perfect for it preserved Her from any stain of sin. To illustrate the meaning of this, by a common example, let us take two cases. The first is that of a man who has been knocked down by a motor car. Those who assist him, in his trouble, perform, indeed an act of charity which is praiseworthy; but if, secondly, there were somebody who had, at the cost of his own life, saved that man

being knocked down, surely the second is far more praiseworthy. The analogy is indeed very imperfect but perhaps it will serve to illustrate the meaning.

It must not however be supposed that at the time of this discussion there was little belief in the Immaculate Conception. Far from it. The opposite opinion was obtaining in one school of thought, the Dominicans. The belief in the Immaculate Conception was one which took a firmer hold on popular belief as time went on. The necessity for the definition of this dogma became more important with the progress of time. Petitions from the laity, clergy both regular and secular, the Episcopacy and even the Royalty of many lands decided the Holy See to take some decisive measures. Opinions were invited from the episcopate in every country and from religious orders and colleges and other seats of ecclesiastical learning. These, when collected, formed a body of testimony as to the belief and devotion of the Church Catholic which was quite unrivalled in extent and authority. At last, having gathered, in Rome, several hundred bishops from every quarter of the globe, on the occasion of the dedication of the restored basilica of St. Paul outside the walls, Pius IX on the 8th. of December 1854 published a bull (1) declaring that the Blessed Virgin had in the first instant of her conception been preserved, by the merits of the Universal Redeemer Jesus Christ, from every stain of original sin and that this doctrine was part of the Faith to be believed by all Catholics. Fifteen years later the Vatican Council of 1869 put its seal upon it, as far as seal was wanted, by the Dogmatic Definition of the Papal Infallibility. It was the full voiced choral response to the proclamation made by Pius XI in 1854. This then in briefest outline is the history of this dogma of the Catholic faith. Indeed "the glory of children are their fathers" and also as a ne-

cessary consequence the disgrace of children. So had not the Blessed Virgin been immaculate from the very moment of the entrance of the soul into her body, her ignominy would have been cast back upon her Son, Jesus Christ. And was it not fitting that she who was the mother of the Son, the firstborn daughter of the Father, the Spouse and temple of the Holy Ghost, was it not fitting,



The Immaculate Conception.

that She should be preserved from the least stain of sin? How could she be worthy of this intimate union with the three divine Persons if she had for an instant been under the sway of the devil by original sin? "She shall crush thy head and thou shalt lie in wait for her heel". Indeed by the power of God this prophecy uttered at the beginning of the world was fulfilled in part at the Conception of the Blessed Virgin for the enmity between Satan and the woman was most complete since he had no power at all over her, and was fulfilled to the letter on the day of the conception of Jesus Christ when

(1) A Papal Bull is so called from the "Bulla" (or round, leaden seal having on one side a representation of Sts Peter and Paul and on the other the name of the reigning Pope) which is attached to the document (by a silken cord if it be a "Bull of Grace" and by one of hemp if it be a "Bull of justice") and which gives authenticity to it.

the enmity between her seed and the devil's was so complete that Satan in confusion departed from that hallowed spot to leave the Angels in full possession of the holy place. "Glory be to God in the Highest and on earth peace to men of good-will". The feast of the Immaculate Conception is very close to that of Christmas. Let us think of both and pray for the holiness with which should be endowed each devotee of the Immaculate Mother of God.

GRACES AND FAVOURS

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

TURIN (*Italy*). — Many thanks to our Lady Help of Christians for the obtaining of a much desired temporal favour to which there was attached great spiritual benefit.
T. D.

COCHIN (*India*). — After a prolonged struggle I have at last succeeded in obtaining recognition by my employers. I attribute this to the powerful intercession of Our Lady Help of Christians to whom I made a Novena and promised publication in the *Bulletin*. May She continue from Heaven to guide my future progress.

B. A. F.

BANGALORE (*India*). — After receiving Extreme-Uncion and being despaired of by the doctors my husband recovered so speedily that I can attribute it to no other cause than the prayers which were offered to Mary Help of Christians on his behalf. All praise to Her powerful intercession and may we both prove ourselves grateful for Her aid.

W. H.

COCHIN (*India*). — After promise of publication I have received a much delayed temporal favour. It is due entirely to the Providence of God for this temporal aid has come to me quite unexpectedly in my old age when I needed it most.

A. F.

COWLEY (*Oxford-England*). — May I be permitted through your columns to sing my thanks to the all powerful Help of Christians for unexpected success in a difficult examination.

A grateful client.

NIVELLES (*Belgium*). — I have great pleasure in publishing the record of the cure of my mother. The doctor in charge of the case and the sisters who looked after her said that she would not survive for she had pneumonia which was complicated by great weakness of the heart. Thanks to Mary Help of Christians and Don Bosco she has passed the crisis successfully and is well on the road to recovery.

G. A.

NEW YORK (*America*). — Kindly publish my thanks to Mary Help of Christians for my recovery from a serious disease of the eyes.

R. C.

FROSSACO (*Italy*). — Having been advised of the danger in which the life of a young man stood, I advised his mother of the Novena to Our Lady Help of Christians. He had contracted a poisoned hand and the poison had affected the whole system. We made the Novena and before the end of it all danger was at an end and the young man perfectly cured. All honour to the powerful intercession of Don Bosco's Madonna.

A Co-operator.

The Little Flower's Way.

To-day is all we have. No one knows what to-morrow will bring forth, nor even if we shall witness to-morrow. What then, remains for us?

Religion, by engendering a spirit of self-restraint and self-denial, militates against those forces which undermine the nation's strength and vitality.

When involuntarily I have caused anyone trouble I do not torment myself about it; I simply ask of Jesus to repair that which I have done.—The Little Flower.



A SALESIAN BENEFACTOR

The late Very Rev. John Canon O'Grady P. P., Bohola.

The profound sorrow evoked by the death of Very Rev. John Canon O'Grady, P. P., Bohola, is not confined to the diocese of Achonry, for, steadfast in friendship himself, he possessed to a rare degree the faculty of making and retaining genuine and cordial friends. Most of his clerical contemporaries are dead for years, for there are few missionary priests who reach the age of 85. Probably he was the sole survivor of the students who sat beside him in the halls of Maynooth. And in the personality of this worthy representative of an old school of ecclesiastics we witness a striking combination of those qualities that have placed the Irish priesthood on a pedestal that calls forth the unbounded admiration of all classes and creeds.

The pastor of Bohola was endowed by nature with many traits of character that made him a central figure at the social functions of his brother-priests. Though delicate in his student days, he was a man of splendid physique, which he retained to the end, defying the onslaught of recurring winters. He was a very gifted conversationalist, and could call forth at will an almost inexhaustible fund of anecdotes acquired from wide reading and extensive travel. In the course of his long life he had met a great variety of individuals, including many whose names will be remembered for enduring services rendered to Church or State. The result of his experiences, as narrated in his own inimitable style to the junior priests, was highly interesting and instructive. In his relation with all classes he showed a genial courtesy of manner that endeared him to all with whom he came in contact. But the late Canon O'Grady was above all the embodiment of every priestly

virtue, and the one section of the community that will mourn him with a special poignancy is the parish of Bohola, where he spent himself and re-spent himself in God's service for over 46 years.

About a month ago he began his annual holiday, chiefly for the purpose of meeting his two brothers, who are members of the Jesuit and Salesian Orders, and also to pay a visit to his sister and two nieces, who belong to the Order of the French Sisters of Charity.

A sudden illness necessitated an immediate operation, which was performed by his great personal friend, Sir Conway Dwyer. Though the operation had the effect of prolonging his life for a few weeks, it was evident from the start that little hope could be entertained of his recovery. In his closing days it was no small consolation to him to have the affectionate services of his niece, Nurse Tessie O'Grady, of St. Vincent's Hospital, and daily visits from many of his relatives. When Fr. Burke, C.C., Bohola, communicated to the congregation the sad news of their pastor's death his touching references to the deceased awakened a responsive echo in every heart, and the parish church presented an unparalleled scene of weeping.

On Tuesday, the 7th Sept., the remains were conveyed from Dublin en route for Bohola, which was reached by motor hearse. Long before the train was due a vast concourse assembled in the funeral procession. Besides the people of Bohola parish we observed a large number of priests and laity who journeyed by motor from various parts of the county. When the funeral reached Bohola the coffin was borne to a catafalque erected in front of the High Altar, and the Rosary was recited by Father Burke in presence of a congregation that filled the entire church. The church was draped throughout in deep mourning with an exquisite taste that excited much admiration. For this tribute of respect to the deceased the relatives of the late Canon wish to express a sense of indebtedness to the Sisters of St. Louis, Kiltimagh.

Most Rev. Dr. Morrisroe, Bishop of Achonry, presided at the obsequies, and in the sanctuary were:—Most Rev. Dr. Naughton, Bishop of Killala, attended by Very Rev. Canon Mulligan, P. P., Curry. Rev.

Felix Burke, C. C., Bohola, was celebrant of the High Mass; Rev. M. O'Hara, C. C. Killavil, deacon; Rev. James Hyland, C. C., Swinford, sub-deacon, with Rev. D. Gildea, B. D., C. C., Foxford (first), and Rev. Hugh O'Donnell, P. P., Straide (second) master of ceremonies.



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

Right Rev. Mgr. Groch M. R. London (England).

Very Rev. Provost Gunning, Winchester (England).

Canon Manning, Offaly (Ireland).

Rev. J. Nally, S. S. I. Maryland (America).

Rev. J. F. Donahoe, Albany (America).

Rev. D. M. Reilly, New York (America).

Rev. A. L. Bergerow, Chicago (America).

Rev. E. J. Stutter O. S. B., Shrewsbury (England).

Rev. J. S. Canon Burns, Falmouth (England)

Sister Mary Josephine A. R. London (England).

Mr. E. P. Vallis, Karachi (India).

Mr. G. Wilson, Clitheroe (England).

Mr. J. H. Smith, Jersey (England).

Mrs. M. A. O'Beirne, Dublin (Ireland).

Mrs. H. Campbell, Mullaghtenog (Ireland).

Mrs. Bateson, Preston (England).

Miss A. Leatherbarrow, Liverpool (England)

Miss M. Wilson, Washington (America).

Miss. B. Ollenger, Echternach (Luxembourg).

Mr. J. J. Burns, Chicago (America).

Mr. G. Freeman, Battersea (England).



"It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins". (MACCHABEES).

INDEX for the year 1926.

GENERAL ARTICLES. The Superior General's Annual letter to the Salesian Co-operators 3. — Prize Day at two English Schools 10. — Never Say Die 14. — Liberty in Education 35. — The Trials of a Prison Chaplain 36. — Spring Cleaning 37. — The Holy House of Loretto 40. — The Kingship of Christ 43. — What the world owes to monks 61. — The Passing of a great Missionary—Cardinal Cagliero S.C. 67. — The Salesian Missionary Exhibition. 77. — The Late Francis Scaloni S. C. 81. — The Tenth International Congress of Salesian Co-operators 99. — A Knight of the Blessed Sacrament 104. — A memoir of Don Bosco's visit to France 106. — The Old Boys in Italy 107 — The world or God? 121. — Christmas Greetings 131. — Closing of Missionary Exhibition 132. — St Aloysius 137. — Don Bosco and the Holy Rosary 143. — Bring Us the Light 145. — Purgatory 145. — "The" Franciscan 153. — Gleanings 158. — The modern novel 158. — "Windmills" 159.

VERSE. The Crown 13. — At Seven Years Old 21. — Madonna 76. — The Legend of the Lily 80. — No Cross, No Crown 126 — The Inn of Life 136 — The Rosary Bell 145.

SALESIAN NOTES AND NEWS. 17, 45, 84, 122, 147.

NEWS FROM THE MISSIONS. Ecuador 22. — Brazil 24. — Congo 49, 88, 117 161. — Calcutta 54. — China 56. — Japan 110. — Assam 115 — Patagonia 166.

DEVOTION TO OUR LADY HELP OF CHRISTIANS. 26, 58, 92, 124, 170.

GRACES AND FAVOURS: 28, 59, 93, 125, 172.

THE LIFE OF THE VENERABLE DON BOSCO (*Instalments*) 29, 60.

OBITUARY. 30, 62, 94, 126, 173.

Permissu Superiorum - Gerent, D. Domenico Garneri.

INTERNATIONAL PRINTING SOCIETY

Corso Regina Margherita, 174 - Turin 109, (Italy).

Sac. Doct. ERNESTUS RUFFINI.

INTRODUCTIO IN S. SCRIPTURAM

Praelectiones habitae Athenaeis Pont. Sem. Rom. et Prop. Fidei.

PARS SECUNDA: *Introductio in novum Testamentum liber primus.* — Volumen in-8° pp. xxii-450. — Libellae 30. — Apud exteros: L. 36. — Editio 1925.

FRANCISCUS VARVELLO

Sacerdos, Philosophiae Professor in Seminario Salesiano apud Taurinenses.

INSTITUTIONES PHILOSOPHIAE

PARS I. *Complectens Introductionem ad philosophiam et Logicam.* Libellae 10. — Apud exteros: Libellae 12.

PARS II. *Metaphysica.*

VOLUMEN I. Complectens Metaphysicam generalem seu Ontologiam: L. 6. — Apud exteros: L. 7,20

VOLUMEN II. Complectens Metaphysicam specialem seu Cosmologiam, Pneumatologiam et Theodiceam: L. 15. — Apud exteros: L. 18.

PARS III. *Ethica et Jus naturae.*

VOLUMEN I. Complectens Ethicam: L. 5. — Apud exteros: L. 6.

VOLUMEN II. Complectens Jus naturae: L. 15. — Apud exteros: L. 18.

HORATIUS MAZZELLA

Archiepiscopus Tarentinus.

PRAELECTIONES SCHOLASTICO-DOGMATICAE

BREVIORI CURSUI ACCOMODATAE

Editio quinta recognita et aucta.

VOLUMEN I. *Tractatus de vera Religione, de Scriptura, de Traditione et de Ecclesia Christi.* L. 15. — Apud exteros: L. 18.

VOLUMEN II. *Tractatus de Deo Uno ac Trino et de Deo Creante.* L. 15. — Apud exteros: L. 18.

VOLUMEN III. *Tractatus de Verbo Incarnato, de Gratia Christi et de Virtutibus infusis.* L. 15. — Apud exteros: L. 18.

VOLUMEN IV. *Tractatus de Sacramentis et de Novissimis.* L. 15. — Apud exteros: L. 18.

ALOYSIUS PISCETTA et ANDREA GENNARO

Sacerdotes Plae Societatis S. Francisci Salesii.

THEOLOGIAE MORALIS ELEMENTA

AD CODICEM JURIS CANONICI EXACTA

Jam edita sunt in lucem:—

VOLUMEN PRIMUM: *De Theologiae Moralis Fundamentis.* — 1. De actibus humanis. - 2. De conscientia. - 3. De legibus. - 4. De peccatis. — Vol. in-16, pp. cvii-404: L. 15. — Apud exteros: L. 18.

VOLUMEN SECUNDUM: *De obligationibus erga Deum et nos ipsos.* — 1. De virtutibus theologicis. - 2. De virtute religionis. - 3. De prudentia, fortitudine et temperantia. — Vol. in-16 pp. x-630. L. 20. — Apud exteros: L. 24.

VOLUMEN TERTIUM: *De obligationibus erga proximum.* — 1. De justitia et jure. - 2. De iniuriis et restitutione. - 3. De contractibus. Vol. in-16, pp. xii-750: L. 25. — Apud exteros: L. 30.

VOLUMEN QUARTUM: *De obligationibus peculiaribus et de poenis ecclesiasticis.* — Volumen in-16 pp. xii-420: L. 15. — Apud exteros: L. 18.

Proxima edenda:

VOLUMEN QUINTUM: *De Sacramentis in genere et de quinque primis Sacramentis in specie.* — 1. De Sacramentis in genere. - 2. De Baptismo. - 3. De Confirmatione. - 4. De Eucharistia. - 5. De Poenitentia. - 6. De Extrema Unctione.

VOLUMEN SEXTUM: *De Ordine et de Matrimonio.*

VOLUMEN SEPTIMUM: *De sexto et nono praecepto decalogi; de usu matrimonii et de ratione servanda in sacramentorum administratione.*

ALIA OPERA APUD NOS.

DE CENSURIS LATAE SENTENTIAE quae in Codice Juris Canonici continentur commentariolum digessit JOANNES CAVIGLIOLI. — Vol. in-16 pp. 170: L. 3,75. — Apud exteros: L. 4,50.

ELEMENTA GRAMMATICAE HEBRAICAE cum chrestomantia et glossario scripsit ITALUS PIZZI Doctor Philol. linguarum Orient. professor in R. Universitate Taurin. — Vol. in-16 pp. XII-232: L. 8. — Apud exteros: L. 9,60.

FLORILEGIUM HIERONYMIANUM, anno MD a Maximi Doctoris obitu recensuit adnotationibus auxit Angelus Ficarra, prefatus est Felix Ramorinus, curavit Pia Societas a S. Hieronymo nuncupata evangelii italice pervulgandis. — In-16 pp. XII-236: L. 10. — Apud exteros: L. 12.

Continens: Scripta paraenetica - Epitaphia - Scripta historica - Scripta theologica et polemica - Scripta exegetica.

GRAMMATICA HEBRAICA a punctis massorethicis libera qui accedit Chrestomantia et Glossarium, scripsit FERRUTIUS VALENTE M. J. — Vol. in-16 pp. XVI-144: L. 10. — Apud exteros: L. 12.

MANUALE CHRISTIANUM in quo continentur:

1) **Novum Jesu Christi Testamentum** juxta exemplar Vaticanum (Pagg. XXVI-670).

2) **Vademecum clericorum** continens: Officium parvum B. Mariae V.; Officium defunctorum; Ordinem totius Missae juxta typicas Missalis ac Breviarii editiones pluribus selectis precibus additis (Pagg. 225).

3) **De Imitatione Christi** libri quatuor (Pagg. 222).

Linteo anglico contextum, sectione foliorum rubra: Libellae 15. — Apud exteros: Lib. 18.

NOVUM JESU CHRISTI TESTAMENTUM juxta vulgatae editionis textum Clementis VIII auctoritate cum indice locupletissimo editum divisionibus logicis cum summariis et locis parallelis munitum. Pagg. XXVI-670. Linteo anglico contextum, sectione foliorum rubra: Libellae 11,50. — Apud exteros: Libellae 13,80.

OFFICIUM MAJORIS HEBDOMADAE ED OCTAVAE PASCHAE a Dominica in Palmis usque ad Sabbatum in Albis juxta ordinem Breviarii, Missalis et Pontificalis cum cantu juxta editionem Vaticanam. — Vol. in-16 pp. 630 (altum 17, latum 11). Carta indica, cum lineis rubris in quadrum ductis ad omnes paginas.

Linteo anglico contextum, sectione foliorum rubra: L. 22, 50. — Apud exteros: L. 25.

OFFICIUM PARVUM BEATAE MARIAE VIRGINIS ET OFFICIUM DEFUNCTORUM addita commemoratione omnium fidelium defunctorum juxta editionem typicam Breviarii Romani. Pagg. 124. — Linteo anglico contextum, sectionem foliorum rubra: Libellae 5,25. — Apud exteros: Lib. 6,30.

PSALMORUM LIBER I edidit signisque modernis auxit FERRUTIUS VALENTE M. J. — Vol. in-16 pp. VIII-72: L. 3,50. — Apud exteros: L. 4,20.

Editio est elegantissima novissimaque psalmorum, hebraica lingua concinnata.

The Salesian Bulletin

Via Cottolengo, 32 - Turin (Italy)