

# THE SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION  
OF SALESIAN CO-OPERATORS

Volume XVI.

MARCH APRIL 1924

Number 2.



*Central Group of the Monument to Ven. Don Bosco at Turin*

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# NOVUM MISSALE

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

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

*Sine tegumento:* Libellae 30. — Apud externos: libellae 42.

*Contectum:* 1) Semipelle ac tela, sectione rubra, titulo ac cruce deauratis: Libellae 60. — Apud externos: lib. 84.

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

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

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

*Contectum:* 1) Linteo, cum titulo auro, sectione rubra. Libellae 84. — Apud externos: lib. 90.

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

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

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

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

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

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

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

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

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

*Sine tegumento:* Libellae 28. — Apud externos: libellae 40.

*Contectum:* 1) Linteo, cum titulo aureo, sectione rubra: Libellae 35. — Apud externos: Libellae 47.

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

5) **Editio I Taurinensis**, 1921, iuxta typicam, commodissima, in paginis conficiendis commoditatis ratione habita, fere numquam lectorem ab una ad aliam paginam remittens, pag. patent cm. 14×23½, rubro-nigro impressae, cum lineis rubris in quadrum ductis, characteribus nitidissimis apposite fuis, lectu valde idoneis.

Editio haec in duabus chartis diversis venit:

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

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

*Sine tegumento:* Libellae 50. — Apud externos: libellae 65.

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

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

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



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SUMMARY: *Don Bosco and Healthy Recreations.* — *Little Folks.* — *The Chief of the Patriarchs.* By D. M. H. — *Salesian Co-operators and Past Pupils.* *Two Notable Reunions at Battersea.* *The Steps to True Glory.* — *Death of the Mother General of the Daughters of Mary Help of Christians.* — *Salasian Notes and News.* — *The Sons of Don Bosco.* — *News from the Missions: Assam, Australia.* — *Laughing at Oneself.* — *Devotion to Our Lady Help of Christians: Mary Help of Christians Keeps the Faith Alive.* — *Graces and Favours.* — *The Life of the Ven. Don Bosco.* — *Obituary.*

## Don Bosco and Healthy Recreations.

We have had many soldier-saints, the most notable perhaps being St. Ignatius of Loyola who, having learnt the art of war, determined to fight for the glory of God and so raised up the "Company" which has done such splendid service in the Church Militant during the past four hundred years. The patron of musicians, as everyone knows, is St. Cecilia; of physicians—St. Luke, Apostle; of Motorists—St. Christopher; and the fraternity of the road claim Blessed Joseph Labre, the Tramp Saint, as their heavenly protector. And some people, who make a deep study of these things, tell us that the colliers' saint must have been St. James the Minor; the auctioneers' saint—St. Francis of Sales; the patron of army officers—St. James the Major. But as the Theologians say convincingly: *Nemo non vidit...* 'nobody doesn't see—that these last are only accidental patrons, and you can easily be excused, dear reader, if you fail to see the vague connection.

But when all the different branches of society, and the professions have been provided for, why should those who "play the game" be left patronless? Surely it is not because there is anything essentially opposed to sanctity in breathlessly chasing the *leather*, in heroically exposing one's angular points to the caprices of an expert bowler, in persistently losing and patiently searching for deviating golf-balls! Some people are mildly irritated, and others have a hazy notion that there is something wrong in it all, when, in reading the Lives of the Saints, they see that Saint So and So, as a child, seldom played with the other children;

he preferred to spend the time in prayer or in the performance of some favourite devotion. It must be remembered, however, that such saints are in the minority, and even *their* indifference to the innocent pastimes of their young companions was not owing to anything wrong in the games, but because of some extraordinary grace in virtue of which they became absorbed at an early age in the things of the spirit to the exclusion of all other considerations.

But even though we willingly admit that games and sport in general may be all right, can we yet claim that there is anything very high in them, anything elevating enough to attract the attention of a Saint, to aid him in the attainment of his high ideal? For you see, in looking for a patron for sport, we want to establish a *real* title; we want to find someone who raised amusement to the plain of the supernatural, who adopted it as part and parcel of his apostolate.

The name of a suitable patron amongst the canonised heroes of the Church does not at once occur to the writer's mind; but there is one whom the Church has already honoured with the title of Venerable, and whom we all hope to see raised to the honours of the altar at no distant date, whose claim to the affections of real sportsmen might well be considered. This was Ven. John Bosco, the Apostle of Youth and the Founder of the Salesian Congregation. He was an ardent lover of sport, and no mean player, and he fostered the spirit, with all its elevating influence, amongst his fellows and amongst his boys.



John Bosco was born at the beginning of last century, and though, as you see, he lived at the time when our grandfathers in England were playing cricket in silk hats, he never had the pleasure of knocking up a century against a tricky bowler, and he was never cheered for the *hat-trick*. And as the football world did not come under the sway of the Association until towards the close of his days, he never became immersed, either theoretically or practically, in the intricacies of the off-side rule. There is no doubt however that but for these accidents of time and distance, John would have been an enthusiast in the two great British games, and would at once have recognised their educational possibilities. Whilst still a small boy he obtained permission from his excellent Christian mother to visit the towns around his native village in Piedmont on fair and festival days, when sports were being held; and this with the sole object of learning the latest games, and acquiring a practical knowledge of gymnastic and conjuring tricks. He soon became expert in running and jumping; at bowls, quoits and billiards; walking and running on high stilts, tigh-rope walking and many difficult gymnastic feats, all sorts of card games and conjuring tricks. Equipped with these various accomplishments he laid siege to the hearts and imaginations of the youths of his village. This was his way of keeping them from sin; this was the beginning of an apostolate in which the sporting instinct naturally inherent in the boy was to be made a powerful instrument in the attainment of the boy's salvation.

For fuller information in support of our claim we refer the reader to the *Life of Ven. Don Bosco*, which can be obtained in a convenient English edition (1); here we must limit ourselves to the narration of the following typical incident.

### Sportingly Licked!

As a student at Chieri, John was the life and soul of his college; and if as a little boy playing in his native meadows of Murialdo his athletic performances had excited the admiration and wonder of the country people around, here in this centre of scholastic life he was regarded as a sort of "Master of Games", and in the year 1834 was unanimously chosen as the college champion against a certain professional who used to come round there on Sundays and holidays. This individual—an acrobat and professional sportsman—made a practice of giving his performances during the time of the church services; and as he was really clever—

amongst other things he could run from one end of Chieri to the other in two and a half minutes, which was equal to the speed of a pretty fast locomotive—he attracted large crowds of young people to his performances, thus leaving the church half empty. John had prudently attempted to dissuade the gamester from performing during church hours, but the only reply he received was insolent laughter, and a bragging challenge to the college youths to come and compete in any game or trick they chose to name. This put the boys on their mettle, they resolved to meet the challenge and chose John as their champion. He willingly condescended to their wishes for he had in view the great probability of the acrobat's withdrawing from the district, if he were beaten.

The event decided on was a short sprint, the stakes being £1 a side. The professional after a great deal of bragging and a few disdainful looks at his young opponent took up his position; John stripped off his coat, recommended himself to the Madonna, and the race commenced. The professional led for the first few yards, but the lad easily overtook him, passed him, and then left him so far behind that the poor man gave up quite a good distance from the winning-post.

However, he was not to be dethroned without a struggle, and to recover his lost prestige challenged John to a long jump, the stakes to be doubled. The students immediately accepted for John—it was the members of the "Joy Club" founded by him, who furnished the money—and they set out to look for a suitable place. The professional athlete insisted that the jump should be made across a wide ditch full of water, and that the winner should be the one who went nearer to the wall running along the far side. He himself jumped first and went so near the wall that it seemed impossible to beat him; he landed unsteadily, however, and had to clutch at the branches of a bush nearby to prevent himself from falling in the water. All waited expectantly for John's attempt; how could he possibly do better than the athlete? But he soon showed them, for besides covering the same distance as the other had done, he vaulted lightly over the wall almost in the same jump, and landed squarely on the other side. Needless to say he received great applause from his companions, whilst his adversary, now fuming with rage, demanded that the stakes be again doubled, and that John should compete with him in some feat of dex-

(1) Apply Salesian Press, Surrey Lane, Battersea, London.



terity. The trick known as the "dancing wand" was decided on and taking hold of a short stick John balanced it neatly on the palm of his hand, made it jump from finger to finger, turned his hand and the stick passed from knuckle to knuckle, then up his arm to his shoulder, then to his chin, to the point of his nose and from there to his forehead, then by the same route he brought it back to the palm of his hand. The professional dexterously performed the same feat until he came to the part where he had to catch the wand on the point of his nose, but this organ being somewhat long, the stick lost its equilibrium, and he was forced to put

that had he gone any further the narrowing trunk would have snapped and he would probably have been injured severely, if not fatally, by the fall. John's turn came, and this time it seemed certain that the other had won, for when the youngster reached the mark, it seemed to him quite out of the question to venture further. But he remembered the words of the bet "he who sets *foot* nearer to the top wins," and catching hold of the trunk a little lower down, he swung his body and legs upwards until it was plain to the watchers below that his toes were touching at a point about a yard above the mark.



A Typical Football Team at the Salesian School, Battersea.

up his hand to save it from falling; this action of course lost him the prize.

The poor man was now desperate and at his wit's end to know how to defeat this clever youngster who did things so calmly. "Look here!" he shouted; "I have £4 left; I bet you this sum that I shall set *foot* nearer to the top of that tree than you." "Done!" shouted the students for John, and again there was breathless silence whilst the athlete climbed up the tall elm. Both John and the students had now begun to feel sorry for their opponent who was really a clever fellow, and as they did not wish to ruin him they almost hoped that this time he would win. And indeed he was making great progress. From branch to branch he climbed and so far up towards the slender top

This time the students forbore to cheer: it seemed too much like a tragedy for the poor professional. They wanted at first to return all his money unconditionally to him, but finally decided that he should have it on condition that he stood them a treat in a nearby tuck-shop. The athlete gratefully accepted the generous offer and having paid the bill found that if his reputation as the "Invincible" had flown, some of his money still remained.

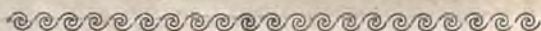
### Sport in the Salesian System.

John Bosco grew to manhood, a zealous student, a saintly priest. His belief in his mission for the welfare of youth grew stronger and was



confirmed with the passing of the years, and the wonderful success of his apostolate is known to all. How much this success was due to the allowance he made for the instinct of play in his boys it would be hard to estimate, but it is a fact that even from the beginning he required his assistants to be the leaders in all sorts of sport so that the boys might be kept continually on the go. He saw that it was useless to teach pupils beautiful precepts and maxims during school hours and allow these to be lost or frustrated during recreation time for the want of a little help, a little guidance, the lack of an encouraging example. "Keep the boys employed" was his motto, "in school hours at the work which they must do; in recreation time at the games which they want to play; in this way you will keep them far from sin." And it is sufficient to visit any Salesian Institute in any of the five continents to-day, to see how well the young Salesians are exercised in this sporting spirit of their Holy Founder. That was a great public eulogium too that was passed upon the system towards the end of last year, when the Italian Minister of Education in re-arranging the conditions of education all round, and re-introducing religious instruction into the state schools, pointed to the methods of Ven. Don Bosco as the ideal to be followed by state educators "and especially" he said, "in regard to the care of boys during play hours."

for the side rather than for individual laurels. Do you admire self-restraint, self-control—have your serious matches played in silence; teach the players to receive accidental injuries in good part and without complaining, to smile at the mistakes of their fellows: there is nothing so discourages young players as the continual "nagging" of those who are considered, or who consider themselves, good players. In short, if you think about it, you will see that there is no end to the educational possibilities of games. And the most valuable result of all is that wonderful sense that is developed, of what we call "fair-play" that becomes part of the player's being, and makes its influence felt throughout his whole life in his dealings with other men; fairplay—a happy mixture of justice and charity which forces us to give credit where it is due, to scorn to take a mean advantage of an opponent, to play the game cleanly. The pessimists tell us that the age of chivalry is past; there is no reason why it should be; it will have a glorious revival when we have learnt to follow the example of the Saints, not only in our devotions, not only in our work, but even in our pleasures, in our play—seasoning all with the saving balm of the supernatural.



### "Fair-play is a Jewel".

The English pride themselves on being a nation of sportsmen, and as far as this means skill in the playing fields and a general propensity to "play the game" on all occasions, the claim is pretty well founded. But perhaps they themselves hardly realise the extraordinary educational advantages to be drawn from properly organised and properly supervised games, when they are fostered not merely as a legitimate outlet for exuberant animal spirits, but with an ever tender solicitude for the training of the young. Have you ever thought of the many good qualities that may be brought out and developed in such a game, for instance, as football? Besides the healthy physical exercise, the sharpening of the external senses, training of the eye, judgment etc., the moral education that may be derived is immense. Would you foster reverence for authority—idealise cheerful and instant submission to the referee's decision. Are you a stickler for orderly co-operation, loyalty, and unselfishness—train your men to keep to their places and to play

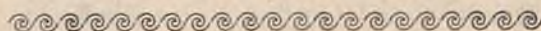
### Little Folks.

*Hear the little children's voices,  
Chatt'ring, chatt'ring all day long.  
How the sound my heart rejoices  
Sweeter than the sweetest song!*

*Watch the little children playing,  
Light of heart, and free from care.  
Won't it set your heart a-praying  
For simplicity so rare?*

*See them join their tiny fingers,  
All in prayer so naively sweet.  
Long my look and memory lingers  
On a scene, so fair, so meet!*

*Laughing, weeping, playing, sleeping,  
How their doings thrill us through!  
Place them safe in Mary's keeping,  
For Our Saviour loved them too.*





## The Chief of the Patriarchs.

By D. M. H.

Jesus and His Mother Mary were in the Divine Counsels from all eternity: from the very beginning Mary was to be the Mother of God, and Jesus Christ, true God and true Man, was to be her Child. In the same way it is that the glorious Patriarch, St. Joseph, is a man that has walked on the hills of eternity; and if one would give him the place in the scheme of things which is really his due it must be in the very highest and most dignified of all—in the *Order* of Jesus, Mary, and Joseph, the blessed trinity of this earth.

He was not only a Patriarch but the Chief of the Patriarchs; he was not a Confessor merely, for in his confession there are enclosed all the dignities of bishops, all the generosity of martyrs, and all the virtues of all the saints. What Our Divine Lord said of St. John the Baptist in a restricted sense can be applied to St. Joseph in all its fullness; "Amen, I say to you, there hath not risen among them that are born of women a greater... than Joseph My Foster Father."

The greatness of the means can easily be deduced from the greatness of the end which it subserves—a great means is likely to be called for in the accomplishing of a great end. Now what greater purpose in life could any man have than to care for a God and shield from calumny the Mother of that God? This was the life-work of St. Joseph. He had a vocation to live with, and for, the two most priceless treasures this world ever possessed.

But his vocation did not mean that he was to be exempt from the everyday trials and difficulties of life. He was of royal blood, yet he had to lead the life of an artisan; he was responsible for the welfare of Him who holds the universe swinging from His fingers, yet he received no marks—external marks—of special favour. On the contrary, the very office he bore seemed to mark him out rather for special hardship and affliction.

Jesus Christ is a Model for all workers: and St. Joseph is the first and greatest of His disciples.

Yet what makes all the charm of the personality of St. Joseph is that closeness and purity of love with which he was united to those for whom, in all the world, we have the highest reverence. He was holy, he was humble, he was just; but above all else, he was the intimate friend and lover of Jesus and Mary. It is this which gives him a place apart, a special Corner in our heart; for we feel that with him for our protector and Patron we have double



right to the favour and affection of Our Blessed Mother and her Divine Son. He is our model for chastity, yes; he is our model for humility, yes; he is our model for honest hard work at whatever duty demands of us, yes; he is our model in almost all the virtues; but the grace we seek chiefly from him is that of doing all things in the company of Jesus and Mary. He is the model for the hidden life, but what makes him all the more attractive to us is that his was a hidden life that was hid with Jesus and Mary.

To Salesians and their Co-operators he makes a special appeal. They have much, very much, work to do, that is their special mark. This work must be done, not anyhow and anywhere, but in the sweet company of Jesus and Mary and in order to be pleasing to them. It is St Joseph that teaches them to do it.



# Salesian Co-operators and Past Pupils.

## Two Notable Reunions at Battersea.

Despite the bad weather and the prevalence of the 'flu, nearly a hundred members were present at the annual meeting of Co-operators held in the Salesian Hall, Surrey Lane, on Sunday afternoon, Feb. 10th. Amongst those present were The Very Rev. Fr. Scaloni, S. C. Provincial; Fr. Reddy, Chairman of the London Promoters; Very Rev. M. McCarthy S. C., Rev. E. Rabagliati, S. C., Rev. P. B. McConville S. C., Organiser of the Co-operators, etc. Very Rev. Dean Cooney, for 30 years an admirer and supporter of the Works of Don Bosco, was Chairman of the meeting.

The Rev. Organiser of the Co-operators in England gave an interesting account of the work accomplished during 1923: the Salesian Fathers had opened twenty new houses and the Daughters of Mary Help of Christians fourteen. Contingents of these good nuns had set out during the year for mission work in India and China. More than a hundred Salesians had also departed for the Foreign Mission-field, pioneer work amongst the natives of Assam and the aborigines of Australia absorbing most of these new apostles. The Rev. speaker proposed that to make the good work being done by Don Bosco's Congregations better known to English-speaking peoples, literature in the form of pamphlets, circulars etc., should be published and distributed on a large scale: Don Bosco's work was up-to-date and it must be advertised according to modern methods, and this was just the way in which the Co-operators could be of immense assistance. In conclusion the Rev. speaker reminded his hearers of the great spiritual benefits to be obtained from the mere fact of being Salesian Co-operators: they had a large share in the thousands of Masses offered daily by the Salesians all over the world, as well as in the prayers of the Nuns and of the children in Salesian Schools, and the recent extraordinary favour granted them by His Holiness, the Pope—the *Salesian Indulgence*—should convince them that to be Salesian Co-operators was no mean privilege.

A most interesting lantern lecture was then given by Fr. McCarthy whose graphic portrayal of Salesian mission work in America, Africa, India and China, aroused his hearers to feelings of the greatest respect and sympathy for the children of Don Bosco labouring in these distant

lands, and his descriptions of the lives of sacrifice led by the Missionaries amongst the stricken lepers of Colombia made a great impression upon the minds of all present.

After the lecture Very Rev. Dean Cooney, having thanked Father Provincial for inviting him, and Fr. McCarthy for his instructive lecture, went on to say that although not a member of the Salesian Co-operators it was his intention to be officially inscribed forthwith, for in a certain sense he was one of the oldest Co-operators having been associated with the Salesians and their works for over thirty years. It was a great pleasure, he said, to have the chance to testify publicly to his esteem for them, and for the work they were doing not only here in England but on a still larger scale, as he himself had been privileged to witness, on the continent, and he did not hesitate to assert that they well deserved the proud title that had been bestowed upon them of "the advance guard of Catholicity." Their outstanding characteristics were energy and humility, two precious qualities which were hard to find in conjunction. From their Ven. Founder, Don Bosco, one of the greatest personalities of the 19th century, they derived their excellent spirit and the two qualities just named, though in Don Bosco humility was certainly the leading characteristic and the foundation of all his great work. He congratulated those who were present and who had braved the inclemency of the elements in order to show their loyalty to the Salesians, and to prove their sympathy in the great work that was being done both at home and abroad.

A vote of thanks proposed by Mr. Sullivan and seconded by Mr. Jackson brought a very pleasant meeting to a close, and the promoters had the pleasure of forwarding a substantial sum—the result of the silver collection—to the Missionary Fund of the Congregation.

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## Reunion of Battersea Old Boys.

The third year after the re-organisation of the Old Boys' Association at Battersea has been ushered in in a most promising way by the successful Reunion which took place in January.



As provided for in the rules of the Association, the invitations were sent out in December, and at once a steady stream of replies flowed in—some regretting that distance or pressing business debarred them from coming; others, and these in the majority, replied that they would be pleased to come and would look forward to a very enjoyable time. All wished the Reunion would be a success.

The 20th of January arrived: it was the day of the grand meeting. The programme was carried out in full: Football Match between Past and Present—Tea—Benediction—Meeting—Dinner—Concert.

Father Provincial as Grand President of the Old Boys' Association took his place at the head of the assembly and opened the proceedings. He spoke briefly and to the point, extending a hearty welcome to all and outlining the business that had brought them together. Mr. Daniel Dempsey acted as Chairman and is to be congratulated on the way he performed his duties. The agenda sheet was quickly and thoroughly worked through. The Secretary's and Treasurer's reports showed that owing to the splendid work of the Organising Committee the Association was slowly but surely gaining ground and gave hope of great prospe-



St. Joseph's Church, Burwash, Sussex. (see p. 48).

The match resulted in an easy victory for the Old Boys, their superior weight and experience being too much for the present.

After tea the Old Boys gathered in the chapel for Benediction. It was a fine sight and a consoling one for their former masters, to see those young men bowed down in love and reverence before Jesus in the Blessed Sacrament and singing His praises with as great faith and devotion as in their boyhood's days.

The meeting which followed was well attended, over one hundred being present, and besides the Old Boys, many visitors were also present, former Masters of Battersea who were pleased to spend a day at the school and to come once again in familiar contact with their old pupils and friends.

Several additions were made to the standing rules, and the number of Committee members was increased from eight to ten. This was the more necessary as the Old Boys of East Hill now made one Association with those of Battersea and the present reunion was the first occasion on which the two groups were meeting together in common debate and council. Six new members of the Committee were elected, two of them being former Easthill students so that in the new amalgamation the old Wandsworth School is well represented. The whole spirit of the meeting was one of comradeship and enthusiasm. Particularly well received was the motion to set up a marble tablet to the memory of the Old Boys of Battersea and Easthill who had died in the war.



The appeal for funds made on the spot realised over twenty guineas.

The good sentiments of unity and fraternity displayed at the meeting became still more manifest at the Old Boys' dinner which followed. The big school refectory had been prepared for the large numbers expected and it was a happy crowd that trooped in and gathered merrily around the festive board. The usual toasts



The Banana in Assam.

and speeches were made and well received, especially that of Fr. Rector who received quite an ovation from his numerous guests.

Then came the concert. What a display of talent! What unexpected powers of song and speech! The school itself gave of its best to add to the general entertainment, and when the end came it was with a queer feeling of sadness that the old students departed from the scene of their youthful labours, from that dear *Alma Mater* that still had power to rouse enthusiasm in the hearts of her sons and to carry their minds back to the bright scenes of their boyhood days.



Such gatherings of Salesian Co-operators and Past Pupils are becoming ever more frequent

and imposing, and the power which these children of Don Bosco can wield in the world in the sacred cause of religion and charity is all to the good, and makes for the prosperity of the Church and for their own social well-being, uniting them together in heart, in mind, and in interest under the saving influence of the sweet Salesian spirit of their Father and Founder Don Bosco.

These are days of organisation and the federation of kindred interests; the Associations of Salesian Co-operators and Past-Pupils are world-wide; their numbers run to hundreds of thousands; nationally they are on the way to be perfect organisations, and the day must come when they will be so linked up internationally that their influence over the minds of the nations will be something to be reckoned with. Another 'ism' will be added to the long list of systems that have attempted to shape the world's destiny but it will be one that stands for Religion, *real* Education and Joy. This is an ideal to be looked forward to and to work for. Meanwhile, we have something practical on hand for the realisation of which the aid of the Co-operators and Past Pupils in every country is being enlisted. Next year is the Jubilee Year and the Golden Jubilee of Salesian Missions. Oh! surely such an anniversary in the annals of Salesian activity ought to be commemorated with all the magnificence and splendour which our ingenuity can procure! The anniversary of the date on which the first heroic band under the leadership of John Cagliero (our illustrious Cardinal, happily still alive and well) set out from the cradle of the Congregation for the distant lands of wild Patagonia, has to be celebrated by a re-kindling of missionary zeal in the Congregation, and all are asked to bring fuel for the fire. A little thought—a little initiative, and the thing is done. We will try to give hints from time to time during the year as to the work of the Central Committee in Italy, but we ourselves must not be outdone in ingenuity, in loyalty and in generosity. All roads will lead to Rome next year; the great Missionary Exhibition will be open in the Vatican gardens for the world's instruction and—criticism. The Salesian plot on that historic soil must display evidences of a rich harvest of work accomplished during the past fifty years and give promise of even better crops in our future apostolate. How can we best realise this project?



## The Steps to True Glory.

Will you ever be a saint? You will; you must! To be a saint one day is the sole reason of your existence, the end for which you are alive and journeying through life; if you fail to attain it, be your worldly triumphs what they may, you are a failure, and an eternity will not retrieve your lost opportunities. But, dear reader, you do want to win your way to Paradise, and, indeed, in this case ambition is an indispensable condition to the end; there is no getting to Heaven by chance, one must have at least an earnest desire to share God's glory for eternity, and he must steer his earthly course accordingly.

But let us be optimists of the optimists; let us suppose that not only will you enter the golden gates, but that St. Peter will hail you from his shining height: "Amice, ascende superius." Friend, come up higher! and that you will be given a very high place in Heaven. In such a case it is almost certain your friends here below, who knew of your heroic virtues, will want to proclaim them to the world, will want to have you numbered officially amongst the saints, and so you will be interested in the following account of the long and searching process to which your earthly career will be subjected. We are all, indeed, interested in this wonderful ecclesiastical machinery, especially in these days when the Little Flower has just been Beatified; when the Blesse Curé of Ars is nearing his Canonisation; when Lourdes is just awaiting the decree concerning the heroic virtues of Ven. Bernadette Soubirous and when the Sons of St. Vincent de Paul are taking up the cause of Frederick Ozanam.

In reading of the formidable obstacle of time, and the mighty array of enquiries and objections which the prudence of Mother Church raises up before each Cause submitted, no one will wonder that a Francis de Sales had to wait forty-seven years for his Canonisation. Not all the candidates for the honours of the altar are blessed with the magic name of *Theresa of the Child Jesus*. It is true that thirteen years have sufficed for this particular Cause to reach Beatification, but it must be admitted that Heaven has entered visibly into the process by multiplying miracles and overcoming legal obstacles, and by imposing its will by wonderful prodigies upon Diocesan and Roman tribunals and even upon the Pope himself.

Ordinarily these affairs proceed more slowly, as you will see, if we can dispense somewhat with terms terribly technical.

### *The Agents in the Process.*

There are three kinds of officials; those who in the name of some diocese or community endeavour to bring the sanctity of the Servant of God to the notice of Rome; then there are those who endeavour, to the utmost of their power, and in the name of Christian society which wants no mistakes in the payment of its honours, to oppose the efforts of the promoters; then, lastly, there is a whole host of witnesses, experts, doctors, advocates, and others charged with the production, registration, discussion etc. of testifications.

The priest who, in the name of a Diocese or Congregation, is charged with the introduction and prosecution of a Cause is known as the *Postulator* and he resides in Rome. He draws up in official form all testimonies and matter in support of his articles, arranges with the Holy See for the appointment of Vice-Postulators out of Rome who will follow the march of events in the diocese. It is he who searches out and brings forward witnesses; he engages advocates to plead in writing for the validity and weight of the proofs adduced, and centres especially on the solution of difficult points; and lastly, it is his duty to manage the offerings made for the defrayment of the vast expenses involved in the process.

Opposed to the Postulator there is the *Promotor of the Faith*. This official, popularly known as "the Devil's Advocate," is a real adversary, a sort of Public Minister charged with defending the interests of Christian society which wishes to honour none but saints who can duly pass through the crucible of the most rigorous criticism. It is his duty to be on the look-out for possible errors on the part of the Judges, to call up and question witnesses, to make counter-examinations of alleged miracles, to make objections against the Cause. He makes all he can out of negligences and technical oversights, he goes through the articles of the Postulator and institutes a coldly impartial interrogatory on all doubtful points.

It takes three personages, however, to fulfil the duties of "Devil's Advocate". There is,



first of all, at Rome, the Promotor General of the Faith attached to the Sacred Congregation of Rites to which belongs the duties in connection with the Beatification and Canonisation of the Servants of God. When the Cause has gone through the Diocesan and Apostolic Processes, it is this gentleman's business to put forward the last remaining objections before the College of Cardinals.

But right at the beginning, when the Process is first instituted before the Bishop's tribunal, a Promotor *Particular* of the Faith is named by the General at Rome, and during the second stage, when the Process is being carried on directly in the name of the Supreme Pontiff, a Vice-promotor is appointed to act in the Diocese. These two sub-Promotors get together as much material as they can against the day when the Cause will be brought definitely before the Congregation of Rites.

The other important actors in the proceedings are, of course, the Judges. The Cardinals fulfil this office when the Process reaches Rome. One of them is known as the *Cardinal Ponent*; he gives an account of the whole Process, so far as it has gone, to the other Cardinals. In the Diocese the Bishop is Judge. During the initial phase he is generally represented by three Canons—one delegate and two consultors; five such are employed during the second phase.

Besides the Judges there are notaries, interpreters, translators, doctors, experts of all kinds and witnesses cited in their turn. All are bound to the strictest secrecy; the only people who are kept away from this sifting and searching process are the confessors of the Servants of God.

### ***Diocesan Informative Process.***

The first stage of the Process is carried through in the Diocese which possesses the tomb of the Servant of God. Its special object is the gathering together of all documents on which the Congregation of Rites and the Pope will base their judgment. The Process is instituted by the Bishop at the instance of the Postulator and four examinations are made:

1. Regarding the writings of the Servant of God
2. With regard to his reputation for sanctity and the heroism of his virtue.
3. Regarding the authenticity and value of the two miracles required for Beatification.
4. With regard to the absence of worship. This is established by the testimony of witnesses, by visits to the tomb and home of the Servant of God, etc.

When the enquiry is completely terminated a copy of the data is given to the Postulator. Armed with this he petitions the Cardinal Secretary of the Congregation of Rites; all four points are again examined before the Cardinal Judges in Rome; the Promotor General makes his objections; the Cardinals vote and then the Pope permits or does not permit the *Introduction of the Cause*. Before the advent of the new Code the Servant of God had the right to the title *Venerable* on the day following the termination of this Process; now this title is not given until after the decree dealing with the heroism of the Servant of God's virtue.

### ***The Apostolic Process.***

It is so called because it is carried on in the name of the Holy Father, successor of St Peter, Apostle, and it comprises two stages:

1. Another diocesan enquiry under five inquisitors appointed by Rome which deals at greater length with the reputation for sanctity, virtue, miracles etc. of the Servant of God and includes an inspection of his remains.

2. Another exhaustive examination at Rome as to the validity of the preceding enquiry and informative process, whilst the proofs in favour of the alleged heroism of the Servant of God's virtue and the miracles wrought through his intercession are examined at greater length.

This discussion of heroic virtue turns on the practice of the theological virtues of Faith, Hope and Charity, and on the Cardinal virtues of Prudence, Justice, Fortitude and Temperance, and it must be shown that in regard to these the candidate had reached a notable degree of perfection above the level of an ordinary good Christian life. Consultor, Promotor and Advocate give their written reports and these are discussed during three meetings; first—the anti-preparatory meeting of the Cardinal Ponent and the principal prelates and consultors of the Congregation; secondly—the preparatory meeting held at the Vatican, all the Cardinal members as well as the prelates and consultors of the Congregation take part; thirdly—the general meeting, also at the Vatican in the presence of the Pope, all the other members of the Congregation of Rites being present. If during this meeting an affirmative conclusion is reached, the Pope publishes a decree as to the heroism of the virtue of the *Venerable* Servant of God.

It is to be noted that this latter discussion should not take place until at least 50 years after the death of the candidate, but the Pope sometimes waves this condition.

From this to the Brief of Beatification there



is but one step—the *Discussion of Miracles*. This is spread over three meetings as above. Ordinarily, two miracles are required for Beatification. Once the miracles are proved, the question is proposed whether the Beatification may be safely proceeded with; the Holy Father after consultation, and if necessary the publication of a decree, gives the final decision.

The Beatification is promulgated by a brief read during the course of a Mass of great solemnity celebrated at St. Peter's. The Holy Father does not assist at the function, but in the evening he comes in procession to venerate the relics and image of the Beatified. From this day the Servant of God is invoked with a certain publicity; with the permission of Rome his Mass and Office may be said, his statue venerated in church and his relics carried in procession. Churches, however, cannot yet be dedicated to him nor does his name appear in the Roman Martyrology.

It is also well to note that the Brief of Beatification does not rest on papal infallibility, it only signifies that there exist very grave reasons, which it would be imprudent to doubt, for saying that such and such a soul is enjoying eternal beatitude. Only the decree of Canonisation is infallible.

### *The Canonisation of the Saints.*

That the decree of Canonisation may be signed, two more miracles must be proved to have taken place after Beatification. These miracles are discussed locally and at Rome as for the former processes. After the publication of the Pope's decree *de tuto* three consistories are held. One

is secret and only the Cardinals assist at it; the next is public and during it an advocate pleads at length in favour of the Beatified; the third is semi-public and all the Archbishops and Bishops in Rome may attend on giving written notice.

On a fixed day the Pope himself proclaims the fact of Canonisation, before celebrating Mass during which he delivers a homily on the new saint. His decree is published by solemn apostolic letters to the Christian world, and besides the signature of the Pope, it bears the names of all the Cardinals in Rome, and fixes the date on which the saint's feast is to be celebrated.

One can see from these details what an immense array of proofs the wisdom of the Church demands in regard to the Causes referred to her decision by popular piety. There is no eluding this perfect machinery, the natural and supernatural precautions and keen intellects which probe into and pitilessly examine the smallest actions, the most insignificant words of the Servants of God; but once through the crucible, the sanctity of the victorious ones will shine from a thousand Catholic altars to cheer and encourage the weary travellers through the Vale, to light up their path and to show them the steps to true glory.

Let us redouble our efforts and our prayers so that the Causes so dear to every Salesian heart may, with God's help, be pushed forward rapidly to a triumphant conclusion, and so that, at no distant day, we may be able to honour on our altars those two great modern educators of youth, Don Bosco and Don Rua and their saintly pupil Dominic Savio, a concrete proof of their salutary system.

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## Death of the Mother General of the Daughters of Mary Help of Christians

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As we go to press we regret to learn that the second Superior General of Don Bosco's second family of Religious has passed away at Nizza Monferrato. Sister Catherine Daghero entered the Congregation in 1874 and was for many years the secretary and counsellor of the first Mother General whose Cause for Beatification is under consideration. On the death of Mother Mary Mazzarella in 1881 Mother Catherine took over the government of the Congregation and has faithfully fulfilled the arduous duties in connection with this office for 43 years. We hope to give fuller details of her interesting career in the next number: meanwhile we recommend the repose of the soul of this good religious to the prayers of all readers of this Journal. R. I. P.

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## SALESIAN NOTES AND NEWS.

**Cowley, Oxford.** There have been big guns going at the Cowley House. Development of all kinds is taking place at a rate that is indicative of the large share that House must have in the affections of our blessed Mother, Mary Help of Christians. The new Magazine which has been there initiated in her honour continues to enjoy that wealth of blessing with which its glorious Patoness has endowed it. It seems needless to point out that all who pride themselves on having St. Francis of Sales for Model—that great Doctor of the Church who has recently been the recipient of a most unique and modern title: *Universal Patron of Writers and Journalists*—ought to take the greatest practical interest in this new Salesian offensive on behalf of the Help of Christians.

One of the very first things that was done in the new Novitiate and Recreation Hall which have been built in honour, and by the aid of the great St. Joseph, was the performance of a five-act Drama, the action of which was laid in the period of the final triumph of Christianity over Paganism. This "baptism" was assisted at by a very remarkable percentage of Non-Catholics of Cowley and district, and there is a strong probability that it was the means of dispelling much of the mist of prejudice that still dims the sun of Catholic doctrine and practice that is surely dawning on this England of ours.

Since that first performance, the Hall has been the scene of many another merry-making—and, notice, the merry-makers were not always Catholics. No, our "separated" brethren begin to be less and less separated, and in that common hall of amusement and humanity they begin to see that "after all, there must be *something* in the Catholic Church".

The tide of vocations is showing no sign of decrease. This year the Novitiate is again full of ardent young apostles who are out to do and dare on behalf of their heavenly Mother Mary and her Divine Child. How true is that almost prophetic promise of His Holiness, Pius XI: "The vocations will come to you if you seek to carry out my wishes"; for if the Novitiate is full, so also are the Aspirantates

at the other Houses of the Province. There is however, much expense attached to the training of these young men; but the work is so good that it seems only necessary to make it known in order to receive help from all sides.

The present Novices were clothed on the 21st Nov., the Feast of the Presentation; and their subsequent conduct justifies us in holding to the impression they at first created—that they are young men who will leave their mark for good both in the Congregation and in the Country.



**Rome.** By special indult of the Holy See Mgr. Dante Munerati S. C.

was consecrated Bishop of Volterra in the Basilica of the Sacred Heart, Rome, on the Feast of St. Francis de Sales. That Mgr. Munerati as Salesian Procurator General had won for himself a large corner in the hearts of the Roman ecclesiastics and nobility was evidenced by the distinguished congregation which was present in the large Salesian Basilica for the ceremony of consecration. Eleven Prelates, two Abbots, nearly all the Procurators General in Rome, and representatives of numerous Orders and Congregations as well as many members of the Roman aristocracy and Foreign Legations to the Vatican were present.

His Eminence, Cardinal Cagliero was consecrating prelate assisted by the Archbishop of Perugia and by Mgr. Rossi, a former occupant of the See of Volterra. The ceremony was carried out with all the significance and splendour of the Roman ritual under the able direction of the pontifical M. C. Mgrs. Tani and Dante, and when the new Bishop made his circuit of the church imparting his first episcopal blessing to all those present, many were moved to tears. Besides the significance of the ceremony itself the tall, imposing figure of the newly-consecrated, so well known in Rome, so well loved and esteemed even by those who hold the highest and most responsible positions in the Church, the fact that in him one of the most highly esteemed



Congregations in Italy was being honoured once again by the Holy Father, was enough to move all hearts. And the scene of enthusiasm in the sacristy afterwards when the university students, whose chaplain he had been, came to pay homage to their spiritual chief, was most impressive, and caused one to think that the moral influence wielded by Christ's sacerdotal chiefs, virtuous, able, and filled with a religious and apostolic spirit, was something which the world might well admire and prize even though it failed to understand the source from whence it came.

On the following day the new Bishop accompanied by Very Rev. Fr. Conelli, Salesian Economer General, was received in audience by the Holy Father who also admitted to his presence the relatives of the Bishop and the deputations from Volterra, Verona, and Mantova, and before they departed all had the happiness of receiving the Apostolic Benediction of the Vicar of Christ.

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A new Salesian Procurator General has been appointed in the person of Very Rev. Fr. Francis Tomasetti, Doctor in Theology, Consultor to the Sacred Congregation of Seminaries and Studies, who has been for many years Provincial of the Roman province. Whilst extending to him our most hearty congratulations, we hope that he may have all the good fortune and blessings of his illustrious predecessor.

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In order to stimulate interest in the forthcoming Jubilee Year, and especially in the Golden Jubilee of Salesian missionary work which happens to co-incide with it, Salesian orators both clerical and lay are giving lectures at all the important centres during this year, and it is hoped that the interest thus aroused will be productive of much good for the furtherance of the great work. Amongst the many lectures so far delivered, the most notable was that given in the Church of the Sacred Heart, Rome by Very Rev. Fr. Trione, General Organiser of the Co-operators in the presence of several cardinals amongst whom were Their Eminences Cardinals Gasquet, Tacci, Locatelli, Cagliero etc. The reverend orator, after having alluded to the perennial vitality of the Church, which in every age had discovered fresh methods of gathering new lands and peoples into the One, True Fold, made special reference to Salesian mission work, recalling its humble origin and the prodigious development which had taken place in a compara-

tively short space of time in the Mission-fields of America, Africa, Asia and in Oceania. The great progress made was due to the benediction of Mary, Help of Christians, the provident and benign Madonna of Don Bosco, of the Salesians, and of the numerous families of Co-operators



The New Salesian Prelate, Mgr. Munerati,  
Bishop of Volterra.

and friends they had gathered round them. It was the wish of the Salesian Superiors that the Golden Jubilee of their Missions should be signalised by an outburst of renewed missionary endeavour affecting all the Mission-fields so far confided to the Salesians, and that this renewed fervour should be shown in prayer, in activity, in the procuring of help and numerous new vocations for the Apostolate.

After the lecture, Benediction of the Blessed Sacrament was given by His Eminence, Cardinal Locatelli.

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**Pallaskerry,** The new term at Copsewood **Limerick.** commenced on Jan 16th, and notwithstanding the cold weather, perhaps



indeed because of it, all are displaying a creditable energy in field and school. The Feast of St. Francis de Sales—a whole holiday in all Salesian schools—was passed in a very pleasant manner, and in the evening the Rector kept the boys amused and interested during the course of an instructive lantern lecture on Mary Queen of Scots and other suitable topics. The boys were treated to a char-a-banc picnic during the three days coursing in the district and enjoyed the outing very much.

The chief out-door work to be done at this season is of course ploughing, and the extensive acres on the estate require a great deal of attention and labour as a preparation for the abundant crops which they will yield later on in the year. Much transport work is necessary in connection with farm and school, coals etc., having to be brought from Limerick which is twelve miles away. Does any Co-operator number Mr Ford amongst his select circle of acquaintances? That gentleman's invention would be just the thing for spanning the distance between the school and Limerick if it could only be acquired: it wouldn't really matter if it wasn't quite new—though a new one tonner costs only about £.110, and then I believe there is a discount for cash. The Salesians at Copsewood would be glad to hear from any gentleman who is thinking of scrapping his lorry and going in for something more ambitious: a little consideration might save a sturdy lorry from such a fate and enable it to end its days more gloriously in useful farm work.

Hurling, football and handball are the chief games amongst the boys at Copsewood and they are enthusiastic experts at all of them. The inter-provincial hurling matches for a cup and medals are keenly contested, and very naturally the various captains are anxious that their own names should be engraved on these sporting trophies. The two handball pitches at the school are in constant demand during the recreations, the game being played with a zest and skill to be found only in strong Irish lads. A beautifully wrought shield is the trophy for the football champions; there ought to be medals to go along with it—seventeen would be the number, for the game is played according to rules of the "Gaelic Association"—but with all their goodwill the school authorities have not yet managed to remedy this deficiency.

Needless to say, in the midst of all their activities the Superiors and boys at Pallaskenry have ever a grateful remembrance in their Masses and prayers for the many friends of

the school whom Our Lady Help of Christians inspires with a generous interest, and their fervent good wishes cannot but be productive of many blessings and Spiritual gifts for these good benefactors.



**Burwash, Sussex.** Our picture on page 41 shows the little Gothic church, beautifully situated amongst the Sussex downs, in which the boys of St. Joseph's Preparatory School perform their devotions.

As is at once observable, the church has never been completed. Owing to a misfortune which befell the generous builder, the spire was never raised beyond its foundations, but that does not prevent the little church from being what Catholics affectionately call "a gem of devotion" inside. Conducive to devotion it undoubtedly is, and dear to the hearts of many English and Irish Salesians, for before becoming what it now is, St. Joseph's was the Noviciate of the English province and many scores of Salesians have breathed forth the ardour of their young hearts within the beautifully modelled walls of this little church.

The demand for more spacious accommodation has carried the Noviciate elsewhere, and St. Joseph's is now the Preparatory Boy's School of the English province, and a most successful one it has become. And it is not surprising that all these little boys of from six to twelve years of age, under the care of their experienced Matron, and being taught by the Salesians, feel thoroughly at home in their school in Sussex. The Sussex countryside is famous, as everyone knows; there is nothing just like it to be found anywhere. And the secluded valley in which St. Joseph's is situated presents the most delightful of scenes. No wonder the little boys enjoy scampering over those hills and meadows during three seasons of the year. The school grounds are quite extensive, but over and above that, the boys with their masters may roam anywhere, for generations of Salesian Novices in cassock and biretta had endeared themselves to the good people around, and "the Brothers" as they called them, had acquired a sort of prescriptive right to go through everyone's field. Wild flowers! If you have not visited St. Joseph's valley, then there is a treat in store for you when you do. Wild English flowers, in glorious profusion, carpet the hillsides and meadows around in all directions—snowdrops, buttercups, daises—and even the "Blue-bells of Scotland" are insignificant



when compared with the blue-bells of Burwash. And the beautiful woods stretching for miles along the roads—hundreds of chestnut trees, giant firs, silver pines, the may-blossom and lilac in succession perfuming the air, the little lambs chasing each other over the fields in the Spring, the sleek English cattle browsing quietly in the meadows on the peaceful Summer evenings—truly beautiful surroundings in which to commence one's education—Nature in all its beauty raising one's mind to the supernatural—an environment conducive at once to art, to poetry, and to virtue!

If you think of visiting St. Joseph's Preparatory School, or of taking your boy there, you must first advise the Rector, Very Rev. Fr. Tierney S. C. of your coming, and he will see that a conveyance awaits you at the station. You will enjoy your drive along the Sussex lanes, and your boy will soon feel at home amongst the select number of little companions whom the school can accomodate.



**Capetown, "From Refectorian to King".**

**S. Africa.** — There's a nice title for a story! Sounds romantic, but—as has often been said—truth is sometimes stranger than fiction!

John is a fine strong negro of about twenty five and until a few months ago was in the service of the Salesians in their school of arts and trades at the Cape. His skin, black and shiny like real ebony, his beautiful white teeth the outstanding feature of his countenance, he fulfilled his duties as waiter in the refectory in a most creditable way. He was always neat and respectably dressed and served at table with all the courtesy of a well-bred servant; every time he responded to your request his reply was accompanied by the most graceful of bows which, however, had nothing of the servile about it, but was simply indicative of dutiful respect. John, in fact, was a person of importance and much esteemed by the Superiors.

One day he received a letter from his native village on the banks of the Nyassa. The letter was from the English Commissioner who had written to tell him that the chief of his tribe had died, and that by all accounts he was next in the line of succession as King of his people, therefore, would he come as quickly as possible to take over the government of the tribe.

John read and re-read the letter, but the expression of his face was unchanged, betraying neither surprise nor joy. Then he folded

up the epistle neatly, put it in his pocket, and continued to fulfil his duties as usual until evening. When his work was finished he approached the Superior and asked him to read the letter. The good father was surprised at its contents and asked John what he intended to do.

"Fader," he said "here one am quiet. Der (and he pointed with his thumb to the North) maybe der am mighty troubles".

"But do you intend to go or not?" insisted the Superior.

"Dat is just de ting, Fader: but fust I write to the Co-misery (how you call him?) to ask two tings: if my peoples want me bad, and second, if der am no oder gentleman who wants to hab a fight for de trone. If all am well, den I go—but oderwise, no! To fight, to shed the blood of my people to make me king, dis am no go!"

He had spoken with wonderful calm and actually wrote to the Commissioner as he said he would. After some little time another letter reached him from the Government's representative assuring him that all was well, and that there was no other claimant for the position of chief, and that the people were looking forward to his coming.

Then at last John gave up his position as refectorian, got together his few belongings into a neat bundle, said good-bye to the Salesians and set out for distant Nyassaland.

When a negro under such circumstances is able to control his nerves and maintain his calm, he is worthy of our highest esteem, and if John's people are all of his stamp, it would be well worth the while of any Missionary to labour for their conversion and civilisation. And, in fact, the tribes of Central Africa are said to be of a very calm and steady temperament and gifted with much common sense, and that, with the help which the Missionaries of the Church can give them, they will one day become fervent Christians.

We sincerely hope that "King" John will be able to complete his Christian education under the care of some zealous apostle labouring in the wilds and that by his example many of his people may be brought to embrace the Faith. Meantime we await for further news of his royal career.



**Salesian Mission, N.W.Australia.** Elsewhere we give a description of the Beagle Bay Mission on the occasion of the official visit of the Papal Delegate and from it the reader will glean a fair idea of how the work is carried



on. After preaching a week's retreat at Broome and infusing new life and fervour into the parishioners by means of the erection of new confraternities etc., Bishop Coppo S. C. also set out on a round of visits to the outlying stations of his Mission, the most important of them being Beagle Bay. His journey there of eighty-five miles he accomplished in modern fashion viz, in a serviceable motorcar, but this has been rendered possible only since the Feast of St. Martin, 1921, on which date the good Pallotine Fathers and Brothers, after years of incessant and persevering toil, were enabled to declare this rough road, which they had cut and built through the wilds of the Australian bush, open and fit for service. Primitive as the road is, it has been a perfect boon to the people in those parts. The journey to Beagle Bay can now be accomplished in seven hours at most, whereas before, in a bad sea, a ship sometimes took as many as seven days to get there, and the journey on horseback through the bush was most arduous, and meant relays of horses, four being required for a Missionary and his indispensable aborigine companion.

An interesting trip it proved for His Lordship, and Father Droster who accompanied him, and who has given twenty years of his life to the service of the North-Westerners, took care that nothing of importance should escape his notice. Thousand of ant-hills, some of them twelve feet high and thirty in circumference met their gaze on every side. The material thrown up by these industrious little animals is extremely hard, and the Missionaries use it for making floors. All sorts of trees flew past them,—white cedar, cork, palm, cocoanut, eucalyptus—emu and wild turkeys were everywhere around, scores of kangaroos, frightened by the noise of the engine, rushed frantically about the bush. Lack of water used to be one of the terrors of bush-travelling: this has now been lessened by the sinking of numerous government wells. The party stopped at Bone Well to enjoy an entrancing view of the Indian Ocean visible for miles around. Here they were accosted by "Gaming", an old aborigine clad in a few leaves, who had actually stayed long enough at Beagle Bay once to receive Baptism, but the call of the wild had been too much for him, and he had returned to the old nomadic life. Gaming knew Fr. Droster and smiled in a charming way when the latter presented him with food, sweets and tobacco. He examined the motor curiously but without fear, though when the first car passed along that road he had fired his boomerang at it and fled precipitately.

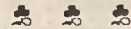
The Bishop was given a grand reception on entering the Mission; Papal, Australian, American, Irish and Italian flags were flying everywhere and the whole colony was en fête. The Pallotine and Salesian Fathers and Brothers and the Sisters of the Mission were there to receive him, and Fr. Collins pronounced the speech of welcome.

His Lordship remained a week at Beagle Bay, preached a triduum for the natives and a retreat for the Salesians. The Sisters had arranged an entertainment in honour of the distinguished visitor; little children of from three to five performed an attractive action song, and it was most amusing to see how they came to one another's assistance when they forgot their parts. The bigger boys danced a Corroboree in imitation of their elders, and their Chinese sketch was most entertaining.

Needless to say the Bishop was delighted with the work being done and said so in his speech of appreciation. If people could visit Beagle Bay, he said, and see the miracles that religion and sacrifice could work they would not be so sweeping in their condemnation of the aborigines.

On his return to Broome, Mgr. Coppo was accorded a public reception, and as an instance of the friendly Christian spirit that exists at Broome, and the esteem in which the Catholic Bishop is already held, we may say that many of the most distinguished members of the organising committee were non-Catholics.

Those present besides the chairman, Mr. Patrick Percy, Acting Mayor of Broome, and who made a fine opening speech, included Bishop Trower of the Anglican Church, Col. Mansbridge, magistrate; Capt. Gregory, Mr. Parker, editor of the *North-West Echo* etc.



From a "*Catholic News*" report we learn that.

**Transfiguration Church,** "At the Church of the Transfiguration, 29 Mott street, in New York. charge of the Salesian Fathers, the unveiling of a splendid portrait of His Grace the Most Rev. Archbishop, the most renowned graduate of the old school, bearing his autographic benediction on his rejuvenated alma mater, and the blessing of the banner of the newly inaugurated Don Bosco Catholic Club for young men, concluded the festivities arranged in honour of the Immaculate Conception. A preparatory novena and triduum distinguished by compelling conferences especially adapted to solve problems



confronting young Catholic men, delivered by the Rev. Patrick O'Leary, S. C. ended in infusing refreshing vigour in the traditional love of Maria Immacolata. A Salesian of keen philosophic mind, of ingratiating eloquence and exceptional linguistic ability, Father O'Leary drew a congregation of youths whose complete attention was absorbed by the preacher's presentations of Mary's claims on the affections of men.

Sunday, Dec. 9, marked the chief public celebration by the parishioners. General Communion featured the 7.30 Mass, attracting a large attendance, particularly of the parish societies, with the Children of Mary naturally carrying off first honours, in Veronese veils and cloaks of twilight azure, the tiny maids of the Angel Sodality in festive white and gold; the black robed matrons of St. Anne's Society wearing black mantillas and the fettuccia rossa; the Don Bosco Catholic Club, the uniformed cadets of the Catholic Boys Brigade, the Holy Name and St. Vincent de Paul Societies, comprised a series of devout groups whose beautifully designed standards diversified the colour effect.

The Holy Sacrifice was offered up by the Very Rev. Emanuel Manassero, D. D., S. C. Salesian Provincial of the North American Province, who, preaching appealingly in both English and Italian, rejoiced in the Eucharistic fervour infused by Our Lady Help of Christians in the lives of the parishioners and declared that only in constant frequentation of the Eucharistic Lover could our hearts find rest and joy with Mary. During the Mass the St. Aloysius vested boys' choir chanted the sacred motets of the feast, and they also sang the music of the Solemn High Mass and Solemn Vespers under the masterly direction of the Rev. Brother Xavier Asta, S. C.

The Rev. George Moss, S. C. whose family in England (once called "Our Lady's Dowry") shares with the Vaughan family the distinction of remaining staunchly loyal to the Holy Father in Rome despite the worst horrors of the persecutions inflicted by the Tudor tyrants and their base successors, and who enjoys an enviable record of fine work among the poor of the London East End, in South Africa and as chaplain in the World War, captivated the attention of the vivacious children who only require a spark of encouragement to cause a manifestation of their inherent allegiance to Maria Santissima.

At the Solemn High Mass, the Rev. Father Truffa, S. C. director of the Salesian Institute at New Rochelle, was the celebrant, assisted

by the Rev. John Mansella, S. C. as deacon, and the Rev. Alfonso Volante, S. C. as sub-deacon. The Rev. John Voghera, S. C. pastor who in addition to his successful parish and collegiate labours has gleaned a rich and varied experience in the missionary hardships among the native Indians in Latin America, delivered a panegyric on the jubilant and hopeful character of the feast.



Giant Gum Trees in Assam.

In the evening, following Solemn Vespers, the Right Rev. Monsignor Michael J. Lavelle, during many years known for his cooperation with the Italian clergy, blessed the emblem of the young men's Don Bosco Catholic Club. This banner blends the hues perceived by the Salesian founder himself whenever the Blessed Mother appeared to him, namely, the virginal flush of the roses of Avellino, and the forget-me-not blue of the Madonna's mantle, surmounted by the Salesian coat-of-arms, inscribed with Don Bosco's motto "Give me souls, away with the rest," the club standard bears as its particular device "Hear ye Him". As-



cending the pulpit adjacent to a realistic, rose-strewn Lourdes grotto, suffused with tender light beaming on the beautiful statues of the Immaculata and the petite paysanne Bernadette, Monsignor Lavelle delivered an oration delightfully optimistic in its sound Catholic tone, and showed how God in preserving Mary free from the shadow hovering over all other human conceptions, has given us a glorious model of all He intended every soul to be, citing from history to prove her uplifting influence on all men, especially those who have struggled most to realize God's ideal, the patient poor, the great thinkers, discoverers and men of action.

"Particularly", he said, "do I address my remarks to the young men, who are the hope of the future and the pride and delight of the present. You, especially, have on that banner just blessed for God's glory a motto uttered by the Holy Spirit Himself: "Hear ye Him", and this command the Church has thundered throughout all the ages, and this command also led St. Peter to establish his See not in the Holy City, Jerusalem, but in Rome, where God willed that for centuries upon centuries the Infallible Vicar of His Spouse should be of your own race and blood.

"You who belong to the same race as our Holy Father, consider what gifts and graces God has showered upon your people. The world owes more to your race than to any other race that ever lived. What hosts of masterpieces in painting, sculpture, music, the inventions in the field of electricity and mechanics, in engineering, the discoveries in the sciences, and the universal diffusion of poetic feeling that always enthalls the world! Remember the marvels of architecture that forever stand a witness to the God-given genius of the Italian race, and which still draw from all regions of the globe countless thousands who flock to Italy to admire and emulate!

"And your saints! What country can compare with the Sunny Peninsula in the countless number and infinite variety of temperament and talents revealed in her saints. And unspeakably more than her saints, does the Virgin Mother of Almighty God shower endless favours upon the motherland of those millions of Italian martyrs, favours especially of the spiritual order, so that the whole world looks upon Italy as the Madonna's own domain.

"Your responsibilities are equally tremendous, and sometimes I fear that the young people of Italian descent do not take to heart their duty in achieving the great things for God that in America the Church expects them to perform.

When they do realize this duty, however, I am confident that the Church in the United States will flourish as never before".

On Monday, Dec. 10th an entertainment in honour of the feast was given in the modernized basement, and the principal feature was the unveiling of an excellent portrait of His Grace the Most Rev. Archbishop, who is the most renowned graduate of the old school and most generous cooperator in the construction of the new. This portrait has been graced with the autographic benediction of His Grace, reading as follows:

"With a blessing on dear old Transfiguration School, in its new building, built by the zeal and devotion of the Salesian Fathers and the faithful of the parish, from one of its former pupils.

PATRICK J. HAYES.  
*Archbishop of New York".*

## The Sons of Don Bosco.

The *Universe* reports that:

"The first of the great Conferences promoted in connection with the effort to be made next year in favour of the Missions, was held last Sunday and coincided with the Golden Jubilee of the Salesian Missions. Cardinal Cagliero, the venerable Salesian Apostle of Patagonia, was present, as were also Cardinals Gasparri, Van Rossum, Fruhwirth, Ragonesi, Locatelli, Laurenti, Galli, Sincero and Lucidi. The large Hall of Pitts VI in the Via della Scrofa was crowded with a varied and distinguished audience.

The orator was Fr. Antonio Fasulo, Salesian Missionary, who selected as his subject the propagation of the Faith in Patagonia, the first Mission assigned by the Ven. Don Bosco to the zeal of his sons, a Mission of which Cardinal Giovanni Cagliero was leader and intrepid champion.

The good Father related the difficulties and long struggles of the missionaries crowned eventually with success, as evidenced by the numerous churches, missions-houses, schools, training establishments of arts and trades, agricultural colonies, and hospitals scattered throughout that vast Mission. Many of the devoted Sisters of Mary, Help of Christians, daughters of Don Bosco, have aided much in the development of the splendid establishments now directed by them in that distant land



## NEWS FROM THE MISSIONS.

### Fauna and Flora in the Prefecture Apostolic of Assam.

(By *The Rt. Rev. Mgr. Mathias S. C.*).

One of the things which most impresses the stranger landing here for the first time is the incalculable number of black ravens flying around croaking forth their insolence continually. We had already noted the phenomenon at Bombay and still more at Calcutta. Seeing them hovering greedily around, one can have no doubt that they belong to a rapacious species. Let your servant just run across with your dinner from the kitchen—generally detached—to the dining-room, and this insolent bird will find some means of carrying off the choicest morsel for himself from the dish; and sometimes he does not even hesitate to come in to your house and help himself at table. Chase the intruder away if you can, but be careful not to kill him for the raven is sacred to the Indians. If you would know the reason for their esteem you must remember that these black birds look for quantity rather than quality and that their preference is for carrion. Both they and the vultures help to clear off in a very short time the numerous decomposing carcasses that too often, alas! are to be found along the roads and in the fields.

The death rate amongst the animals in our regions is so great on account of the heat and of snake-bite, that without these scavenger birds to help us, we should be in a state of continual plague. Not for the world would a Hindoo touch a dead animal. When a cow, for instance, happens to die the native lets it remain wherever it falls: he knows quite well what will happen. Attracted by the odour of death these carnivorous birds soon pounce upon their banquet all ready served, and whatever they leave is certain to be carried off during the night by jackals and stray dogs, so that by day-break nothing more is to be seen of the dead animal. Our sanitary service, as you see, is quite adept.

In Assam birds of every species, from the royal eagle to the little humming-bird, are to be found. But what distinguishes the feather

world here is not the sweetness of its song but the beauty of its plumage. Nature arrays the birds of Assam in all the colours of the rainbow, but those divine notes so easily produced by our little European songsters are quite beyond their powers. Partridges, pigeons, flamingoes, water-birds of all kinds, geese, wild turkeys—all these, and many other kinds besides are to be found in these parts.



An Inmate of the Salesian Orphanage, Macau, China.

The plague of our nights is the jackal. On the first night when the moon is at the full you will hear a strident howl breaking the silence of the country-side. Another will answer it, a third, then a whole chorus of them. Very soon all round you there is a deafening and sinister barking and howling: a herd of long-fanged jackals is passing!

Our poultry-yards and orangeries often receive nocturnal visits from foxes: nothing seems too green or too sour for the *renard* of Assam. But we have the lairs of even more ferocious neighbours around our Mission, for here, in all their glory, dwell the tiger and the leopard. The royal tiger who dwells in these



regions is a troublesome companion for he attacks not only our horses and cattle but even our men. Let him but once taste human flesh and he will be forever on the look-out to procure it. The old tigers whose teeth and claws are worn and unfit to deal with coarser prey, fall back upon human flesh and specialise in the hunt for it in their old age.

The leopard known also as the "spotted tiger" and the "creeping tiger" is smaller than the tiger, and he has a beautiful coat covered with black spots and lines. He is quite capable at times of capturing one of your horses or sheep, but generally contents himself with a pig or a goat or a dog.

Bears are numerous in the mountains. In passing our residence at Raliang they often leave their visiting-cards. Often enough our brethren there have had to dress the wounds inflicted on the bodies of the natives by these ferocious animals.

The rhinoceros and the buffalo are found especially in the plains; the elephant both in the plains and higher up in the hills. It was in the vicinity of Raliang that the largest elephant yet seen in Assam was killed. In his savage state the elephant is the most dangerous of all wild animals. Every year we hear of people who have fallen victims to his ferocity, who have been crushed to death under his great feet during the course of his walking-tours. When they are seized with hunger and have nothing to devour these great animals make an attack on the villages where they know they can procure at least a banquet of rice. Last year, during one of my trips in the Bhoi country, I was shown a native hut which had been completely wrecked by an elephant: with one blow of his trunk the hungry animal had knocked the roof off, and in a few minutes had carried off fifty kilogrammes of rice. The inhabitants fled precipitately carrying with them nothing but their household gods.

A tiger and elephant duel is by no means an uncommon sight about here. The elephant is well aware of his enemy's weak points; he waits for his chance, and in spite of the terrible wounds which he receives, always ends up as victor: at the psychological moment he encircles his adversary with his trunk and this is the end. Again and again the tiger, thus imprisoned, is battered violently against the ground until the life is almost knocked out of him, then the elephant treads him underfoot and so finishes the work of slaughter. Such a duel however has been known to last for a whole day, neither animal losing courage nor asking for quarter in spite of fatigue and pain.

Elephant-hunting is one of the most interesting kinds of sport. The natives however, under pain of a very heavy penalty, are forbidden to kill these animals for their personal gain; the ivory obtained from the tusks is a government monopoly. Every year there is organised elephant-hunting amongst the Gara Hills and in the Bhoi country, and as many as 700 have been captured in a season. In order to entrap them several elephants already domesticated are herded in a specially prepared enclosure, and these serve as decoys for their wilder brethren. Expert lasso-throwers from amongst the natives are concealed near at hand all ready and prepared with their ropes, and when the wild elephants appear they soon become prisoners, being caught just in the same way as the wild horses in the Argentine Pampas; but it is a dangerous business and every year some of the huntsmen have to pay for their temerity with their lives.

Once captured, however, the elephant is very easily tamed; twenty-four hours are sometimes quite sufficient to make him resigned to his fate. You can see them often walking along the roads obedient and docile, led even by children. They render great service in the transport of trees which they lift quite easily with their trunks and carry them as far as desired by their keepers. On seeing how readily they respond to and obey the least sign one would certainly think they were endowed with intelligence.

During the rainy season antelopes, deer, wild goats and the chamois appear, but of all the different kinds of animals to be found here, monkeys are the most numerous. They simply swarm, and are of all shapes and sizes: monkeys with white, red, and black heads; with long tails and arms long or short; monkeys not as big as a cat and inclined to be familiar; giant monkeys with long beards, not so engaging except in the sense that they will readily attack man. I know one of our brethren who owes his life only to the good service which his legs rendered him, for he was pursued by a whole band of these monsters for quite a considerable distance.

These monkeys are simply pests as far as our crops are concerned: if they would be content with stealing just to appease their hunger we might be able to tolerate them patiently, but they destroy for the sake of destroying. Just after dawn you will hear their cries in the trees above your head; they jump from tree to tree, chase each other, quarrel, and bite each other savagely, and only by making a great noise with something can you get them to take to flight.



Magnificent crocodiles are occasionally seen along the Brahmaputra, but the serpent is the animal which claims most victims amongst the Indians: thousands of natives die every year from snake-bite. These obnoxious reptiles penetrate everywhere, even into your bed-room, and it is no uncommon thing to find one curled up on your bed or encircling the legs of your table



If the fauna of Assam is varied and interesting, the flora is no less so. A high English

known as the *Ficus Religiosa* is most peculiar: its branches after reaching a certain maturity bend down towards the ground, take root and appear again a little further on as a separate tree. The multiplication of this tree forms a sort of a leafy tunnel or long bower. There is also the "religious tree" of the Hindoos on which they have the custom of hanging garlands of beautiful flowers. This immense tree has wide-spreading horizontal branches and is capable of covering in its shade as many as a hundred persons. Date, cocoanut and palm trees are also to be found whose trunks ascend to a pro-



Our Band amongst the Khasi Hills of Assam.

official said to me the other day that Assam offers, perhaps, a greater variety of plants and of flowers than any other country in the world, and this is quite true. In the course of my apostolic rounds I have been able to contemplate plants and flowers of every species, of the most varied beauty and perfume, which it would take hours to detail, but my slight acquaintance with botany prevents me from naming more than a few of the more noteworthy.

In Assam there are trees such as the "Tick" and "Sal" the wood of which is of a hardness and durability unknown in Europe. These constitute the riches of the country. The tree

grows to a prodigious height, and there are numerous aromatic trees and shrubs with wood of a reddish hue which serve admirably for constructing a pleasant bed-room. Giant bamboos are everywhere around, and enormous ferns which in the season are covered with wonderful orchids.

All sorts of flowers are found at Shillong. In the plain, fruit abounds in prodigious fashion: hundreds of acres are given over to the cultivation of the pineapple; banana and orange plantations abound in infinite numbers and much land is taken up in the growing of the *Papayas*—a fruit which looks like the melon but is much different from it, and being rich in pepsines it is excellent for delicate digestions.



In our property at Gauhati, the visitor may admire the curious spectacle of two or three different kinds of trees growing from the same root. From amongst the numerous branches, for instance, of a tree which we affectionately call our 'mulberry', there springs a parasite palm: the mulberry seems to be holding it in its leafy arms and to be offering it thus to the sunlit heavens: and this is not a curiosity; phenomena such as these abound about here.

## Beagle Bay Black Mission

N. W. Australia. (1)

One of the most successful black Missions in Australia is situated at Beagle Bay, about a hundred miles north of Broome. It was founded thirty years ago by the Trappist Fathers, who remained there ten years; it passed from them to the Pallotine Fathers and has now come under the jurisdiction of the Salesian Prelate, Mgr. Coppo. A convent was built there some years ago, and the Sisters of St. John of God came from Subiaco, in Perth, to take charge of the school and nurse the sick. Now, thanks to the self-sacrifice and hard work of the Missionaries and Nuns, it is in a very flourishing and satisfactory condition.

It was with a feeling of security that we assembled on the jetty of Broome at midnight and were in due time taken on board the "Gerardo" whose skipper, a Drogheda man, standing a trifle under six feet six in his socks, has spent his whole life at sea in all kinds of ships; but he is as proud of his little "Gerardo" as of any, and asserts that he could sail to London and back in her if desired. The trip took about fourteen hours, and the little boat rolled and pitched in the choppy seas in a manner that would have caused a sea-sick person to groan in desperation. However, we were fortunate enough to be fairly good sailors, and suffered from none of the usual inconveniences. We arrived at the landing-place next evening about 5 o'clock, and from afar off could see the blacks running excitedly about the beach, waving flags, and, in short, doing everything that appealed to them as expressive of welcome. The boat proceeded as far as it could, then we noticed that a number of brawny blacks were wading out to us in pairs. We were not left

long in doubt as to their object. Each pair locked arms, thus forming a very comfortable chair, and in a few moments all the passengers were on land, surrounded by a crowd of laughing excited aborigines. The journey of nine miles inland was completed on horseback or in buggies, and just as it grew dark we reached Beagle Bay Mission.

Naturally our impressions of the place the first night were rather hazy on account of the darkness and we had to smother our curiosity until next morning. One thing, however, struck me very much as soon as I reached the place, and that was the excellent singing of the blacks. They were lined up in processional order when we arrived and immediately filed into the church singing hymns. After the usual ceremonies Benediction was given, and the whole congregation again sang. It was really much above the average. During my stay I had many opportunities of listening to the singing and my impressions of the first night were confirmed. In general, they had very good voices, perfectly intonated and—what is more surprising—they seemed to be quite at home with Gregorian chant, which is supposed to offer such insuperable difficulties to choirs in other parts of the world. The number of blacks on the Mission varies a good deal. Generally, there are not more than 300 altogether, and indeed the small available number of Missionaries would not be able to look after more. We spent a week at Beagle Bay and I don't think that any of us will ever forget that week. It was such a change to find the poor blacks—elsewhere degraded and downtrodden—here happy and contented.

There are three divisions amongst the natives and even a casual visitor to the Mission cannot help observing that there is a great difference between these divisions. To my mind the comparison shows a very marked contrast and is a strong proof of what may be done with the blacks even in a short time.

The first division is what is called the "camp". Here there are to be found only adults who have come to the Mission when fully grown up. With this class not much can be done. It is true they may be converted and become fervent Christians, but it is too late to do anything in the way of civilising or educating them. They still retain a lot of their old habits; they are lazy and unambitious and seldom become good workmen: they refuse to live in the huts prepared for them, and prefer, according to their old custom, to sleep on the ground between two fires, with a light screen of bushes around them; they are generally of very poor physique,

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



owing to insufficient nutrition when young, and judging the whole race from these specimens, one might be pardoned for forming an unfavourable impression of them. Still, they are fit subjects for a Missionary's zeal, and often become practical and earnest Catholics, giving up their old vicious habits and abiding by Christ's law. All they want is a chance, and (outside the Mission) this very often is denied them.

The second division is composed of the children, and it is with these that most successful results can be obtained. When the Missionaries get the children young, then, for all practical intents and purposes they can do as much with them as with white children. They prove to be smart and intelligent in school, quickly settle down to study, and learn their lessons just as though their ancestors had been doing likewise for centuries. It appears that a slow and gradual process is not necessary, for in one generation they may be completely civilised. Such young people do not retain the hankering after the bush that is characteristic of the old blacks; in fact they laugh at all the queer superstitions and customs of their forefathers. They are very musical and no visitor to Beagle Bay could fail to be impressed by their singing both in church and in concerts. When youngsters have been reared up and trained at the Mission in this manner, it is only very rarely and in quite exceptional circumstances that they ever return to the old mode of life. If they receive any kind of fair treatment from the whites with whom they come in contact, their conversion is permanent and they evince no desire for a change.

Finally, the third section to be observed at Beagle Bay is the "Colony". The Colony consists of aborigines—now married—who have been at the mission from the time they were children, and, consequently have received a thorough training. What a difference there is between these and the "camp blacks"! They would almost seem to belong to two different races. The colonists are stronger and healthier, because at the Mission they have received better and more substantial food than the poor savages of the bush could possibly find. They dress neatly and cleanly, and clothes become part and parcel of their existence, whereas the inhabitants of the camp seem to look upon these adornments as a burden and a necessary evil. They cannot be satisfied with the animal like lairs of the camp, but each family has a neat stone hut which is always kept spruce and clean, and is surrounded by a small vegetable garden. They lay aside all the old lazy

and indolent habits of the bush, and become reliable and competent workmen. Beagle Bay is so isolated that they have to be absolutely independent of the outside world as far as work—even work requiring skilled labour—is concerned. The blacks, consequently, have to turn their hands to a great variety of occupations, and they do it very successfully. As far as technical trades are concerned, they become quite proficient in carpentering, making bricks, bricklaying, building, blacksmithing, tanning hides, making and repairing harness etc. They are also apt enough in the agricultural department, and quickly learn whatever they are taught.

In order to show how a visit to the Mission may impress any fair-minded visitor, I shall add here a sketch that was made by a non-Catholic friend who accompanied the party to Beagle Bay and remained there the whole week. He thus records his impressions—

"A full description is beyond one but two or three little vignettes stand out. One was the "corroboree" the natives gave for the Delegate's entertainment. Imagine the bush at night lit only by the moon and two large, flaring fires. Round them are gathered the natives, squatting and standing, clicking boomerangs together rhythmically, and chanting over and over their weird song, which begins on a high note and runs down a minor scale. In front of the fires are about thirty men in barbaric splendour, with lines of down feathers stuck on their bare chests, legs and arms, while pearl shells, scored with red lines, hang directly round their waists by belts of spun human hair. They too are singing and dancing slowly, stamping vigorously, brandishing sticks and bunches of gum leaves, now in solid phalanx, now in tortuous file, advancing into the weird firelight and retiring into the shadows beyond. At the end of about an hour Fr. Droster (having joined them for a few stamps in his white habit, to their huge delight) called a halt and they all gathered round him while he explained that the Corpus Christi procession, usually held on the following Thursday, would this year take place on Sunday, so that the Delegate might see it. He urged them to make their confessions on the morrow, that they might make their Holy Communions on Sunday, and started a hymn to the Blessed Sacrament in the native language, in which they all joined with even more fervour than they had shown in the dance-dirge.

Another impression was the second station (there were four in the two miles) of the Corpus Christi procession. Imagine a glade of paper-



bark gums and green grass about 150 yards long and Y-shaped. At the narrow end is a portable altar, on which the Archbishop, vested in a white cope, placed the monstrance. Around him are priests and acolytes, the latter black boys in red cassocks and white collars. Down the two widening sides knelt the sisters in white habits, and girls in white and blue cloaks, all facing altarwards, and some here and there holding small banners. At the wide end of the glade knelt a group of native women dressed in every possible and impossible colour, and apart from them (for the men and women never mix in public) knelt the men dressed mostly in khaki trousers and whitish shirts or singlets. They are all singing the "Tantum Ergo" in Latin, and clouds of incense from around the altar, tinged with the red of the setting sun, are making the gum-laden air more fragrant still. Could you imagine a more beautiful setting as the Pope's representative bears Our Eucharistic Lord through the virgin bush of North-West Australia?

One more impression—the last. It was so affecting I felt distinctly choky and to have photographed it would have been a profanation. A sandy beach in the middle of nowhere, and nine miles from the Mission. Blue sea, yellow sand, and green scrub, with a patch of mangroves jutting out into the sea on the right, and a palm or two in the background. The dinghy with the Papal Delegate, the link with authority and the outside world, about a couple of hundred yards from the sand. On the water's edge Fr. Droster in black clericals, white helmet and brown beard—a typical Missionary! On the other side of him two Brothers dressed as bushmen: just behind them two Sisters in white habits: a group of little girls on one side, and about thirty native men on the other. The five white men left behind are holding their hats above their heads and singing a farewell hymn—I don't know in what language—to a slow and affecting tune, in tenor voices that gained in sweetness by the intervening water. As we reach the schooner they turn back up the sand, back to work and prayer and hope, alone among the blacks. God must have a special reward for the unconscious heroism of such men, and women!"

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— THEY that deny God, destroy man's nobility, for certainly man is akin to the beasts by his body, and if he be not akin to God by his spirit, he is a base and ignoble creature.

## Laughing at Oneself.

The healthiest moral exercise in which a man can possibly indulge is that of ridiculing himself. It will save him from becoming the laughing stock of others; for there is one sure thing and it is this: if we do not laugh at ourselves, others will infallibly laugh at us. We have the choice of ridiculing ourselves, which, when all is said, appears as a harmless pastime, or of being ridiculed by others, which, if we become aware of the fact, is extremely painful and vexing.

A strong sense of the ridiculous for one's own foibles is a saving grace and an essential condition of moral improvement. The man, who possesses a well developed sense of humour, will quickly perceive that some of his own poses that strike him as heroic will strike others as ridiculous. If we only realized that, usually, whenever trying to make a favourable impression, we, in reality, only succeed in prejudicing our case, we would be less concerned about appearances and more bent upon being what we wish to seem in the eyes of others.

It is well for us to remember that it is possible to be ridiculous. Now if the growing generation, which is trying to win renown and impress its elders by staging what it thinks to be a titanic revolt against conventions, knew that it merely succeeds in making itself thoroughly ridiculous, it would soon drop the foolish gesture of revolt and conform to traditional standards. Youth is like childhood; it loves to occupy the centre of the stage and to have attention focused upon itself. If it notices that it is becoming an object of laughter rather than of shocked admiration, it will quickly retire to a less conspicuous place and do as others do. The older generation will be wise if it laughs at the follies of youth instead of thundering at its vices. Thus we may get the young generation to laugh at itself; and once this is accomplished its moral regeneration is assured.

*"Standard and Times".*

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## DEVOTION TO OUR LADY HELP OF CHRISTIANS.

### Mary Help of Christians Keeps the Faith Alive.

Macas is a village of 700 souls, nestling at the foot of the Andes in the eastern part of Ecuador. For more than twenty-five years there has been no resident priest there, and, unfortunately during the last ten years, a Protestant sect has been trying to secure a firm footing in that part. The Salesians from Mendez visit the place from time to time, but are unable to place a Missionary there permanently. Naturally, they have spread the devotion to Mary Help of Christians there, and it is consoling to see how pictures of Our Lady are passed from house to house each home retaining the image of their Heavenly Mother in veneration for twenty-four hours and then passing it on to the next.

"Why are you putting up those decorations and flowers?" the deaconess (wife of the Protestant minister) asked a little girl one day.

"Because" answered the child simply, "Mary Help of Christians is coming to us to-day".

"Don't you be silly, my dear," advised the good lady, "throw those flowers away".

"You go and give your commands at home" suggested the child, rather nettled by the deprecatory tones of the other, and shortly afterwards the deaconess and her escort did take their departure.

"Leaving us so soon, madam?" enquired a little woman who met them.

"Yes" she said "for it is impossible to treat with these people: Mary Help of Christians here, Mary Help of Christians there, everywhere the same cry; they can speak of nothing but Their Lady Help of Christians—"and so they went. They have taken up quarters about a day's journey from Macas.

In April last, whilst returning to the Mendez Mission, and having just passed the new house of the Protestant minister, it occurred to me that one of the youths of the party was missing, so we stopped for a bit to see if he would overtake us. He came up with us almost immediately breathless and smiling.

"What have you been up to?" I asked him.

"The minister fled from Macas" he said, "for fear of seeing Mary Help of Christians, so I stopped behind just now to fix four of her pictures on his trees. God grant that Our Lady may impel him to take to flight from here too," and we all laughed heartily.

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Sister Annetta Masera writes from St. Gabriel, Brazil: "It was the 30th of August, a splendid day notwithstanding the excessive and overpowering heat—a sure precursor (in these equatorial regions) of a violent evening hurricane. All the same, habituated though we were to the peculiarities of the climate, we were not expecting anything very dreadful, when in less time than it takes to tell, a storm such as we had never seen before broke loose; a perfect downpour accompanied by thunder and lightning.

Two of our girl-helpers and a Sister were washing clothes in a great barrel mounted on a block of wood at one end of the hut. The Sister invited the two girls to chant the *Magnificat* as though by way of a conjuration to drive off the storm, and they had just begun when an awful roar of thunder was heard, a dazzling flash of lightning and behold! one of the girls lay prone and inert on the floor of the hut, and the Sister, losing her head, ran about shouting wildly that she was dying. The whole place was pervaded by an asphyxiating smoke, the hut rocked and creaked ominously, whilst we, with one accord, called upon the Help of Christians—*Maria Auxilium Christianorum!*

What an awful shock we had all received! The thunder-bolt had fallen at the girl's side throwing her, electrified and half-dead, to the ground, reducing the large barrel to powder, cleaving the wooden block as though it were a match-stick, destroying part of the wall of our hut, smashing to bits our beautiful chapel-window, burning up the thick foliage of a superb palm, and precipitating itself finally in the waters of a stream underneath.



But notwithstanding all these little miseries Mary Help of Christians had been good to us. Without the saving protection of her strong arm we should probably have had to recite a *De Profundis* instead of a *Te Deum* afterwards. The little girl sustained no evil effects from her rough treatment, and for that all thanks to the powerful Queen of Heaven. *Magnificat anima mea Dominum....*"

## Graces and Favours. <sup>(1)</sup>

*Limerick, Ireland.*—All thanks to Our Lady Help of Christians for a great favour received. Thanks also to Ven. Don Bosco. My baby had been ill for a week and in two hours after I had pinned a relic of Don Bosco to her garment she was as well as ever.

C. COLEMAN.

*Sligo, Ireland.*—Enclosed please find an offering to have Mass said in honour of Mary Help of Christians for a speedy recovery from sickness. All thanks to her for the favours I obtain through her intercession and all thanks to Ven. Don Bosco and Jesus in the Blessed Sacrament.

L. TANSEY.

*Alleppey, India.*—After praying to Our Lady Help of Christians for a great favour my prayer has been heard, so please accept my poor offering in thanksgiving. I have placed another petition before Our Lady and I am sure that Our Mother will intercede for me. Please pray for me.

P. C. KURIAN.

*Leitrim, Ireland.*—I enclose offerings for Masses to be said according to my intentions in honour of Our Lady Help of Christians for health recovered. Kindly keep praying for me.

Mrs. M. STENSON.

*Demerara, B. Guiana.*—This is the first time I have the honour of addressing you since the death of dear Fr. Albera R. I. P. whose letters I loved receiving, they were so full of beautiful and holy sentiments.

Enclosed you will please find a cheque for Masses to be said at the shrine of Our Blessed Lady in thanksgiving for favours received

through her intercession. Part of the money is from a Cooperator.... part is from me and I should like you to acknowledge in the *Bulletin* two great favours received from Our Lady Help of Christians. The remainder is from a friend who was threatened with the loss of her sight. I told her to invoke O. L. H. C., to promise an offering and publication. Needless to say she was a poor girl and she is so happy now over her complete recovery which she attributes only to Our Lady, as all other remedies had failed. She wishes to become a Co-operator and will no doubt spread devotion to O. L. H. C....

Mrs. M. R.

*Portadown, Ireland.*—Please publish in the *Bulletin* my sincere thanks to Our Lady Auxilium Christianorum, Ven. Don Bosco and the "Little Flower of Jesus" for a favour received which enables me to join the Salesian Congregation.

P. Mc. C.

*Carlisle, England.*—I am enclosing an offering as a thanksgiving for favours received from the Sacred Heart and Our Lady Help of Christians after promise of publication and thanksgiving offering.

Grateful Client.

*Lulworth, England.*—My husband was dangerously ill with peritonitis, had to undergo an operation and was in hospital for fifteen weeks. I wanted him home by a certain date and so started the Novena to Our Lady Help of Christians recommended by Ven. Don Bosco. My husband also joined in the prayers and held a relic of Don Bosco in his hand every day whilst he recited them. Against every hope he was able to be out long before the date wished for and I now gratefully fulfil my promise of publication.

R. M. S.

*Turin, Italy.*—Please allow me to publish my most grateful thanks to Our Lady Help of Christians for numerous favours received during many years and especially for help in passing two recent exams, the first of which I had to take under difficult circumstances and with little time to prepare. May she continue to be my help and protection in the years to come and show me how best to propagate devotion to the Sacred Heart of Her Son and to herself.

Discipulus.

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



# THE LIFE OF THE VENERABLE DON BOSCO

By G. B. LEMOYNE of the Salesian Society.

(Continued).

"Very good," said Pope Pius IX, and when Don Rua had retired, he continued to speak to Don Bosco of the Oratory and of its spirit, praised the publication of "Catholic Literature," complimented and blessed the collaborators, and repeated with great feeling:

"Whenever I think of those boys I cannot but have a tender remembrance of their thirty-three lire sent to me from Gaeta! Poor boys! they deprived themselves of the few pence meant to procure a little extra bread, in order to send something to me: what a big sacrifice for them!"

"We were only sorry not to be able to do far more," said Don Bosco with great earnestness; "and it was a great consolation for us when we knew that Your Holiness had accepted our humble offering. You must know, Holy Father, that in Turin there is a numerous family of young people entirely devoted to you, and every time they speak of Christ's Vicar, they do so with the greatest joy and enthusiasm."

The Holy Father seemed pleased with these words, and the conversation turning again on the Oratories, he remarked at a certain point:—"My dear Don Bosco, you have instituted many good works, but if you came to die what would happen to all your undertakings?"

Our Ven. Father hereupon remarked that he had come to Rome precisely with the idea of providing for the future of the Oratories, and presenting a letter of recommendation from Mgr. Frasoni, he added:

"I beseech Your Holiness to grant me facilities for the foundation of an Institute which will be compatible with the times and adapted to the places in which we live."

The Vicar of Christ read through the letter of recommendation written by the exiled Prelate, and having understood Don Bosco's projects and intentions, he exclaimed with much satisfaction:

"It is evident that we are all three of the same mind"—and he then exhorted Don Bosco to draw up once more the rules for his Pious Society according to the scope he had in view for it, and he made some valuable suggestions with regard to the same.

Various other matters were treated of in that audience, and Don Bosco asked for other favours which the Holy Father most kindly conceded. At the end Don Rua was recalled

and the Pope blessed them both in the following words:

*"Benedictio Dei Omnipotentis, Patris et Filii et Spiritus Sancti descendat super te, super socium tuum, super tuos in sortem Domini vocatos, super adjutores et benefactores tuos et super omnes pueros tuos, et super omnia opera tua et maneal nunc, et semper, et semper, et semper!"* May the blessing of the Omnipotent God, of the Father, and of the Son, and of the Holy Ghost, descend upon you, upon your companion, upon your clerics, upon your assistants and benefactors, upon all your boys and upon all your works, and remain with you now, and always, and always, and always!"

This singular benediction of Pius IX produced its effect, and the cleric Rua had, as his own right, a distinct participation in it.

The impression which our Ven. Founder and the great Pontiff carried away from this interview was reciprocal, profound and indelible: it was the meeting of two souls dear to Our Lord, who understood each other immediately, and were from that moment indissolubly united.

On the 14th. of March, Pius IX sent Mgr. de Merode to ask Don Bosco to preach a retreat to the prisoners at the Diocletian-Baths, near St. Mary of the Angel's. Don Bosco at once consented and for a week he spoke with the charity of Jesus Christ to those unfortunates, so that in the end there was not one of them who did not approach the Sacraments.

On Sunday, March 21st., he was invited to betake himself anew to the Vatican: the Holy Father wished to treat at length with him of his affairs, and receiving him in a most kind and paternal manner, said:

"I have been thinking of your project and I am convinced that it will be able to do much good for our Catholic youth: you must bring about its actualisation. How, indeed, would your Oratories be able to endure without some such arrangement? And how otherwise could you provide for their spiritual wants? Therefore, considering the times of strife through which we are passing, the establishment of of some such Institution seems to me to be absolutely necessary, and it must be based on the following principles: let it be a Society with vows, for without vows unity of spirit and of action could not be maintained; but these vows must be *Simple* and easily dispens-



ed so that the possible bad dispositions of some associates may not be allowed to disturb the peace and fraternal union of the others; let the Rules be moderate and easy of observance, the way of dressing and the practices of piety such as not to be specially noticeable in the eyes of the world—and for this end it would be better to call the Institution a *Society* rather than a *Congregation*. In short, you must so arrange things that every member in the eyes of the Church is a Religious, whilst in civil society he is regarded simply as a free citizen.

With a few respectful words, Don Bosco presented the manuscript of his Constitutions and Pius IX having looked through a few pages again approved the idea which had inspired them. It was during this audience that the Pope wanted to know the story of the Oratory, and having observed that the Ven. Servant of God must have been aided by some supernatural light, he enjoined upon him the committing to writing of everything of an extraordinary nature that had occurred to him, so that the account might be left as a precious record to his sons. Then the conversation turned to other topics, and amongst other things, Pius IX asked Don Bosco: "Amongst the sciences that you have cultivated which is the one that pleases you most?"

"Holy Father, my scientific knowledge is not very extensive; but what I would like best, and what I desire most, is to know Jesus Christ and Him Crucified—*scire Jesum Christum et hunc crucifixum*".

After this reply the Pope remained for some time in thought, and then, wishing perhaps to test the sincerity of such a declaration, he expressed his satisfaction at the successful issue of the Retreat that Don Bosco had preached to the prisoners, and added that as a mark of esteem and affection he had thought of nominating him one of his Chamberlains.

The Servant of God, who had never had any ambition for honours, modestly thanked the Supreme Pontiff, but at the same time added: "Your Holiness, what a fine figure I should cut as a Monsignor in the midst of my boys! My sons would no longer recognise me, and, what is worse, they would be afraid to treat with me confidently if they had to give me this title! They would no longer dare to come near, to pull me here, and to pull me there, as they do now! And then because of this title the world would believe that I was rich, and I should no longer have courage to go looking for help

for our Oratory and for our works! Beatissimo Padre, it is much better that I should always remain plain and poor Don Bosco!"

The Pope was moved to admiration by such a graceful and humble refusal of an honour; then Don Bosco went on to ask for his approbation and support for the diffusion of "Catholic Readings" in the Papal States, and exemption, if possible, from the postal tax for delivering such books. Pius IX said that his requests would be granted; then, after having paternally encouraged him to continue to apply himself to the writing of good books for the people, he accorded him the faculty in perpetuity of being able to confess *in omni loco Ecclesiae*, and in order that he might attend more freely to the procuring of God's glory and the salvation of souls by his manifold activities, he dispensed him from the obligation of reciting the Breviary. And as though the generosity of his great heart could not be satisfied, this august Pontiff conceded every possible faculty to Don Bosco in the following words:

"I grant you everything that it is in my power to grant you".

Don Bosco, confused and overcome by emotion, made his exit from the presence of the Pope, and narrated to the cleric Rua everything that had occurred in that memorable interview. The dispensation from the Breviary was a great relief for his delicate conscience, for very often from morning till night he was engaged continually with multitudes of penitents, visits, and in numerous other occupations.



All Co-operators and readers are asked to pray for the repose of the souls of the following Co-operators lately deceased:

Rev. Thomas Fagan, Milwaukee, U. S. A.  
Sister Anastasia of the Mother of God, Beaufort St. London.

Mr. E. J. Athy, Galway, Ireland.

Elizabeth Plunkett, Chicago, U. S. A.



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