

# THE SALESIAN BULLETIN

ILLUSTRATED REVIEW.

ORGAN OF THE  
ASSOCIATION OF  
SALESIAN CO-OPERATORS



«DA MIHI ANIMAS, CAETERA TOLLE»

MARCH-APRIL 1929

# TO OUR READERS

## POSTAGE.

1) Will readers, who are kind enough to send offerings for Masses or for the *Salesian Bulletin*, please take care *that the letters containing the money are registered*. In the event of any letters going astray, as they are apt to do, we will then be in a position to trace the letters in question. — 2) The registered postage is 5d from Great Britain and 20 cents from America. — 3) The postage for a letter from Great Britain or the Colonies is 2½d. and from America five cents. 4) The postage for a letter from the Irish Free State is 3d, the registered postage 5½.

## CHANGE OF ADDRESS.

It will greatly assist in the expedition of the *Salesian Bulletin* Co-operators would notify us *immediately* on any change of address. In forwarding this notice *it is necessary to cite the old address* so that it may be cancelled and the new one inserted. This notice should be forwarded to.  
*The Administrator, English Salesian Bulletin, — Via Cottolengo 32, — Turin 109 (Italy).*

## NEW CO-OPERATORS.

Do you read *the Bulletin*? When you have read it, pass it on to a friend. Help us to form new friends of the Salesian work and thus spread the kingdom of Christ. Help the *Bulletin* to pay its way. How? By sending your offerings regularly. An offering of one shilling and sixpence *per year* will pay the expenses of the *Bulletin* as long as it is two-monthly. Send your offerings to the nearest Salesian centre and ascertain particulars of the Pious Union of Salesian Co-operators.

## OBITUARY NOTICES.

Co-operators are, hereby, advised of the importance of sending in the name of any dead co-operators. This should be done, *immediately*. Sometimes we are reproved for publishing the deaths of people, who passed away years and years ago. However, since we have no means of knowing the date of these deaths we cannot be held responsible. The suffrages that each co-operator receives are numerous and relatives of the dead person should see that these suffrages are applied as soon as possible.

Don't delay in this all-important matter. As far as possible, too, insert the *date* of the death and also whether we are to continue sending the *Bulletin* to the same address.

Let not the meeting with our dear ones after death be a little anxious on our part, from the memory of our having neglected this important duty. They cry to us now, "*Have pity on me, at least you, my friends, for the hand of the Lord hath touched me*". Be prompt and let us be able to keep our obituary list as nearly up-to-date as is possible.

## PUBLICITY.

Any communications for publication must reach this office *before* the 10th of the month preceding the issue in which insertion is desired. Graces, favours, obituary notices etc. that arrive after that date will be reserved for the issue following the then current one.



# SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF SALESIAN  
CO-OPERATORS

SUMMARY: A Modern System of Education. — "Ambassadors of Christ". — The Foster-Father of God. — Meeting of the Salesian Co-operators. — News in brief: London, Church of the Sacred Heart - Old Boys' Re-union - Madras. — The Salesian Agricultural College (Warrenstown). — Prize day at Salesian Colleges. — A Liu. — News from Lok-Chong, China. — Brothers-in-arms. — Graces and Favours. — Lest we forget. — Obituary.

## A Modern System of Education

An idea of the Venerable John Bosco, that some people have, is an incomplete one. They are content to designate him as "the father of orphans", "the Vincent de Paul of the 19th century". This idea is, we say, somewhat incomplete, and these few lines may help to supplement it.

Profoundly touched, as he was, by the physical and moral wretchedness of many poor boys, John Bosco determined to try to remedy this evil. He opened houses and gave a refuge to the children, who had no home or, worse still, whose homes were but dens of vice, where the innocence of the child was a constant reproach, and, hence, was quickly made to lose itself in the prevailing immorality. His houses also gave shelter



"My delight is to be with the children of men".

to the many young workers, in the city of Turin, who, not being of any definite parish, (for they had come from the country to try their fortune), were apt to become lax in the practice of their religion, and fall victims to the many enemies of their happiness, such as, want, vice, unrestrained license, and their own lack of technical qualifications. Thus, he furnished a great number of the young, with their daily bread to support the body and, also, with the religious instruction, vital to the life of the soul. He also gave them the necessary weapons to

combat vice and license,—the doctrine of the gospel; and also, wherewith to earn a livelihood—professional training. They lived with him at Valdocco in a house, that was



unpretentious in appearance and dimensions, but which contained that family spirit, that won the hearts of his protégés, and encouraged them to persevere in the path of duty and discipline, so as to be worthy of the family to which they belonged.

Was this then the sole objective of John Bosco? Doubtless it was his first aim to relieve the prevailing want of the abandoned youth of Turin, but his mind had other concepts; his horizon was not limited to the youth of Turin; his outlook was as wide as the earth itself.

Like his model St. Francis of Sales, John Bosco founded Congregations: like him too, he was associated with epoch-making events in the history of religion: like him too, he was an ardent apostle, and longed to go abroad on the Missions; but life dealt too hardly with John Bosco to allow him to fulfill this desire, and he had to be content with sending his spiritual Sons and Daughters to the uttermost bounds of the earth, in order to win over from barbarity and paganism, the grown-up children of the forests.

Like St. Francis, he was a builder of churches; an apostle of the press; an apologist of the Catholic church. He inaugurated, too, holiday houses, whither children could be sent to enjoy their holidays, under the vigilant care of the Salesians.

His activity was extraordinary. Few, indeed, were the fields that he did not explore; yet his calm and tranquil demeanour often deceived the casual observer.

### *"I have no system."*

Two years before his death, that is in 1886, Don Bosco received a letter from the Superior of the Seminary of Montpellier, asking him to communicate the secret of his pedagogical system, to this worthy ecclesiastic, for the benefit of the seminarists under his care. This was the second letter that this priest had sent to Don Bosco. To the first letter the reply had been, "It is due to the fear of God that reigns in the hearts of my children, that I have been able to obtain from them, whatever I wished". The priest replied that the "*fear of the Lord*" was but "*the beginning of wisdom*", and requested to know how to carry on the good work. In the presence of the Superior Chapter of the Salesian Society, Don Bosco said, "My system? I do not know myself what it is? I have always striven to carry on according

to the guidance of God and according to the exigencies of circumstances".

But Don Bosco was not quite correct in this assertion, for he had a system, and a personal system of education. In his mind, however, there was not present *one* clear-cut notion, that expressed the complex of ideas, that went to form that system. In the evening of his life, he was to declare briefly and clearly, the main principles upon which he had built up his pedagogical system, but his whole life was but the practice of these principles and, hence, only after long and bitter experience, was he able to say, "Here lies the source of my success". Where did it lie? In the spirit of love and zeal that filled his heart for the apostolate of the young.

Again, his educational system was by no means the product of a day's or a year's thought. Before it attained to its maturity, it was changed, corrected, improved by the lessons of experience. Don Bosco did not disdain to learn at the schools of others. He consulted the regulations of other institutions, similar to his own. He formed his system upon the teachings of the giants of education, such as, St. Francis of Sales, Fénelon and Dupanloup. He profited by every possible experience and by the lessons of others. Finally, he made his system modern, adapted it to the demands of the time, and, in a century unbalanced by an excess of liberty and rebellious to every form of absolute government, knew how to reconcile his principles with the contemporary temperament. Thus was his educational system built up, step by step, with the progress of the years and his experience.

### *Foundation of the system.*

As a basis of this system we find the continual vigilance of all the actions of the children. This basis is solid but by no means sufficient. The Salesian must place the pupils in the material impossibility of committing a fault. He must surround them with his care and attentive solicitude. He must *always* be with the pupils. In what capacity? As a teacher merely? As a guard? As a policeman? No; but as a father, who never leaves his children alone, as long as they do not know how to use their liberty, and as long as they are capable of doing themselves harm from the abuse of their freedom.



But how can children be trained to use their liberty, if they are never allowed freedom of action, scope for their faculties? If they are never allowed to feel that they are alone, and responsible only to their God and conscience? Will not this system make hypocrites of the boys, who will be good while they are seen, but who, as soon as they are unobserved, will give free rein to their caprice and whims?

Not at all. The system allows the child to progress normally, to develop a frank character, to manifest its difficulties, to be natural in dealing with its superiors, to be open and straight and self-reliant. The discipline essential to the smooth working of an educational institute is preserved in all its integrity: as for the rest—this system teaches the educator to be conveniently blind at times.

The vigilance of the teachers must be constant and assiduous, but not repressive, marked or annoying. In this system, the educator is not a *piti- less guard* impeding all freedom of growth in the young plant, but rather *the garden- er*, who regulates the supply of light and air, that the young plant receives, who guards it from the fierce rays of the sun, who conceals it from any of the elements that might impede or spoil its development.

The Salesian then has to provide the necessary heat and light that shall assist in the normal development of the plant of liberty that begins to sprout during the child's school days. How does he accomplish this? By taking care that the children live in an atmosphere of happiness, that they have joy for their companion and light-heartedness for their guide. This joy demands that the minds of the pupils be assisted to open themselves to the life-giving rays of the sun of honesty, that all impediments be swept away, that the breath of life

be allowed to play upon the organism. Further, the intelligence must be assisted to develop along the right lines and, in the heart of the child, there must ever be connected the two ideas of pleasure and duty, which should not be exclusive but inclusive of each other. Above all, the heart of this young catholic must be inspired with confidence and trust in his superiors.

### Confidence.

This last-mentioned point is the heart of the whole system. Don Bosco always averred that nothing solid had been achieved, if the child had not displayed that it had full confidence in those placed over it. Every-

thing else prepares for this object, disposes to this end, which is essential—the possession of the heart of the child. How? By making oneself loved, for love begets love and this, in turn, confidence and trust.

Yes, but how shall one make oneself loved? By the suppression of all corporal or humiliating punishments. Punishment should be placed in the withholding of marks of approval, of pleasure. Punishment with children is very relative. Whatever we present to them as



Venerable John Bosco.

punishment, they accept as such. Hence, the withdrawal of the usual signs of approbation, of the usual familiarities, generally suffices to bring the delinquent to the knowledge of his fault.

Again, one makes oneself loved by the removal of all the barriers that generally separate master and pupil. The Salesian must mix with the boys, take part in their games, share their troubles, relieve their preoccupations, and develop a just familiarity with the boys. He must so act, according to Don Bosco, that the children feel that they are loved, by breaking down all those traditional barriers the presence of which engenders, not respect, as is fondly believed by some, but defiance. Without love there



will be no confidence, and without confidence there cannot exist any true education.

### *The religious aspect.*

When the educator has thus obtained secure possession of the hearts of his charges, when, by his patience, gentleness and forbearance, he has deserved to command them, in the name of the only authority that children acknowledge,—love: then, gently and gradually, without hurry or precipitation, he will be able to lead them towards the home of true liberty,—the supernatural world. He will make them love prayer, as the fountain of true joy; he will teach them their religion, as the source of all lasting happiness; and, finally, he will put their young souls in early and permanent contact, with the three sources of all life,—confession, communion, and devotion to the Blessed Virgin.

To live in the grace of God; to seek the support of one's weakness in the strength of God's love; to find, in the friendship of Jesus and Mary, the courage to resist evil; and to perform to the best of one's ability one's daily task; these are the means and the end of this system of education.

The grace of God can, unfortunately, be lost, or at least weakened in its effects. There, then, is the sacrament of confession, always handy, wherein the soul can purify itself from the stain of sin. There is the Holy Eucharist, the bread of the strong, which the soul can receive every morning, and wherein its forces are strengthened, its life renewed, its faculties fortified.

Close by, too, there is the Lady Altar, from which the Blessed Virgin constantly invites her children to claim the support of God for their weakness, and ceaselessly calls to them to rely upon her powerful intercession. Confession, daily communion, fervent devotion to Mary, Help of Christians, these are the particulars of this theory which is simple and wise, clear and strong, ancient and modern.

### *"Charity is patient..."*

Is this system new to the world of thought?

No it is very, very old, — as old as the Gospel of Christ, of which it is a direct descendant.

The relatively new point of view that has been taken, during recent years, with regard

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to the practice of the preventive system, has led many into the error of believing that the system is itself new. The new methods supplant the older ones, only because they are more efficacious and consonant with the modern spirit. The body remains the same—the dress alone changes. The young must be approached in many various ways, and the variety of these ways constitutes the varying aspects of the system. Love is proverbially ingenious in approaching the object of affection, and love for the young *must* be the first element in anyone, who wishes to practise this system with any success. This, however, is only the continuation of the essential mission of Jesus Christ, who came to win humanity to the love of God. How? By the innumerable practical proofs that He gave of His ineffable love for the children of men.

Up and down the Gospels, hidden amid the other treasures of the Book of Books, there can be found texts that contain advice, counsels and examples, that are chiefly applicable to the young. Collecting these together and making of them a fairly compact whole; explaining them by their mutual relationship; impregnating them with the spirit of the Gospels themselves, Don Bosco found them a solid basis upon which to support his modern pedagogy. For this reason he was called a precursor.

What did he do then in practice? Nothing more or less than to transpose from the pages of the Gospel into the every-day life of the 19th century, that touching and celebrated page of the Gospel, wherein Jesus Christ depicts Himself as the Good Shepherd, Who knows His sheep, Who does not fly at the approach of the wolf, for He is no hireling, Who rests not until all His sheep are gathered into the fold, and Who, day by day, hour by hour, gives His life for His sheep.

Don Bosco did nothing else but this, and, thus, did he put into practice the famous eulogy that the Apostle of the Gentiles gives of Christian charity,

*"Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away".*

Christian educator ponder well these

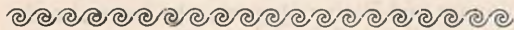


words. They are the compendium of the system of education, according to the heart of Christ, according to the heart of the child, according to the needs of any and every country, today and tomorrow. They are the words of Eternal Truth. They demand your serious meditation and consideration.

### *The Salesian System.*

To conclude, a word on the Salesian System. What is it? We have endeavoured to outline most rapidly its salient features in the above few lines. Why Salesian? A natural question, and the answer is, because it is based upon the spirit of the gentlest of Saints, St. Francis of Sales. The Salesian system is the system of St. Francis of Sales, the system of gentleness. It is *not* the Salesian system because taught by the Salesians. It is Salesian from Francis of Sales who once said, "You can catch more flies with a spoonful of honey than with a barrelful of vinegar".

The conclusion is obvious.



That a "grown-up" says this, or a "grown-up" says that, is sufficient authority for a child to do or to say likewise. And if the "grown-up" be one whom it respects and loves, it will be more than authority, it will be a spur to do likewise.

How many little children defend their actions or their words by the argument, "Daddy does so", or "Daddy says so?"

What little boy will not fight in defence of his father's ways?

*What little girl will not stand up for mother's opinions?*

*Of all grown-ups, parents have the most influence with their children, and make the deepest impressions. And after them, the elder brothers and sisters. With them, then, rests the main task of moulding of the child's character.*



"Who rests not until all His sheep are gathered into the fold".

*It is not sufficient to inculcate principles, the teacher must practise them. Example is always more powerful than precept, but more especially is this the case with the young. A child is more affected by what it sees than by what it hears; and often is more affected by what it overhears than by what it is told.*

*A mother who goes to daily Mass imprints an estimation of the value of the Mass more deeply on the soul of her child than all her words could do. What you want your son or daughter to believe, that you must live; what you want them to be, you must first be yourself.*

*History teems with examples of those who arrived at greatness through the emulation of their ideals; of men and women, who inspired with the love*

*of a model, sought to imitate it, and in fact, outshone it.*

*"What others were, I can be," said St. Augustine, and indeed he far excelled those he strove to imitate.*

*How many saints have been made through reading the lives of the saints? But why search history? Did not God Himself become man that He might lead us by example? He lived as He wants us to live. We must live as we want those to live whom He has entrusted to our care.*

(Philadelphia Times).



# "Ambassadors of Christ"

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As long ago as the month of April (1928), the Foreign Ambassadors and Consuls in China advised the missionaries of their various nationalities to withdraw from the interior. It is stated that in several of the provinces of China all, or nearly all, the non-Catholic missionaries acted on this warning.

In justice to them it must be recognised that their position is very different from that of our Catholic missionaries. In most instances they had to provide for the safety of their wives and children, and with few exceptions (namely, those of the High Church Anglicans and Episcopalians, who are a small minority) they did not believe that they could do much more for their converts than what could be done by their native catechists. They have no priestly office to discharge, and their absence leaves their people in a very different position from Catholics deprived of the Holy Mass and the Sacraments by the absence of their priests.

## *The Spirit of the Missionaries.*

In some few and exceptional cases Catholic missionaries were violently expelled from their mission stations, as, for instance, at Fuchow, in the province of Fu-kien. But everywhere else they held their ground, facing with joyful courage the dangers of the time.

The "Osservatore Romano" published typical letters addressed by two missionaries to the Vicars-Apostolic of their districts on receiving the official warning. One of them thus wrote to his Bishop: "I beg you to thank the Consul, but I hope that the help of God will be enough for me. We are not worrying here, but going on with our work as if everything was peaceful around us".

Another wrote: "I wish to remain at my post, Monsignor, and only an order from you could induce me to leave it. I have put myself and my district under the patronage of St. Theresa of Lisieux, and, trusting in God's providence, I shall wait for the storm to pass by. Then, there is the tradition left us by our predecessors. Those whose graves are at Fang-hong-chan and other like places had their hard trials,

but, for all that, they did not go away. Our mission has a splendid, often a heroic, record. If we have to add another page to it, it must be written in the same style"

## *An Historical Document.*

The Apostolic Delegate, Mgr. Constantini, who represents the Holy See in China, came to Europe last winter for the consecration of the Chinese Bishops at Rome. He has now been again for some time at his post in the Far East, and he has addressed a letter of instructions to the Vicars Apostolic—an important and interesting historical document. The following are its most important passages:

"Venerable Brethren,—I rejoice in and feel a holy pride in being able to record the apostolic courage of our workers for the Gospel. In the noble words of St. Paul: 'We are reviled and we reply with blessings; we are persecuted and we answer patiently'. In these turbulent times the Christian valour of our missionaries only shines with a brighter light, and confirms and illustrates the splendid tradition of the Catholic missions: 'Greater love than this no man hath, that a man should lay down his life for his friends'.

## *Two Martyrs.*

"It is a wonderful spectacle. While perils of every kind urge them to flight, our priests, following the example of the Good Shepherd, do not fear to risk their lives rather than abandon their flocks. To Father Vanara and Father Dugout, who have already generously shed their blood, we offer the homage of our love and our sorrow, but at the same time we regard their fate as a new glory of our missions.

"We gratefully accept the help and protection officially given or kindly offered to us, but always with due safeguards and reserves for the freedom of the Christian Apostolate. We are the Ambassadors of Christ, and therefore we cannot be inspired by mere human prudence, but by the supernatural guidance of the Spirit. In the words



of St. Paul: 'None of us lives for himself or dies for himself, but whether we live or die we belong to the Lord.'

### *Prudent Counsel.*

"Nevertheless I would be wanting in my duty if I did not also recommend prudence, so as to avoid a useless throwing away of life. Our Lord Himself said: 'If they persecute you in one city, fly to another'. But

Mgr. Constantini concludes by expressing his confidence in the good will of the great mass of the Chinese people. 'The present storm will pass by, he says, and they will all recognise that the Catholic missionaries have borne themselves as befits the ministers of God, that they are their sincere friends, doing nothing that is contrary to the legitimate rights of the people, holding aloof



First three native Salesian clerics.

it is one thing thus to seek a temporary place of shelter, and another to abandon the mission and leave China.

"For in a time of such disorder as this, where such security can be obtained without grave loss of souls it should not be neglected. The good of the missions itself requires this. Especially in the case of the Sisters and their orphans, when they are exposed to serious danger, we must act with heedful prudence. But where it is a question of saving souls our duty is much graver than where it is only a question of continuing schools and charitable works".

from all political parties, and by word and deed offering a valuable aid to the true progress, peace and prosperity of China.

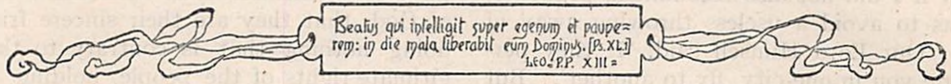
In reading this and other news from China, one must not forget the vast extent of the country. Including its outlying dependencies, it is as large as all Europe. There are large tracts of country where, despite the civil war, life is normal, and our missionaries are peacefully carrying on work. There are, again, others where, despite the disturbed conditions of the time, the people and the authorities are friendly to the Catholics.



There are, however, extensive districts in which, to a greater or less extent, the missions are in constant peril. In some cases the priests are living hidden in some

native Catholic household, and secretly ministering to their people. So far from there being any idea of withdrawing the Catholic missionaries, there have been new departures from Europe for China every year since the troubles began.

(Catholic Times).



## The Foster-Father of God

There is a gentle saint in Heaven, gentle and very venerable,—after Our Lady the most privileged of all mankind. He can raise his eyes to Our Saviour in the midst of the splendours of Heaven and speak to him as "My Son". Ages ago he carried Him in his arms as an Infant, when, on that long, long journey through the desert, the arms of the Immaculate Mother would grow tired. Ages ago, too, as they were coming back to Palestine and the Infant was grown to a Boy of seven, he carried Him when He grew weary from walking and the hot sands burned His boyish feet. Ages ago, too, he wandered broken-hearted and disconsolate through the streets of Jerusalem at the side of the Mother during three interminable days. And then after that, in the home in the hills of Judea he taught the Son of God to be a carpenter.

Side by side, they worked and talked in the carpenter's shop, making benches and tables and wooden ploughs, and building all the things that a village carpenter has to build. And as they worked together, the Son of God called him "Father", and he called Jesus "Son". Sometimes, too, when they came down the village street at night-fall after working somewhere out-of-doors, Jesus would carry His father's carpenter's bag, because He was young and Joseph was old and would be tired after the day's labour.

Jesus and he were great friends, and both were wrapped up in the Mother at home. Together these three made a Holy Trinity on earth, the holiest under Heaven. During the long summer evenings, after

the simple supper, cooked and served by the Mother of God herself, they would sit for hours and talk of blessed things. Joseph knew he was the guardian of God and the Mother of God; and for his sacred charge it was his Son Who gave him the strength.

A quarter of a century Joseph lived and worked with Him and earned the bread that the Son of God lived on. A quarter of a century he shared the gentle company of the Mother of God, and archangels envied him. With what eagerness they would have left their thrones in the skies, have turned their back on the radiant grandeurs of Heaven, just to work and to toil at the carpenter's bench in Nazareth!

Joseph shared in the peace and the joys of the holy house. Did he share in its sorrows, too, or did Mary and the Boy say nothing to him of the dreadful future?

And then after a quarter of a century when Jesus was grown to glorious manhood and had learnt His trade well, word came from Heaven that Joseph was no longer needed. The villagers knew that Jesus could do their work well enough; He was even able to do it better, because Joseph was growing very old. The quarter of a century was over, and Joseph laid himself down to die. And when he died, Mary and Jesus knelt at his bedside, and followed his funeral train and laid his venerable body to rest...

Gethsemane came, and Calvary, and Ascension Thursday... and father and Son, who had so often walked the streets of Nazareth together, passed together through the Eternal Gates.



# Meeting of the Salesian Co-operators

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The Feast of St. Francis of Sales was solemnly observed by the Salesian Fathers at the Church of the Sacred Heart, Battersea on Sunday January, 27th. The early Masses were well attended and, at these, there was a general communion of the congregation. Solemn High Mass was celebrated at 10-30 a. m. by the Very Rev. A. Sutherland S. C. (Rector) assisted by the Rev. T. Collinson S.C. as deacon and the Rev. T. Campbell as sub-deacon. During the day there was exposition of the Blessed Sacrament and there was a continual flow of reverent worshippers until the Evening Service.

In the afternoon a well-attended meeting of the Salesian Co-operators was held and was presided over by the Rt. Hon. Adele, Countess Cadogan, assisted by the V. Rev. A. Sutherland S. C., the Rev. J. Simonetti S. C., the Rev. J. O' Connor S. C. etc.

Fr. Sutherland, in the course of his speech, said that he regretted very much, first of all, that the Provincial, who was to have spoken that evening, was laid up with a very severe cold; and he had to add to their disappointment by informing them that Lord Morris and Lady Morris were victims of the prevalent 'flu. Lord Morris was extremely sorry at being prevented from coming.

The Honourable Evan Morgan was also taken suddenly ill with the 'flu, and phoned his disappointment at not being able to come, and similarly Mr. Sheed; and Sir John Gilbert could not arrive before 8 p.m. on account of having to keep a previous appointment at the Assumption Convent at 5.30 p. m.

But in spite of these disappointments, Father Sutherland added, they had the privilege of having Lady Cadogan with them that evening.

As he himself was not down as one of the speakers for the meeting, he was simply filling the gap, and he must therefore ask for their patience for a few minutes.

These meetings of Co-operators, he said, naturally discuss the progress and future developments of the Salesian Congregation.

The great thought in their minds at the

moment was the coming Beatification of the Ven. Don Bosco.

This will certainly be a great event in the history of the Salesian Congregation, when its Founder will be raised to the honours of the altar.

At this meeting, therefore, proposals should be considered for the fitting celebration of this glorious mark of God's love.

Apart from the great ceremony in St. Peter's when Salesians from all parts of the world will be present and possibly a Salesian pilgrimage to Rome may be organised from England, there will be special services and Novenas of intercession in this Church at Battersea.

But there should also be a special memorial to commemorate this event, and he himself would suggest that an effort should be made to erect an altar or place a stained-glass window in the Church of the Sacred Heart at Battersea.

Father Provincial, the speaker continued, has also the ambitious plan of celebrating this event by the opening of a new house for the development and training of Salesian vocations for the home and foreign Missions. Up to the present time, the College at Battersea has kept a special wing and Masters to cope with this work; but, owing to the rapid increase in the ordinary students, it is now becoming impossible to give that special attention to the Salesian Aspirants which they require.

Furthermore, up to the present, the Mother House in Italy and other Salesian Provinces, such as those of France, Belgium, Spain, Poland and Germany, have borne the principal burden of supplying the Foreign Missions with personnel. Now, almost every year the Holy See entrusts to the Salesians new missions, and hence it is only right that this Province should be able to send its quota, and this for two reasons:

- 1) Because many young men join the Society for this particular object;

- 2) Because in the British Empire, English-speaking priests are required and



are better suited to understand the temperament of their own people.

The question arises, as to where the funds are to come from for this purpose. In answer to this, I can only quote the words of Gamaliel: "If it be of God, you cannot overthrow it, lest perhaps you be found to fight against God".

And, when reading the life of Don Bosco, one is struck with astonishment at the paltry sum of money with which he began all his great works. Take, for example, the building of the great Basilica of Our Lady Help of Christians in Turin. He had only six-pence in his pocket when he started, and yet he completed the magnificent work.

And this tradition has gone on in the development of most Salesian foundations, even in regard to this House of Battersea. What was here forty years ago? Nothing; and yet everything has been done since that time by friends and Co-operators, among whom were some of the very poor.

It was a saying of Don Bosco that, if we provide for the Foreign Missions, God will bless our home Missions in a very special way. And so it is that we see Don Bosco, at the very beginning of the existence of his Congregation, sending our Missionaries to Patagonia in South America, with Father — afterwards Cardinal—Cagliero at their head.

To help the new foundation two Missionary Burses are being started at Battersea in memory of the late-lamented Father Macey, the founder and builder of this Church and College.

It is confidently hoped that all will be only too pleased to co-operate in this effort and, at the same time, bring this noble object to the notice of Catholic friends.

In conclusion, Father Sutherland thanked the Co-operators once more for coming to the meeting, in spite of the inclement weather.

The Evening Devotions attracted a crowded congregation and the special preacher was the Rev. Fr. Urban Young C. P. who spoke eloquently of the life and spirit of St. Francis of Sales. Discussing the statement that to study the Catholic Church from 1520 to 1700 one must, to learn of her organisation study the Council of Trent—to know her religion, the Exercises of St. Ignatius, Father Young said he thought that surely over that period some attention

should be focussed on St. Francis of Sales, scholar, priest, writer and Doctor of the Church. If only Protestants would read his life they would find therein the remedy for all their spiritual ills.

When Francis of Sales was born Elizabeth was on the throne of England. For Catholics it was a terrible time—the Church had received an apparent setback, but champions soon arose and ere long her opponents were reeling under the hammer-blows of the sons of St. Ignatius. God had raised them to confute the religion of Luther in Germany. St. Philip Neri too, was wandering through Italy mad with the love of God, crying aloud: "If any man seeks aught but the love of Christ, he knows not what he seeks." That was the slogan they must make their own. St. Francis went forth with these same words—and what a harvest he reaped: 70,000 brought back through love into the bosom of the Church. He was a great man, yet the simplest of men. How did he achieve all this?—the answer lay in the all-embracing fact,—he was a saint.

Christianity had been defined as: "the moral imperatives of life transfigured by love". What were these imperatives? They were the "Thou shalt" and the "Thou shalt not" of life. God must be brought into men's lives if these are to be observed. He must be brought into life of every kind, social, political, economic—into the family life. The mind and heart of man would be for ever weary without the love of God. Francis of Sales knew God and loved God and taught others to know and love Him, too. St. Francis conquered men, and how? By love! Love, the greatest thing in life. The love of God would work all things.

At the end of the fifteenth century the world stood sadly in need of reform. Savonarola rose up to make the name of Christ triumph in Florence, that city seething 'neath all its beauty in corruption, wickedness and vice. Philip Neri did the same for the nobles of his day. Francis of Sales brought about the reign of Christ in the Chablais. Without the fire of Savonarola by gentleness and love, the holy Bishop of Geneva pierced his hearers' hearts and they too, owned their God.

The preacher passed on to the year 1841. He took his hearers in spirit to Turin. There they saw the stage set for yet another drama. Another theme was to be worked out in the inscrutable designs of God. There on Dec.



8th. Don Bosco began his great work. In the sacristy of the Church of St. Francis of Assisi he met and instructed the first of his boys. The mustard seed has grown—the Salesian Society stands forth today, spread all over the world, its members bound by vow under their Patron and Model, the gentle, all-conquering, St. Francis of Sales.

Father Young concluded with a stirring tribute to the memory of his great Salesian

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*What the illustrious Bossuet once wrote for the instruction of the clergy and laity of his diocese seems opportune now, as perhaps, rarely in past days. It ought, especially to be pondered by Catholic parents.*

*"You, fathers and mothers, know that it is your duty to be the first and the principal catechists of your children. You are the first, because before they go to church you inspire them with the sound teaching which the Church gives you for them.*

## RETREAT FOR MEN

THE SALESIANS OLD BOYS' ASSOCIATION  
ANNOUNCE

THEIR THIRD ANNUAL RETREAT

from MAUNDY THURSDAY, MARCH, 28th. (9 o. p. m.)  
to EASTER SUNDAY, MARCH, 31st. (morning)

TO BE PREACHED BY

Rev. URBAN YOUNG

THE CELEBRATED PASSIONIST PREACHER

CHARGE 15/- inclusive

Prompt application essential

FOR FURTHER PARTICULARS APPLY TO

THE SECRETARY S. O. B. A.

SALESIAN COLLEGE

LONDON S. W. 11

SURREY LANE

BATTERSEA

friend, the late Father Macey, and a most eloquent appeal for support for the burses now being raised in his memory.

Don Bosco still lives in his sons in England today: the spirit of St. Francis of Sales is with them yet.

The Sermon was followed by a Procession of the Blessed Sacrament and concluded with solemn Benediction given by Rev. W. Brown S. C., who was assisted by the Rev. J. Kilkenny S. C. and the Rev. T. Campbell S. C.

The Choir rendered special music at all the services. (contributed).

*"You are their principal catechists because it belongs to you to make them learn their catechism by heart; and to repeat it every day in your home; otherwise what they learn in church on a Sunday or at some period of the year is too easily lost in the time that remains to them.*

*"But how shall you be able to instruct your children if you yourselves are not instructed? You, then, ought to read your catechism with just as much care as your children do. You ought with them to review your religious teaching and to renew the good of it, as you had it in your early childhood.*



# NEWS IN BRIEF

## LONDON.

### CHURCH OF THE SACRED HEART.

On Christmas Eve, Our Lady's Altar in the above Church, which, for the past few weeks, had been screened was again opened to public view.

The cupola and the whole of the wall have been most tastefully decorated by a talented young Italian artist, Mr Luigi Pasquali.

The cupola is a scene depicting the descent of the Holy Ghost upon Our Lady and the Finding of the Child Jesus in the Temple and on the Epistle Side is shown Our Lord's first miracle at the Marriage feast at Cana. Beneath on either side are portraits of St. Pius V. and the Ven. Don Bosco. The centre recess is a simple tapestry painting. The whole scheme of pictures is set in imitation marble.

\* \* \*

The parishioners of West Battersea had again recently the privilege of assisting at the first Mass of a newly-ordained priest and of receiving his blessing. The Rev. Harold Patrick Bleach S. C. was raised to the priesthood by Bishop Amigo on Ember Saturday last at St. George's Cathedral, Southwark. He belongs to one of the oldest Catholic families of West Battersea Parish. He has recently come home on a visit from South Africa where he has been doing good work for the past five years at the Salesian Institute, Cape Town. Father Bleach sang his first Mass in the Sacred Heart Church, Battersea on Sunday 23rd inst. when his parents and many relatives and friends were present; he was assisted by Very Rev. Father Provincial with the Rev. T. Collinson S. C. and Rev. T. Campbell S. C. as deacon and sub-deacon respectively. The Mass of Ravanello was ably rendered by the Choir. In the evening Father Bleach officiated at the singing of the Solemn Christmas Prophecies and afterwards at Solemn Benediction. At the conclusion of the service the members of the congregation all approached the altar rails to kiss the hands and receive the blessing of the newly-ordained priest.

(Contributed).

## OLD BOYS' RE-UNION.

The winter reunion of the Salesian Old Boys Association was held at the Salesian College, Battersea.

The Very Rev. E. M. Tozzi, S. C., presiding at the annual meeting in the College Hall, announced the death of Brother Dunstan, a great friend of all the "Old Boys".

A short prayer was recited for him.

Following the election of the Committee men, the meeting concluded by voting £10 to the Provincial of the Salesians, to be used at his discretion.

Lord Morris, K. C. M. G., presided at the annual dinner, supported by Fr. A. Sutherland, S. C., B. A. (rector), Mgr. Canon Ross, etc.

His Lordship referred to the Pope's interest in the King's illness, and to his prayers for his speedy recovery, "Such an interest", he said, "was indicative of the loyalty of all Catholics throughout the Empire."

Fr. Sutherland, in proposing the health of Lord Morris, expressed the regret of the Provincial, who was unavoidably absent, and continued that the great aviators told of the terrible difficulty they experienced in piloting through the dense fogs, that encircle the otherwise charming country of Newfoundland. Lord Morris, however much as he was beloved in his own homeland, had in the Salesian College "found a new land" where he had also many friends and admirers and where there are no fogs or anything else to prevent him from coming and receiving a "caed mille failthe".

"I use the Irish expression", said Fr. Sutherland, "because I see that Lord Morris is sporting the name of Patrick. When I expressed surprise at that an Irish friend said: 'Oh, that's nothing! If you went to the North Pole you would find an Irishman there before you'. Well, I am glad to know that Lord Morris has some connection with the old country and that explains his warm Irish heart. Always kind, always ready to put himself at the service of others".

Lord Morris' life-story reads like a romance, added Fr. Sutherland. He occupied all the chief offices of State in his native land, including the highest, that of Premier, and during the War he was called to England to enter the



councils of the nation, that he might aid her with his great mind.

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## MADRAS.

The speaker had seen a picture of him surrounded by the Premiers of the Empire, and, therefore, he could best describe him as a man of Empire standing. He was a peer of the realm, and in this democratic age he was a peer of any man, and the friend of every man.

Lord Morris was not only a great Statesman, but was also a great Catholic, who had never been ashamed or afraid to practise his religion.

In proposing the toast: "The Salesian Old Boys' Association". Lord Morris emphasised the importance of the part which should be played by Catholic young men in furthering the cause of the Faith in this country. He strongly urged them to come to the fore and show the country that they were a force to be reckoned with.

They belonged, he said, to the true Church. *which, with its 350,000,000 members, was the greatest miracle of all times resulting as it did from the command given by Our Lord to twelve ignorant fishermen "to go and teach all nations"*.

Speaking with great depth of feeling on the subject of the Papacy, Lord Morris said that therein Catholics had the one, true, and infallible guide. In the year, 1929, the centenary of Catholic Emancipation, when Catholics were faced with yet another struggle on the question of Catholic education, the young men would have every opportunity of demonstrating their loyalty and devotion to their pastors.

Rev. Brother Vincent, S. C., secretary of the association, thanked Lord Morris in the name of the association for his presence at their gathering, and for the interest which he had always shown in their undertakings.

They hoped to make this year a memorable one for the association by attaining a membership of 500 and by the erection of a suitable and lasting memorial to the late reverend Fr. Macey, to whom all the "Old Boys" owed so much.

Fr. Couche, S. C., B. A., proposed the toast of "The Visitors", to which replies were made by Mgr. Canon Ross; Fr. J. McCourt, S. C., and Mr. Honan.

During the smoking concert which followed the dinner, the results of the prize draw in aid of the association funds were announced.

In the afternoon a football match between the past and present students resulted in a win for the former by 7—5.

(Catholic Herald).

His Grace the Most Rev. E. Mederlet, S. C., D. D., Archbishop of Madras, had a busy time during his first missionary pastoral tour to Roshanagaram, a village in the Chingleput district, fifty miles north of Madras. The Catholics of the mission are mostly recent converts. The mission was founded by the late. Fr. S. M. F. Ignatius and developed and consolidated by his successors, Frs. F. Koperdraad and N. Prior. The total population of Catholics is approximately 1,000, but unfortunately some of them are not practising christians.

His Grace left Madras on Saturday afternoon, January 12, accompanied by his secretary, Rev. P. Mariaselvam, S. C., D. D., and reached the village at 6-30 p.m. The Catholics of the place headed by the Parish Priest, Rev. J. Gonsalves, met His Grace, at a distance of a mile from the village and accorded him a most enthusiastic welcome. His Grace was conducted in procession with music and a display of fireworks. The Archbishop motored straight to the Church, and gave Benediction of the Blessed Sacrament, assisted by Frs. Gonsalves and Mariaselvam.

On Sunday morning His Grace said Mass at 7 a.m. and preached an instructive sermon in Tamil on the Holy Eucharist and distributed First Communion to 13 children. At 10 o'clock a Confirmation service was held when 67 candidates were confirmed. Rev. Fr. Mariaselvam preached a sermon appropriate to the occasion.

In the evening, the people who were delighted to have their Archbishop amidst them, the more so as their village was the first out-station to be officially visited by His Grace after he assumed charge of the Archdiocese, accorded him a hearty reception. An address was presented to him in which they expressed their deep sentiments of gratitude for honouring them and their village by his visit. Soon after, His Grace inspected the convent buildings of the Indian Sisters of St. Anne and formally opened and blessed a new dispensary dedicated to the Little Flower of Jesus.

On Monday, His Grace said Mass at the grotto of Our Lady of Lourdes which was built by Fr. Prior three or four years ago, and preached a sermon on devotion to Our Lady. The Archbishop then visited the village of Surapundi, six miles away from Roshanagaram with a Catholic population of 200. A warm welcome was accorded to him and an address presented in which the people requested the Archbishop



to establish a school for the Christian education of their children. The Archbishop acceded to their request. Fr. Mariaselvam then addressed a few words urging them to be faithful to their religion. Fr. Prior has built a fine solid chapel in this village and a house for the catechist. The school will be temporarily located in the chapel. It may be mentioned also that the zealous parish priest, Fr. Gonsalves, recently baptised 35 adults in this village.

Returning to Roshanagaram for a short rest, His Grace next journeyed to Ponda-

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Balakistapuram, 6 miles away from headquarters. The Catholics, who number 160 asked the Archbishop in their address for a school. His Grace baptised 30 adults in this village.

On Wednesday morning, His Grace gave first Communion to 14 children, confirmed 15 and baptised 9 people. Soon after, the party left for Arambakam, a place of pilgrimage started, as is well known, by the late Fr. Ignatius. There is a large and substantial chapel here and a number of outhouses to accommodate pilgrims, etc. In the evening, His Grace went



Madras (India) — A bird's eye-view of the important city which constitutes the main care of the new Salesian Archbishop, Mgr. Méderlet.

wakam at a distance of five miles, where the Catholic inhabitants number 224. The people received him with joy. The Catholics of this village are not conforming to the practices of their religion. Though they were baptised by Fr. Ignatius in 1905, many of them are still called by their heathen names and follow heathenish customs and observances. His Grace in a stirring speech exhorted them to be faithful to their religious duties and practices. Fr. Mariaselvam, following, emphasised the supreme importance of saving their souls and being faithful to the duties of their religion. His Grace then baptised 40 adults, whom Fr. Gonsalves had carefully prepared. The party then returned to Roshanagaram.

On Tuesday morning the Archbishop visited

to Periapalayam, where there are a few old Catholic families. The old Church here, which was built by the Capuchins, was struck by lightning a few years ago and destroyed. Foundations for a new chapel were laid but owing to lack of funds, the building work has not yet been undertaken. The faithful requested His Grace to complete the chapel and he promised to do so. On Thursday morning the Archbishop said Mass and confirmed 5 candidates. His Grace returned to Madras at 11-30 A. M. after five days' strenuous work involving much travel in bullock-carts.

The total number of confirmations was 87 and baptism of pagans 114.

(Catholic Leader).



# The Salesian Agricultural College

Warrenstown (Ireland)

Our readers will, we are sure, be pleased to receive this brief notice of the second Agricultural College of the Salesians in Ireland. We have often wished to furnish details of the progress of this Salesian foundation but unavoidable difficulties have, till now, precluded this desire from being accomplished.

The Salesian Agricultural College of Warrenstown owes its existence to the bounty of the late Mrs. E. M. Lynch. This good lady passed to her reward in the year 1917. The latter years of her life were spent at Genoa in Italy, where

her charity and goodness won the hearts of all. Near Genoa, she established a lace factory that provided employment for the inhabitants of a very large district.

The brother-in-Law of Mrs Lynch, Mr. Thomas Leonard, J. P., D. L., was a well-known and successful farmer. Mrs Lynch left her portion of the Warrenstown estate—which portion consisted of 500 acres of prime land,—to the Rev. Mother Morrogh Bernard, Superioress of the Sisters of Charity, Foxford, Co Mayo. A condition of the legacy was, establishment of a charitable institution, on the lines of the one already founded at Foxford, namely, Technical Woollen Mills for the benefit of the local residents. Mother Bernard did not see her way to the fulfilment of this essential condition and, accordingly, under the terms of the bequest, the property was offered to the Salesian Fathers. The maintenance of a Technical Foundation to be established



Mrs. Elizabeth Lynch, Foundress of the Salesian Agricultural College, Warrenstown.

in, or near, Warrenstown "was the object of the deceased in nominating the Salesians as heir to this property". After the necessary legal formalities had been put through, the Salesians presented a scheme to the Court of Chancery, for the working of the trust. This scheme was approved by the Court and the Salesians then entered into possession of the property.

Eight months were needed to effect essential alterations in the already existing buildings and out-houses. Finally, in October 1923, the work of teaching began.

The solemn blessing of the Chapel was performed by Most Rev. L. Gaughram, D. D., Lord Bishop of Meath. The support of the local clergy and laity was most cordial and the new foundation began to progress. Since that date the numbers of the students have gradually increased until, today, there are between thirty and forty boarders. Naturally the complement of this College is not very large and the present number of boys is testing the capacity of the College to the utmost. This splendid progress is a very consoling and, at the same time, encouraging sight. The Irish nation are realising daily, more and more, that their salvation and greatness will remain, as of yore, in the intensive development of their natural wealth, which, in turn, is largely in the agricultural sphere of activity. Then, too, the utility, not to say necessity, of calling science to the aid of the farmer, in his fight with nature, is gaining ground every



day. The days are past, when farmers regarded all scientific agriculture as mere theory not reducible to everyday conditions of the farm. The day has dawned, and is well advanced, when scientific training is the goal of every farmer's son, in order that so he may obtain the maximum yield from his ground. From a scientific point of view, Warrenstown is one of the foremost colleges of its kind in Ireland.

The College is recognised by the Government Department of Lands and Agriculture, with which body its teaching is in complete uniformity. The technical instruction of the students is in the hands of University graduates, holding Diplomas in Agricultural Science.

The system of Farming is mixed. It consists of tillage, beef production, dairying, sheep, pigs and poultry keeping. Then, too, experimental work is diligently carried out to ascertain the best crops, under local and varying conditions. A certain number of bursars are available. These are provided by the Department of Lands and Agriculture, and a qualifying and eliminating examination is held, in favour of recommended students. This examination is to secure that the candidate is of sufficient ability and proficiency to benefit fully by the courses of technical instruction provided by the college.

For other boys, the pension is moderate. Thus, the sons of small farmers can benefit by the most advanced scientific agricultural instruction. This bringing of invaluable

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knowledge within the range of the small holders of Ireland is an incalculable blessing. Ireland's population is mainly agricultural, and when all have united to form a strong body of scientific farmers, then, the prosperity of Ireland is assured. This, then, is the object and aim of the Salesian College of Warrenstown—to help the nation to become scientific, and hence successful farmers.

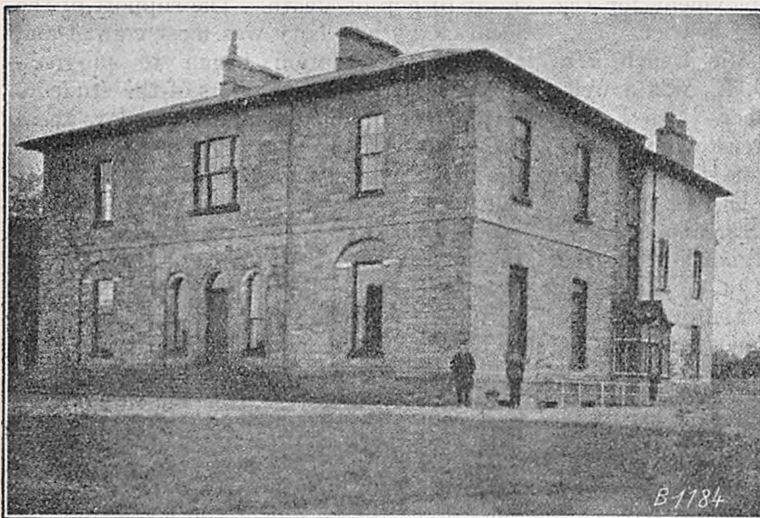
Over and above the training in Agricultural Economics, Science, Horticulture, Surveying and Carpentry, special attention is paid to the development of the moral side of the



The C



Practical demonstration



The old Manor House now the residence of the staff.



Very Rev. P.  
Rector o





chapel.

boy. The system of education is the preventive one, so universal in the Salesian Houses all over the world. Based as this system is on love of God and gentleness, it cannot but have a great attraction for the boys of this great catholic nation. The social side of the boys' character is not neglected and special instruction is given in manners and deportment.

As stated above the College is mainly for the sons of Small-Farmers, and boys who, ordinarily, through lack of means, could not hope to follow the advanced course of studies in a

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Secondary School or College. However, this does not mean to say that the training provided is unsuitable for the sons of Big Farmers. Far otherwise—the soundness and practicality of the training has been proved in this regard by more than one son of the owner of extensive property

The College itself is situated some two miles from the Drunree Railway Station, and some twenty from the city of Dublin. It is on the Meath line and adjoins the extensive demesnes of the Rt. Hon. the Earl of Fingall and Lord Dunsany. Five miles away is the historic hill of Tara. The old Manor House, which is now the residence of the College Staff is a cut-stone building that was built by successive occupants of the Warren and Johnstone families. The adaptation of this building entailed great expense but the result justified the expenditure. The boys' dormitories are large and well-lighted. The laboratories are fitted with the most up-to-date equipment. The Chemistry and Biology Halls are all that is necessary for the thorough instruction requisite in modern agricultural work.

The machine-shop, (which has a Blackstone crude-oil engine, which is utilized for the generation of electricity for the entire premises), provides that instruction, that will guarantee that the students will learn how to economise in time and timber, in the construction of their own out-houses and various instruments.

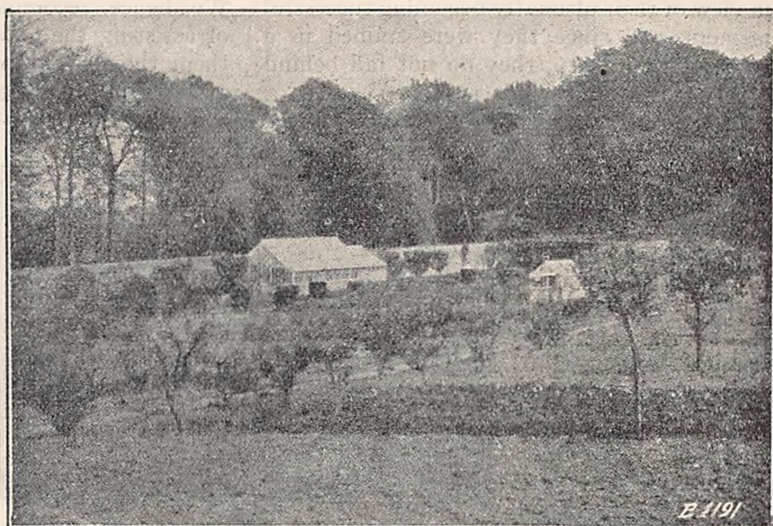
The college grounds possess some wooded



value of scientific farming.



Grady, S. C.  
College.



A general view of the Warrenstown Agricultural College property.



property that contains fine specimens of Beech, Fir, Oak and Sycamore, that furnish material for the students' instruction.

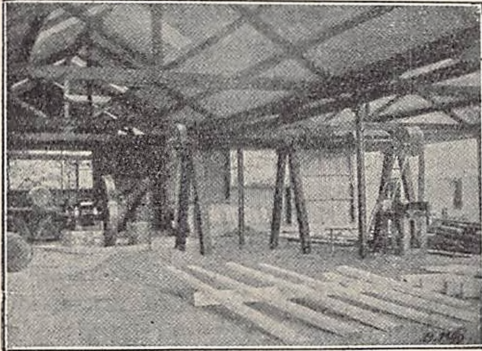
The method of instruction is not exclusively theoretical. The large property provides ample space and opportunity for the practical demonstration of the theories expounded in the class-room. There is no question of the teaching of any theory that is not proven and practicable. The boys hear, and, then, learn practically how to make use of what they have learnt. Thus are they ready,

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roll-call is some sixty-six. All remember their Alma Mater with affection, and are grateful for the time that they spent there.

\* \* \*

The College is still in its infancy and, as such, needs much fostering care. The local co-operators are zealous and constant in their support. We thank them in the name of the Ven. Don Bosco, and recall to their minds the promise of the Saviour of the world, that the good they do to their neigh-



The machine-shop.



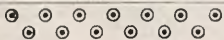
The wooded property.

when they leave the school, to take up farming on their own account, and lose no time in useless experiments. They have the theory, they have the practice—the only thing wanting is that which is essential to the success of any man—self sacrifice and application to work. Since, in school, these boys were helped and encouraged to work, in view of their ultimately becoming successful farmers, and since they were trained in a sense of their duty, they do not fall behind in the advance towards success.

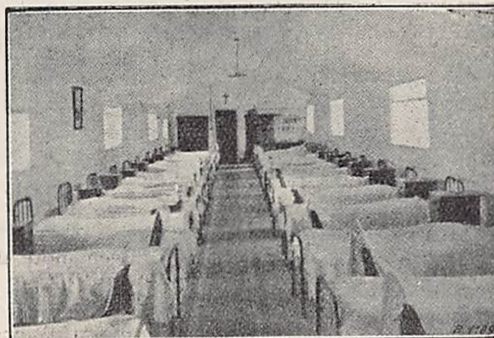
The number of Old Boys on the college

hours will be abundantly recompensed in the world to come, and, even in this world, they will experience the blessing of the Almighty.

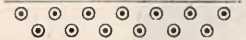
The college needs recommendation so that its excellent activities may be extended to a greater number of boys. This work can be easily performed by the co-operators. We, hence, recommend to them this means of assisting the Salesian works and promise them the fervent prayers of the thousands of boys in the Salesian Houses in the five continents of the world.



*How great will be your reward if besides the obligation which binds you to serve God, you also fulfil that of labouring for the salvation of others for the honour and service of God.*



The students' dormitory.



*For the Christian's whole hope and only way of arriving at the happiness to which he is called, lies in his doing good works and avoiding evil works for the love of Almighty God.*



# Prize day at Salesian Colleges

## BATTERSEA.

Right Rev. Dr. Amigo, Bishop of Southwark, presided at the annual prize distribution at the Salesian College, Battersea Park, London, being supported by the Right Rev. Mgr. Ross; Very Rev. E. Tozzi, S. C. (Provincial); Very Rev. A. Sutherland, S. C., Rector of the College; Very Rev. Bro. Bernardine, C. F. X. (Provincial); Very Rev. T. O'Connor, S. C., Rector, Burwash; Rev. W. Smith, S. C., Prefect of Studies, after an address had been presented to the Bishop, read the following report.

"It has been my privilege for several years to place before you reports of the high standard of work done and satisfactory records of the successful results attending that work, but high as that standard was and successful as were those results, I am pleased to be able to say that we have during the past year 1927-28 not only maintained but in some instances surpassed the result of previous years.

We have always received a satisfactory report from the Diocesan Inspector of Religious Instruction and this year has not proved any exception, since we received the following report of the examination held in January last; "Excellent in every class. The work is done well and consistently." So much for the religious instruction of the boys entrusted to us.

Now to show that the high standard set in the teaching of secular subjects is also maintained I give the following details. In 1925, the first year that we attempted the Matriculation Examination, the sixth form boasted of only two successes out of five candidates; this had increased to four successes out of five in 1927; but last year we sent in seven candidates and had the gratifying result of 6 passes out of the seven.

Again, Form V. sent in twelve candidates for the Oxford School Certificate Examination and nine of these passed, one with 1st Class Honours and 1 with 3rd Class Honours, both with Matriculation exemptions, thus making eight Matriculations in all.

The Junior in the Oxford Locals had also a very gratifying result, 17 passing out of twenty, one with 3rd Class Honours and Distinction in History.

The Middle and Lower Forms, too, have not failed to keep up their traditional successes, Form IIIa. reaping a 100 % success, with 3 Honours and 15 Passes, whilst IIIb. gained 20 Passes out of 24 in the College of Preceptors Lower Forms Examination.

Forms IIA. IIB., I. have also contributed their share of successes to show that they have responded to the efforts made on their behalf: Form IIA. gaining 13 Honours and 11 Passes, Form IIB. 13 Honours and 8 Passes and Form I nine Honours and 13 Passes in the various grades of the Sheffield Examinations set for them. Altogether 167 sat for external examinations and 82% of these were successful.

The conduct of the boys during the year has been all that could be desired; no serious breach of discipline has occurred. The number of Good Conduct Certificates awarded testified to the above, for it must be remembered that to gain one of these it is necessary to have a high level of weekly conduct marks in each of the three terms of the School year.

Lastly, we have enjoyed, with but a few isolated instances of boyish ailments, a clean bill of health throughout the year, and so in every respect we may look back upon the year 1927-28 as an eminently satisfactory one."

Fr. Sutherland arose and addressed the meeting as follows."

"It is a very great pleasure to me to propose a vote of thanks to the Bishop of Southwark for so kindly presiding at our Distribution of Prizes and our gratitude is all the deeper for this is the second year in succession that His Lordship has conferred this special honour on the College.

Realising his numerous engagements we were fortunate to have this occasion booked some months in advance. We are all astonished at the amount of work accomplished by His Lordship. We, priests, sometimes, think we do a fair share of work on a Sunday but when we look at the Bishop's list of engagements for Christmas we must bow our heads in all humility.

Still it is a real cause of joy and consolation to us all to know that God has given such renewed health and strength to our beloved Bishop to carry out his onerous duties.

Last year his Lordship's encouraging words made our Students redouble their efforts, with the result that this year they have more than upheld the traditional successes of the College at the public Examinations.

On the same occasion his Lordship expressed the hope for an increase in numbers. That wish has been more than realised: During the last term there has been an increase of eighty bringing our numbers up to 271. The College is now almost full and, when the fresh applications are dealt with it is doubtful if there will be a single vacancy when the new term begins.



It is our wish to have accomodation for 300 students and with slight alterations it may be possible to receive the twenty or so to make up the full quota. We are very grateful to Monsignor Ross for sending boys from the Archdiocese. We have several now from all round Westminster Cathedral.

During my first year at Battersea it has been a great pleasure to me to see the friendly spirit that unites both Masters and students and I must say too that the parents have been most kind and appreciative. Dealing with 271 students, I received only two complaints and those were of very minor importance.

We are delighted at the large number of young boys in the College. They are the foundation of future successes in the various

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In conclusion I must mention the deep sorrow we all felt at the death last August of Father Macey, the beloved Founder of this Province. We are now arranging to perpetuate his memory by the foundation of two scholarships tenable at this College, which he built.

Once again I beg to offer our deepest gratitude to his Lordship the Bishop of Southwark for his great assistance and unvarying kindness."

When Father Sutherland had finished speaking, His Lordship, the Bishop, rose to reply in a very witty speech and conclude the entertainment. His Lordship first turned to the boys and congratulated them on the health and happiness apparent in their faces and said he



Salesian College Battersea, London.

professions and commercial careers which they will adopt. But I would say to the parents here tonight, that it is waste of time and money to send their sons to the College for a year or two. Such boys are like birds of passage—they gain little or nothing in such a short time. To reap the full benefit of a Secondary education the boys must remain until they are sixteen or seventeen when they take the Matriculation. This Examination will be a real asset to them in any profession they enter after leaving the College. Then, if a sacrifice has to be made, I would earnestly ask the parents tonight for the sake of their children's future not to be afraid to make it. Your children will show you their gratitude later in life,

Everything is being done to equip the College in every possible way and I am very grateful to our Provincial who seconds every effort made for its continued progress.

was sure they would need no operations during the Christmas holidays.

His Lordship then thanked the boys for the address and said that the boys were to be congratulated on their excellent presentation of the scenes from the "Merchant of Venice". The acting had been wonderful considering the ages of the boys and Portia (Master R. Mather) was especially to be commended. The acting of Portia's part had reminded Mgr Ross of his younger days when he had taken the same part.

His Lordship then congratulated the boys on their great successes in the examinations and remarked on the wonderful achievement of the staff in getting eighty per cent of the boys through a public examination. Father Sutherland had said that there were 271 boys in the College and His Lordship was certain that at least 271 prizes had passed through his



hands during the afternoon He had also said that another 20 boys were needed to bring the number of the College up to 300; His Lordship did not know if this calculation was due to Father Sutherland's special arithmetic (laughter), but at any rate according to His Lordship's arithmetic 271 and 20 did not make 300. His Lordship was not sure which arithmetic was the correct one—the Salesian arithmetic or his own. (laughter), However, His Lordship hoped that the parents would do all they could to make the College known and bring the number of the boys up to 300 as desired by the Rector. His Lordship wanted this College to be a "tip-top" college and was anxious to see it recognised by the Board of Education and the L. C. C. as a result of their recent inspection.

His Lordship then addressed himself especially to the boys' parents urging them to do all they could to provide their boys with a Secondary Education. They would never regret it. But they should not send their boys to the college for a year and then take them away. They should keep them there for five or six years, from the ages of 11 to 16. Thus they would co-operate with the Salesians in providing the world with good Catholic laymen. Some few of the boys would become priests—and the parents should take care not to stand in their way—but most of them would become laymen, and, if good Catholics, be a great force for good in the world. *(Contributed).*

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Listening to the cheers of the students which resounded through the halls of the Salesian College at Battersea on Prize Day it was difficult to realise the very humble beginnings of an educational establishment which is second to none in the Metropolis.

One's mind went back to a day in November, 1887, when, in the midst of a fog of the "particular" type, there arrived at a London terminus from Italy three Salesians—Fathers Patrick McKiernan, Charles Bernard Macey and a laybrother. The trio were the express ambassadors of the Venerable Don Bosco himself, who had predicted on parting with them that the Salesian House in London would eventually become one of the most important in his Congregation.

They were met by Father Francis Bourne, who was destined to become Cardinal Archbishop of Westminster, and by him escorted to the drab surroundings of Battersea. Here at the time was a small iron church, almost in ruins. A few rooms in a small house served as a shelter for the community, whose assets on the material side included little more than the cooking utensils. Extreme poverty reigned.

But zeal and self-sacrifice, blessed by Divine Providence, gradually conquered all difficulties and in the course of time the fine church and College buildings came into being.

The college roll at present includes about 270 students, and the building is replete with an up-to-date science laboratory, study halls, music room, etc.

From its precincts have passed out young men who have become priests and those who have attained distinction in the secular professions—all a credit to their Alma Mater.

Don Bosco's prophecy, uttered within the lifetime of most of us, has been remarkably fulfilled, and his gracious spirit still continues to inspire the devoted Salesian community at Battersea. *(Contributed).*

## FARNBOROUGH.

Wednesday, December 12th, was the annual Speech Day of the Salesian School, Farnborough. The day was signalled not only by the publication of the annual results of public examinations, and the fine musical and dramatic efforts displayed by the pupils, but also by the great public interest displayed in an event, which has become of annual interest, not only to the Farnborough and Aldershot citizen, but to a large part of the public in the South of England. This was evidenced by the great number of distinguished visitors who came from places as far apart as London, Reading, Oxford, Southampton, Portsmouth, Ramsgate, Dover and Chatham; all of whom wished to pay their tribute of honour and praise to the excellent educational and moral work done in the Salesian School, Farnborough.

A note of regret was struck at the opening of the proceedings, by a letter read by the Principal, the Very Rev. M. H. McCarthy, S.C., from Dr. Cotter, Bishop of Portsmouth, who was due to preside at the function, but was unavoidably detained in London for an important conference. His Lordship's place was taken by the Very Rev. Canon O'Farrell, O.B.E., Rural Dean, and Vicar of St. Joseph's Church, Aldershot. After an address of welcome on the part of the Principal, came the annual report.

This was delivered by the Prefect of Studies, the Rev. E. Muldoon, S. C. Some quotations from the document will not be out of place as they throw light on the educational problems, as viewed from the professor's standpoint. "Bacon has said," remarked the Prefect of Studies, "studies serve for delight, for ornament and for ability." And though the mere boy might not find delight in his studies, the one occasion when he did take delight in them was on the annual Prize Day. The rewards were twofold: Certificates presented by Public Exam-



ination Bodies, and prizes presented by the governors for excellence in school work from day to day in the course of the year.

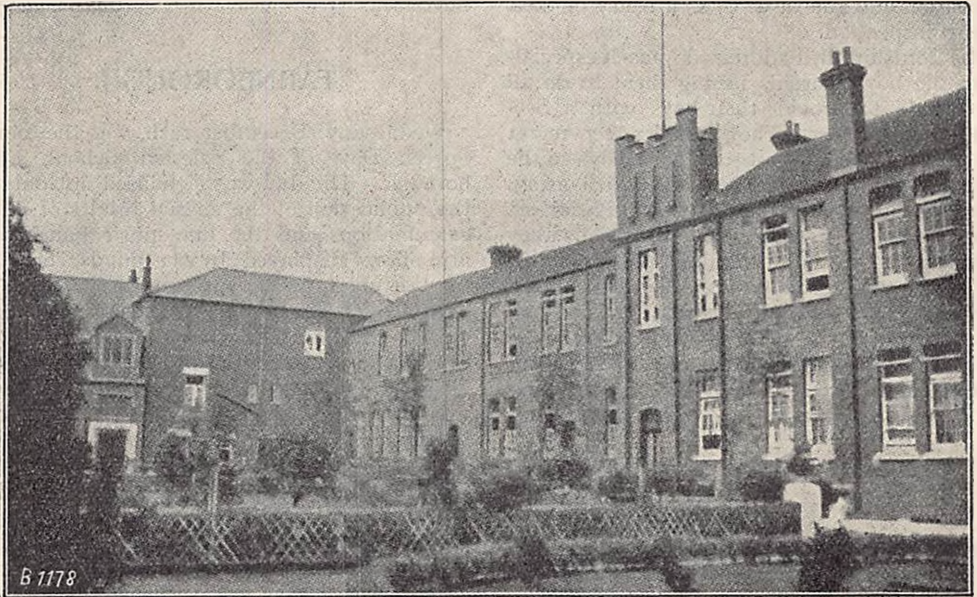
Of the eleven boys entered for the Oxford School Leaving Certificate and Matriculation, six passed, giving in all 32 credits for various subjects. Most of those boys will be sitting for their London Matriculation, this current school year, in June next. In the Oxford Junior Examination, 11 out of 17 passed, two gaining honours. One pupil was one of the only seven in the whole country, who gained distinction in Latin, though he had to compete against many hundreds. In the Lower Forms of the school, the successes in the Sheffield Central

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Church History. The boys without exception acquitted themselves well and the depth and accuracy of their knowledge astonished the examiner".

In the playing fields, as elsewhere, the high standard reached by the pupils of former years, has been maintained. The School XIs in both football and cricket have left a record which will be hard to beat in the years to come.

The Bill of Health for the school was a truly remarkable one. Not a single case of sickness had been reported among the boarders for the whole school year. This may be attributed to the excellent regular alternation of short periods of work and play, the pupils being kept



Farnborough, Hants. — The Salesian College.

Examinations were very gratifying, the school obtaining 76 certificates.

Not only is great attention paid to the intellectual formation of the pupils, but also to their moral and religious training. The Annual Retreat was given by the Rev. Father Colman, of the Friars Minor, and was productive of much good among the boys.

The annual report of the Rev. Father Dorran, Ecclesiastical Inspector for the Diocese of Portsmouth contained the following remarks: "The school is to be congratulated on the excellence of its religious work. Each form was subjected to a searching examination covering the whole of the year's syllabus, and the results were a revelation of extremely hard and conscientious work on the part of the professors and pupils. A fairly searching written test, was given to Form VI. The test comprised questions on Doctrine, Holy Scripture and

fit by regular physical exercises and weekly swimming.

The staff from the Principal downwards all cherished the hope that by the special form of Salesian Education, their boys would earn as full a measure of success in their attack on the prizes of life as former students were doing to-day in many parts of the world."

Then followed the distribution of certificates and of prizes to the winners in the various forms. This part of the programme was interspersed by recitation and songs by the school choir accompanied by the orchestra.

At the end of the long list of successes the Very Rev. Canon O'Farrell, O. B. E., Hon. C. F., Rural Dean, arose and addressed the gathering. He expressed the deep regret everyone felt at the enforced absence of the Bishop of Portsmouth. He congratulated the school, both professors and pupils, on the great records they



had achieved during the past year, and felt sure it was an augury of success in the present one. He, himself, personally had always gained pleasure from books and from nature study. Education ought always to cultivate in youth a love of books, of beauty, and of nature and he might add a love of religion. As a Catholic priest he was bound to proclaim that the Catholic religion with its inspiring liturgy and its wonderful history, stood for everything that was good and reflected the beauty of its Divine Creator. He remarked, in passing, how the Salesian Fathers were endeavouring to cultivate in their pupils a love of nature and its beauties, for in the

Right Rev. Mgr. Canon Sprankling, and the Very Rev. Mgr. Gonne, M. A. (St. Bede's College, Manchester).

The Prefect of Studies (Rev. Father W. A. Murphy) in his report said that it had always been a fundamental principle that true education must be based on the training of religious knowledge and practice. Catholic education had ever maintained this principle, and there could be no doubt of its importance to character. Not one of the non-Catholic parents of the boys at the College had raised the slightest objection to the boys receiving religious training. Whilst there was no suspicion of undue influence on those of a different faith, religious



Farnborough, Hants. — The College Chapel.

prizes there were many on natural history. Let it never be said of a Salesian boy that when he left school he also left his books behind him that he had no more time for reading. On the contrary his school life should teach him how to take an interest in nature and in religion because it concerned the future life.

The Very Rev. Father McCarthy, S. C., Principal of the Salesian School, thanked Canon O'Farrell in a few well chosen words, and the programme concluded with a very fine performance of the "Purple Bedroom," by Eden Philpotts.

(Contributed).

## CHERTSEY.

Right Rev. Dr. Brown, Bishop of Pella, presided at the prize distribution at the Salesian College, Chertsey, supported by the

and moral teaching was equally necessary to them.

The President (the Very Rev. Father W. G. Austen) explained that an innovation had been made in dividing the school into houses, as was the custom in the public and secondary schools, and some elementary schools. The names that had been chosen after very much consideration, were: "Abbey," "Minster," and "Priory." This was done partly as a compliment to Chertsey itself.

He reminded them of the fine old abbey that once existed in Chertsey. The three names were associated with old collegial life. He hoped the boys would act up to them, and try to raise their House greatly in the esteem of the school.

Bishop Brown, after congratulating those connected with the dramatic entertainment, and the Rev. F. V. Conche, who was at the



piano, said that although they had not an old school and could not yet have traditions, it was for them and those to come, to make the traditions of the School. Those who spent the first forty or fifty years in the life of the School were those who made its traditions.

He wished it a long, successful, and developed career, and added his congratulations to the Salesian Fathers, the parents, and the boys on the work the school had achieved. So much depended on the goodwill of the parents, above all, not pandering to the spirit, on the part of the boy, to evade what one might call the sturdy life of the school in work and in games.

Shakespearean scenes and a comedy were capably presented by the boys. (*Contributed*).

## BOLTON.

Right Rev. Dr. Henshaw, Bishop of Salford, distributed the prizes on Wednesday evening Dec. 19th. at Thornleigh College, Sharples Park, Bolton, conducted by the Salesian Fathers.

His Lordship congratulated the boys on their fine successes, and Bolton on having a Catholic Secondary School for boys. He regretted the local authorities did not help as much as they should in the higher education of boys in non-provided schools.

Bolton was better placed than many other towns, but it was not just for the County Education Committee to say that no capitation

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grant would be paid for a pupil in their area in a non-provided school if a County school was reasonably near. He hoped Catholic voters would realise their responsibility on the education question when the election time came.

Rev. Father W. A. Walsh, B. A., prefect of studies, in his report, said the past year had been an important one, as it was the first in which the school had been under the control of the Board of Education.

During the year they had received fifty-two new students, twenty-one coming from the town and district of Bolton and thirty-one from other areas.

During the past two years thirty-eight scholarships had been taken at the College, thirty-eight Catholic boys thus receiving the advantage of higher education free. This year three students had been presented for the School Certificate, and all had passed, one obtaining matriculation and another distinction in Latin. This was very creditable, as the College had been open only three years, whilst the normal secondary school course for such examinations was from four to five years.

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The College, which stands in seven acres of ground at the foot of the Penine Range, opened in September, 1925, with twenty-six students; it now has 129, and is capable of accommodating 200. It has six classrooms and a science room, and preparations are afoot for the building of a gymnasium.



Bolton, Lancs. — The Salesian College.



# A Liu.

(From "Inter Nos").

*A Liu?* Who is he? Where is he? Here-with you have his photograph. He is a flute-player and the notes that issue from his instrument sound like his name, sweet, soothing and a little plaintive. His song is not of heroes or heroic deeds, nor yet of love or joy, but rather a doleful elegy. His memory is still saddened by the thoughts of his native land, so distraught in the present dreadful crises: by thoughts of his once happy home and of his parents, who, alas, are no longer alive to receive his loving attentions or soothe his overburdened heart. He is young but the burden of sorrow has been laid upon him and aged him beyond his years.

Day by day, he performs his tasks but his figure, a little drooped, betrays the sadness that lies like a heavy load upon his heart. His face pallid and pinched awakens sentiments of pity in all, who behold him. His eyes often tearful and sad implore the compassion of the merciful and consolation of the benevolent. It is no wonder then, that his flute emits only sorrowful notes, that pierce the heart and render it sad for him and for his young life so blighted by the hand of adversity.

He was homeless and we took him in. Mary, Help of Christians looked down from heaven with kindly eyes upon this poor child and gave him another home, another family. He is now a member of the wide-spread family of Ven. Don Bosco. *A Liu* is adapting himself to his new surroundings. He is of an affectionate disposition and is quickly becoming attached to his Superiors. His one fear is, lest he become a burden on the already heavily taxed resources of the Mission.

However, he does his best to render any little service that may be in his power. He is happiest when he can serve Mass or prepare the vestments and altar for the sacred functions.

In class he is well advanced in studies and his teachers are fully satisfied with his diligence and docility.

How many more children could we accept if only the cupboard was not so bare If



... and the notes that issue from his instrument sound like his name, sweet, soothing and a little plaintive.

only the pantry was a little better stocked how rapidly would our family grow. But when rice costs twice what it should cost, how can we increase our numbers? We just manage to provide for the children we have.

We pray the good Salesian Co-operators to remember the Mission of Shiu-Chow in their prayers and, if it be within their power, also, in their charity. May the blessing of Mary, Help of Christians be with them always.

S. C



# News from Lok-Chong, China

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August 5th 1928. A long time back, dear readers, but things do not go very fast in China—except of course death and hunger, which make very rapid inroads on the poor people. However, August 5th, a Sunday, saw arrive at *Lok-Chong* a large case. It took four men to carry it and, naturally, attracted the curiosity of the good Chinese. What was in the case? Very rapidly—news has a habit of spreading—the news was about that a *new divinity* had arrived and had put up at the Catholic Mission. The result was to be expected. The people hurried in from all parts to have a look at the new arrival. *Divinities* do not arrive every day at Lok-Chong. Rather are the traces of the opposite faction only too evident. Gaping with astonishment many of the Chinese stood around the visitor from the other world, congratulating themselves on being so fortunate as to be within the range of its smile. True, in Europe, the new arrival would not have caused any comment but “east is east and west is west”. To satisfy the readers’ curiosity as to the identity of the divinity, I will tell you, in secret, that it was a beautiful statue of Mary Immaculate. Placed on an imposing pedestal she looked down on the motley crowd surging round her feet. There were the young and the old, the christians and the pagans all eager to gaze upon this beautiful statue.

Without exaggeration, I might say that the manifestations continued for several days. The statue became the object of pilgrimages for the nearby villages. All, pagans and christians, wished to see for themselves this “divinity”. The missionaries, as was to be expected, seized opportunity by the forelock, and took occasion to preach to the crowds of the love of God, of His abounding sacrifice, of His Virgin Mother, whose statue was there before them. May the Queen of Heaven establish her reign among these good people.

The audiences of the missionaries could have been divided into two groups. There were those who understood what the priest was talking about; they grasped the significance of his doctrine and its import to themselves. There were the others who under-

stood nothing at all. The priest might have kept quiet for all the good it seemed to do them. All admired the same statue, all heard the same sermon, all could have profited. Yet, while some listened attentively, asked for further explanation and willingly accepted some small propaganda pamphlets, others, on the contrary, after listening for a short time, interrupted the missionary with, “Father, do you eat the flesh of the pig, or no?”. Then, like Pilate of old, without waiting for an answer, they took their departure. So true is it that the “Spirit breatheth where it listeth”.—without the grace of God all our efforts are fruitless—we are as men beating the air.

On the Sunday afternoon our little chapel was filled to overflowing. The “Way of the Cross” was performed by groups of the christians of the city. Their pagan brethren assisted respectfully but, one could easily see, mystified beyond measure at the solemnity and strangeness of the service.

At the Benediction, when I turned round to bless the assembled people and saw the pagans there, silent, curious and shy, following with attention the sacred service, I was moved, and with the Christ in my hands, I blessed them all, praying Him to send His illuminating grace into the darkness of those souls, to save them from the powers of darkness and render them worthy of one day seeing Him face to face in the bliss of heaven.

In the days that followed, the preparations for the solemn enthronement of the Mother of Men, at Pet Shong, went on apace. There was to be a magnificent procession and to render the occasion more memorable the christians of the district had invited Mons. Versiglia to preside over the festivities. They invited, too, the band from the Salesian College at Shiu-Chow and, under the leadership of Fr. Braga, the band was promised.

The date of the celebration had been fixed for August 19th.

The vigil arrived, and Mons. Versiglia was due that evening. All was ready. The Missionary residence and the contiguous buildings were gay with festoons and Chinese lanterns. Triumphant arches spanned the streets and all was indicative of filial devotion to the Mother of God. Numerous



pagans had assembled to see the spectacle. The boys who had organised themselves into a band of scouts announced the approach of the band from Shiu-Chow. Shortly after, amid clamorous welcomes the band made its entry into the mission house.

On the Sunday morning at 8. o. A. M. the procession was ready to file off. It was led by the statue of the Madonna upon a pedestal beautifully decorated with fresh flowers of the woodland and branches of laurel. The bearers were eight christians dressed in their livery. Behind them came the band, the christians and, finally, a crowd of curious and puzzled pagans. The procession went off magnificently. It was a real triumph for

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another an old man of 84! The old woman was only just in time to enter the true church when God called her to Himself, to view, with eternal wonder, the beauty of her soul washed in the cleansing blood of the Man of Sorrows. Mons. Versiglia administered confirmation to thirty-six candidates and this ceremony was followed by a sermon, that was greatly appreciated by all present.

The happy day was concluded by a theatrical performance that was attended by christians and pagans alike. Thus were the latter given a practical proof that religion, rightly understood and rightly practised, far from being a melancholy affair, is the



China. — An open-air catechism class.

Our Lady, a great demonstration of faith, which cannot have failed to have wrought a great deal of good in the hearts of the pagans, who followed the procession in attentive silence.

However, the most consoling part of the whole celebration was the fact that the christians did not restrict themselves to a mere exteriority. They did not limit their preparations to the decorating of the church and district but in a very real sense prepared for the feast itself. They took part in the special novena arranged, attended the various services preceding the great day itself, and prepared their souls to receive an influx of grace from the bounty of Mary, Help of Christians. There were the catechumens of whom sixteen were baptised on the Sunday, who prepared with edifying fervour for the advent of the Madonna as Mother of their souls. One of these catechumens was an old woman of 86 years of age and

handmaid and promoter of the purest joy that man can experience while still a dweller in this vale of tears.

I recommend our work to the prayers of the co-operators. They will do an immense service to this mission, if day by day, they will offer up some small sacrifice for the progress of the Catholic Church here. Sacrifices must come, so why not make a means of personal sanctification and of mutual help of them?

FR. P. BATTEZZATI S. C.

### A THOUGHT FOR MARCH.

*Purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ, our pasch is sacrificed. Therefore, let us feast not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. — (I Cor. V, 7-8).*



# Brothers-in-arms

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CHINA. — On the evening of October 9th, of the year just past, three young priests bade good-bye to their confrères at St. Vincent's Seminary Germantown. U. S. A. Next day they set out for the Far East.

On Monday, November 26th, unusual excitement was noticed at the Salesian Catholic Mission of Shiu-Chow. Three new priests were expected from the United States.

The train from Canton arrived. Oh yes it did arrive—only a few hours late—and the good priests were given a practical demonstration that "hustle" is not the motto of the Chinese Railway Company. At the station the three priests were met and heartily welcomed by three Salesians of the Vicariate, who, having a little experience of Chinese ways, facilitated the examination of the luggage. However, Fr. Curtis's stately bearing and great height, impressed the officials and the examination



Shiu-Chow, China. — Pupils of the Salesian Nuns.

They were the three who had left their home and all that life holds dear, on October 10th, to give themselves to the work of spreading the kingdom of Christ. They were Vincentians destined for the Vicariate contiguous to that of the Salesian Vicariate of Shiu-Chow.

Bishop O' Shea, who had been the leader of the first band of missionaries from St. Vincents, had communicated to the new arrivals to travel from Shanghai to Canton, and then, via Shiu-Chow, to their destination. This route, though less comfortable, is quicker and would enable the missionaries to reach their new home before Christmas.

went through fairly expeditiously—that is for China.

Night had already fallen and darkness lay like a pall over the city. On issuing from the station we all bought bamboo torches and thus made our way through the city. It must have provided an amusing spectacle to see us Europeans proceeding in solemn state by the light of the torches—oh for an electric-light!

Having traversed the pontoon city we arrived at the Salesian residence and were greeted with great heartiness by the assembled boys. The inevitable Chinese crackers greeted our arrival together with cries of



"Vam T'soi"—ten thousand years be yours", or, "long life". As the guests, accompanied by Mons. Versiglia, entered the college the band struck up the Chinese National Anthem. A short English address followed and then the boys sang a Chinese song. Fr. Stauble C. M., who had come to meet the new arrivals replied to the address of welcome and all then repaired to prepare for the evening meal.

The Vincentian missionaries gave us the

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and support of the Co-operators. They are both working for the same end—the conversion of the pagans. They are both of the same church, same faith, same great body of heroes. They have both to spread the light of the gospel of love and in mutual support and emulation bring about the reign of Christ, the King, in hearts that as, yet, own no God but the God of convenience, the God of their own paltry selves.

R. VETCH. S. C.



Shiu-Chow, China — A pastoral visit of Mgr. Versiglia.

pleasure of their company for two days, during which time they were able to visit the various branches of activity initiated by our confrères in this city. Their all-too-brief rest came to an end and we had perforce to speed the good priests on their way. Under the leadership of Fr. Stauble, they departed in a Chinese Junk for their distant mission. We gave them a real Chinese farewell, which impressed them very much.

These young missionaries are at the beginning of their apostolate, so we recommend them to the prayers of our Co-operators. The two Vicariates of the Vincentians and of the Salesians need the fervent prayers

### An appeal from India.

*We have received from India a request to publish an appeal for old Catholic magazines or Catholic Truth Society pamphlets. The Mission for which they are needed is very poor and any of our readers who has any such books, which are of no further use, would do a great act of charity by forwarding them to—*

Rev. Austin Anderson. S.C.

Catholic Mission,

Shillong, Assam, (India).

*Any contributions will be promptly acknowledged by the above named Salesian.*



DONEGAL. (*Ireland*). — Please publish in the *Salesian Bulletin* my thanksgiving to God, for favours received through the all-powerful intercession of Mary, Help of Christians.

M. M.

TURIN (*Italy*). — I wish here to acknowledge my indebtedness to Mary, Help of Christians for a signal favour received through her intercession. I gladly offer my alms in thanksgiving for the grace received.

S. C.

ST. EDMUNDS (*England*). — May I presume upon your kindness for the publication of my gratitude to Mary, Mother of Men and Help of Christians. I have been the recipient of a great spiritual favour through her instrumentality and readily make public my gratitude. I promised publication in the *Bulletin* and gladly redeem my promise. May her name be for ever blessed and may she continue to guide my footsteps along the path to heaven.

*A humble Client of Mary.*

ASANSOL (*India*). — Some time ago I was very ill. I made a novena to Don Bosco and wore his relic. I also promised ten shillings for Masses and publication in the *Bulletin* should I obtain my cure. My request was granted. I have sent the money to the Salesian House at Shillong and now fulfil the rest of my promise.

M. M. Ita.

KILDARE (*Ireland*). — Thanksgiving to Our Lady, Help of Christians for success in difficult examination.

*A devotee of Mary.*

BOMBAY (*India*). — Kindly publish my thanks to Our Lady, Help of Christians and to Don Bosco for my uncle's safe recovery from a serious illness. I enclose an offering for the Salesian works.

E. LOBO.

Salesian Co-operators who, after having been to confession and communion, visit *any* church or public chapel, as also those who living in community, visit their private chapel, and pray for the intentions of the Holy Father, can gain—:

### A Plenary Indulgence.

*Every month—*

- 1) On any *one* day in the month at their choice.
- 2) On the day on which they make the Exercises for a Happy Death.
- 3) On the day on which they assist at a Salesian Co-operators' meeting.

### On each of the following days:

March 19th.	St. Joseph.
March 22nd.	Seven Dolours of B. V. M.
March 24th.	Palm Sunday.
March 25th.	The Annunciation.
March 31st.	Easter Sunday.
May 3rd.	Invention of the Holy Cross.
May 8th.	Apparition of St. Michael.
May 9th.	The Ascension.
May 17th.	Anniversary of the Coronation of the Picture of Mary, Help of Christians, at Turin.

### It is also worth remembrance.

That, *on the sole condition of being in the state of grace* the Co-operators, *who, in the midst of their daily work*, unite their hearts to God by a short ejaculation, can gain each day—:

- 1) For any *one* of these ejaculations a *plenary indulgence*. The choice of the particular ejaculation is left to each one's discretion.
- 2) For *each of the others* 400 days indulgence each time.

NB. Those Co-operators who, on account of sickness, cannot go to visit a church, can gain the above indulgences by reciting *at home*, Five Our Fathers, Five Hail Marys, and Five Glory be to the Fathers, according to the intentions of the Holy Father.



*Whatsoever is born of God overcometh the world: and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the spirit which testifieth that Christ is the truth. — (John V, 4-6).*



## OBITUARY

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

### Canon Earnshaw.

With great regret we announce the death of Canon Earnshaw, who for many years was a zealous co-operator and a great personal friend of the late Very Rev. C. B. Macey S. C. We give here a resumé of the life of this good co-operator.

Canon John Earnshaw, rector of St. Patrick's Church, Bradford, for forty-one years, who last December celebrated his golden jubilee as a priest, died after a brief illness, at the age of eighty-four.

Born at Rotherham in 1844, Canon Earnshaw was received into the Church in 1867. He studied for the priesthood at Ushaw and the Leeds Seminary, and was ordained in 1878, being the first priest of the new diocese of Leeds, ordained by the first Bishop of Leeds, Dr. Robert Cornthwaite. The Canon was appointed secretary to the Bishop in 1879, and in 1883 was appointed curate, and two years later rector, of St. Patrick's, Bradford. He was made a Canon of the Leeds Chapter in 1911.

Canon Earnshaw was the chaplain to Alderman Michael Conway when he was Lord Mayor of Bradford last year.

His work for Catholic education was un-

ceasing as shown by his drawing up of the Charter of St. Bede's Grammar School, and by his interest in and attendance at any meeting connected with education.

Although he had become a very frail figure, the Canon rarely failed to say Mass at 7 a.m. each day, and he carried out his other priestly duties to within a few days of his death.

He officiated at Midnight Mass, which lasted for two hours into Christmas morning, and he assisted at High Mass on the Sunday before his death.

On the occasion of his jubilee in December last all his parishioners decided to subscribe for a testimonial for him. The Canon heard of this scheme, however, and forbade them to continue with it, saying that the people in his district were too poor to take such a task on their shoulders.

We recommend this good co-operator to the prayers of the Associates. In life he helped the Salesian works and thus benefited the poor ones of Christ's flock. Let us by our prayers obtain that his reward in heaven may be enhanced by the presence of the many souls saved through his almsgiving.



### Rev. Dunstan Hill. S. C.

In announcing the death of the above member of the Salesian Congregation, we beg to draw our co-operators' attention to the fact, that the deceased has a special claim to their suffrages. Bro Dunstan was for many years a correspondent of the *Salesian Bulletin* and it is due to him that the news of the various events, which interested the English Province, appeared in the pages of this *Bulletin*. With his passing, the editorial staff has lost an able ally and we pray that there may be found a successor as zealous and as punctual as the late deceased.

The death took place in St. Andrew's Hospital, Dollis Hill on Friday, January 4th. Bro Dunstan, for the space of 16 years had been a member of the Salesian Congregation. Previous to his conversion to Catholicism and entrance into religion, he had for many years followed a journalistic career, and, whilst resident at the Salesian College, Battersea, was for a period in charge of the Printing Press attached thereto.

Bro Dunstan's zeal for the propagation of devotion to Our Lady of Ransom was well known to all, who came in anything like in-



timate touch with him. He was most ardent in obtaining members for the Guild of Our Lady of Ransom and was always intent on passing on, as far as in him lay, the precious gift of the faith that God had vouchsafed to his keeping.

Bro Dunstain had been in failing health for some time and in October last was advised to enter hospital for treatment. However, in spite of the care bestowed upon him, he slowly lost strength and, on Friday January 4th., had a seizure from which he never recovered.

His death was very peaceful. He had been visited in the afternoon by the Superiors of his house and by his other brethren in religion. His relatives were constant in their attendance at his bed of pain. The end came about midnight of the Friday before the Epiphany. Bro. Dunstan was conscious to the end and joined in the prayers for the dying with edifying fervour. He died the death of the just and, no doubt, has now been vouchsafed the vision of Him Whose presence on earth, he had acknowledged and revered. He will now have the reward of his humble act of submission, in the revelation of the mysteries, which, on this earth, formed the object of his fervent and simple faith. Surely, too, Our Lady will not be tardy in giving him his ransom and bringing him to enjoy the merits, which he had gained by his constant and zealous propagation of her Guild. However, since the designs of God are known to no man, and the exigencies of divine justice may still be exacting from the deceased the purgation of his temporal punishment, we recommend this soul to the suffrages of the Associates.

A solemn Mass of Requiem was sung in the Church of the Sacred Heart, West Battersea on Monday the 7th January by the Very Rev. Father Tozzi S. C. (Provincial) assisted by the Rev. Father Collinson as Deacon and the Rev. Father Keyte as Subdeacon. Other members of the Battersea Community served in the sanctuary and the choir was also composed of his religious brethren. After the Mass Father Provincial performed the Solemn Obsequies for the deceased.



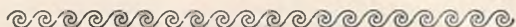
Mgr. Aelen, *Madras* (India).  
Bro. J. Sorg, *Turin* (Italy), Feb. 23rd 1929.  
Bro. D. I.o Giudice, *Turin* Feb. 24th 1929.  
Rev. W. Cchemnakadon, *Travancore* (India).  
Mr. F. Cunningham *Belfast* (Ireland).  
Mr. W. G. Fogarty *Galway* (Ireland).

Mr. E. Hall (Ireland) († Dec. 29 th 1924).  
Mr. D. Harrington, *Cork* (Ireland) († Aug. 24th 1928).

Mr. G. Mac Donnell, *Galway* (Ireland).  
Mr. B. P. Monteiro *Bombay* (India).  
Mr. A. Poletti, (U. S. A.) († Oct. 31st 1928).  
Mr. J. Walsh, *Skeagh* (Ireland) († Oct. 2nd 1928).  
Mr. W. Cassel, *Bournemouth* (England).  
Mrs. Conroy, *Sligo* (Ireland).  
Mrs. S. Devine, *Clare* (Ireland).  
Mrs. E. Dulig, *Cork* (Ireland).  
Mrs. M. Mac Partlan, *Dumbrick* (Ireland).  
Mrs. N. Slater, *Cork* (Ireland) († Sept. 26th. 1928).  
Miss M. Cody, *Wexford* (Ireland).  
Miss C. Darby, *Wicklow* (Ireland).  
Miss A. Hagerty, *Louth* (Ireland).  
Miss C. Hall (Ireland) († May 28th 1928).  
Miss C. Mc Fadden, *Donegal* (Ireland).

## PRAYER.

Absolve, we beseech Thee, O Lord, the souls of these Thy servants; that being dead to the world, they may live to Thee; and whatever sins they have committed in this life, through human frailty, do Thou, in Thy merciful goodness, forgive: through Jesus Christ, our Lord. Amen.



## RABBONI.

*When I am dying,  
How glad I shall be  
That the lamp of my life  
Has burned out for Thee;  
That sorrow has darkened  
The path, that I trod;  
That thorns and not roses  
Were strawn o'er the sod;  
  
That anguish of spirit  
Full often was mine;  
Since anguish of spirit  
So often was Thine!  
My cherished Rabboni,  
How glad I shall be  
To die with the hope  
Of a welcome from Thee!*



# The Union of Salesian Co-operators

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

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

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

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

Application for inscription in the *Union* for certificates and rule books, should be made either to

1) the Superior General of the Salesians, 32 Via Cottolengo, Turin, Italy;

or (2) Very Rev: Provincial, Salesian School, Surrey Lane, Battersea, London. S. w. 11.

or (3) Very Rev. Provincial, 148 Main St. New Rochelle. N. Y., U. S. A.

Information upon the various Salesian activities can also be obtained at the following addresses.

*England.* London as above (2).

*Oxford and district.* Very Rev. Superior. Salesian House. Cowley. Oxford.

*Surrey.* Very Rev. Superior. Salesian School. Chertsey. Surrey.

*Sussex:* Very Rev. Superior. Salesian School. Burwash. Sussex.

*Hants and district.* V. Rev. Superior. Salesian School. Farnboro'. Hants.

*Northern England.* V. Rev. Superior, Salesian School. Bolton. Lancs.

*Ireland.* — *North and West.* V. Rev. Superior. Salesian Agricultural College, Warrenstown. Co. Meath.

*South and East.* V. Rev. Superior. Salesian Agricultural College, Copsewood. Limerick.

*America.* — *New York and district* as above (3). — *California.* - V. Rev. Superior St. Francis School. Watsonville. California.

*Australia.* — V. Rev. Superior. Salesian College. "Rupertswood", Sunbury. Melbourne.

\* It will greatly assist in the expedition of the *Salesian Bulletin* if Co-operators would notify us immediately on any change of address. In forwarding this notice it is necessary to cite the old address so that it may be cancelled and the new one inserted. This notice should be forwarded to

*The Administrator, English Salesian Bulletin,  
Via Cottolengo, 32 — TURIN 109 (Italy).*



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