

THE SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

Volume XVIII.

JANUARY-FEBRUARY 1926

Number 1.



Venerable Don Bosco.

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THE SALESIAN BULLETIN

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

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

The Salesian Co-operators

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

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

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

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

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

For the Salesian Missions

Co-operators! Cooperators! We are now in the Golden Jubilee Year of the Salesian Missions. The first Missionaries left the Mother House in 1875; they numbered 10; increasingly larger groups have been sent out almost annually since then; this year, at least 172 Salesians have departed for the Missions; we would like to increase the number each year—will YOU help us? Will you become a Co-operator in the great work—become a Missionary in heart and in spirit even though your duties tie you to the homeland?

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

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SUMMARY: The Superior General's Annual Letter to the Salesian Co-operators. — Prize Day at Two English Salesian Schools. — The Crown. — Never Say Die! — Salesian Notes and News. — At Seven Years Old. — News from the Missions. — Devotion to Our Lady Help of Christians. — Graces and Favours. — The Life of the Venerable Don Bosco. — Obituary.

The Superior General's Annual Letter to the Salesian Co-operators.

My Dear Co-operators,

The first day of the year is one that invites all men to raise their minds in praise and thanksgiving to God, and on that day the Salesians, after the example of their Ven. Founder, Don Bosco, are accustomed to pass in review all the benefits and blessings of the old year, and with all good men, to raise their hearts heavenwards in sentiments of filial gratitude to the Divine Ruler of all things. The year that has just drawn to a close, like those that preceded it, was replete with heavenly blessings for Don Bosco's children; "and for how long I ask myself, "shall we continue to be favoured with these signs of heaven's predilection?" Just as long—and we have Don Bosco's authority for the statement—as we Salesians are lovers of that work that chastens, and of temperance in all things. On the day that we begin to think only of our ease, comfort and pleasure, our Pious Society will have completed its earthly course. But as long as our main solicitude continues to be extended to the ignorant savage, to the children of the poor, to the unfortunates of society who are neglected and in danger, we shall continue to have God's blessing upon our work, and to enjoy the esteem and support of all good men. Only in such pursuits is our true and legitimate pleasure to be found, and it is one that will excite no envy in the hearts of men, and of which no one will try to deprive us. Faithfulness to Don Bosco's teach-

ing then must be our motto, and God's blessing upon ourselves and prosperity for our Congregation will be our reward.

The Jubilee Celebration.

We have already inaugurated the Commemoration in honour of our first Salesian Missionaries, and we shall look upon it as a sacred duty and as a means of reaping useful fruit to continue the celebration until the end of the scholastic year.

Before that first Missionary band had set foot in the Argentine Republic, Don Bosco had already journeyed to France for the foundation of the first Salesian House outside Italy, that of Nice on the Riviera. At that time the only Salesian foundations besides those of Turin were—three in Piedmont, at Borgo San Martino, Lanzo and Mornese, and three others in Liguria at San Pier d'Arena, Varazzo and Alasio. The Salesians were few in number, the Daughters of Our Lady Help of Christians fewer still, yet Don Bosco in the ardent enthusiasm of his charity had already adopted the entire world as his field of action, and was looking forward to the gaining of a still more numerous harvest of souls amongst its youthful pilgrims and amongst the savages of territories still unexplored.

Don Bosco's initiative must have been approved and seconded by Divine Providence,

for he was ever accorded the cordial support of the Supreme Pontiffs, from Pius IX onwards, and Governments and whole nations helped him in the realisation of his beneficent designs.

The French nation contributed in a special way in those early days to the spread of Salesian work. Every year for the last ten years of his life Don Bosco made a point of crossing the border to visit his friends in France. Everywhere he went he seemed to bring a blessing with him and many prodigies were wrought during the course of those visits. Generous and wholehearted was the support that he obtained; offerings on behalf of his works of charity were showered upon him and he himself was lionised in all the principal towns. Crowds, drawn from all classes, flocked to kiss his hand, to have his blessing or advice; in his compassion for the poor he was likened to the great St. Vincent de Paul; for his piety he was hailed as another Curé d'Ars. But all this attention did not destroy the humble estimation which the Ven. Servant of God had of himself, and on such occasions he was heard to remark: "God will have His little joke: He raises up a poor creature from the dust of the earth, and sets him to administer benedictions to His people; if these same people could have seen little Giovanni Bosco leading his poor flock to graze on the hillsides of Becchi, perhaps they would not make such a fuss of him! Truly Divine Providence does at times amuse Itself!"

Enthusiasm for Don Bosco's work did not disappear at his death but continued to be extended towards his Sons, and the wonderful expansion of the activities of the Congregation during these comparatively few years is the best proof of the intervention of Providence in its development. The establishments being conducted by the Salesians and by the Daughters of Our Lady Help of Christians have now reached a total of 1,100, and even more numerous and insistent are the calls that reach us for new foundations. Truly Our Lord is to be thanked for His goodness in exciting so many good souls to that degree of generosity that has enabled us to arrive at such tangible results.

During the past year, 224 new Salesian Missionaries (Fathers, Brothers and Sisters) left Europe for work in lands further afield; and more than 1,000 Novices have been preparing themselves for admission into our Congregation and into that of the Sisters. "A hundred years ago such phenomenal figures existed only in the dream of a Piedmontese shepherd lad, lowly and unknown; fifty years later they were but the pious aspirations of a saintly priest; to-day

they are realised and constitute one further step—a big one if you like—in the extension of God's Kingdom upon earth". Deo gratias!

I assure you, my dear Co-operators, that as these thoughts run through my mind I feel intensely moved and bless God for having been called to Don Bosco's standard.

In these pages, too, we wish once again to renew our heartfelt thanks to the august and distinguished personages who wished to be associated with us in our Jubilee celebration and to the Civil and Ecclesiastical authorities. Their personal interest in our work will be one more incentive to us to conform our lives still more closely to the spirit and teaching of our Ven. Father Don Bosco and to follow faithfully in his footsteps in the way of charity.

The New Foundations of 1925.

With God's help, more than 40 houses (Oratories, Institutes, Colleges, Residences) have been opened up during the past year by the Salesians and the Daughters of Mary Help of Christians.

a) Salesian Foundations of 1925.

The new Salesian Houses number twenty; three are in Italy, two in Spain, one in Portugal, one in England, one in Poland, two in Germany, one in Hungary, two in Egypt, one in India, two in the Argentine, two in Paraguay, one in Uruguay and one in Central America.

In Italy the new foundations were—a Festive Oratory with Public Church attached at Taranto, another Oratory at Brescia and a new training centre at La Moglia—a splendid estate which has come into the possession of the Salesians, near Chieri.

In Spain a new Festive Oratory has been inaugurated at Pasco de Extremadura, Madrid, and a training college at Terrancon.

In Portugal also a new and important work in the shape of a Festive Oratory has been undertaken.

In England the new Salesian House is at Bolton, Lancashire. It is a College for secondary education and is designed to meet the urgent needs of the dense Lancashire population where the Faith is so much alive and Catholicity so well organised and progressive.

In Poland also the new foundation is a secondary school whilst at Amstollen in Germany we have opened up a Festive Oratory and Public Chapel and a Hospice with elementary schools and crafts schools at Halenenberg.

In Hungary the Salesians have inaugurated, at Esztergom, a Hospice and training centre for philosophy students, elementary and middle schools, schools of arts and crafts and an agricultural school.

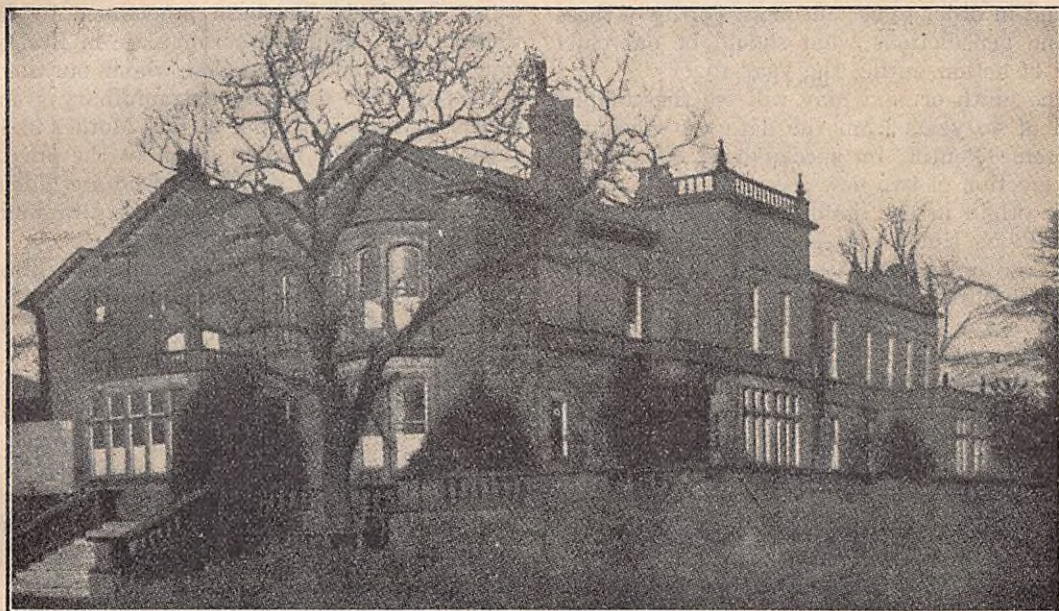
In Egypt an Italian school has been opened at Ismaili and a Festive Oratory in Cairo.

In Calcutta, India, on the very day when we were celebrating the Missionary Jubilee at Turin, our brethren took up residence in order to carry on a School of Arts and Trades, handed over to them by the Jesuits, and a Festive Oratory.

b) The Sisters' Foundations of 1925.

The Congregation of the Daughters of Our Lady Help of Christians has also been notably extended by the opening up of many new houses during 1925. Taking them summarily and according to their scope we find that the following new foundations are to be accredited to the Sisters:—

Six new Kindergartens, Schools and Festive Oratories at Villanova di Casale, (Alessandria), Legnano, (Milan), San Saba, (Rome), San Severo, (Foggia), Villa San Giovanni, (Reggio



Thornleigh College, Bolton, Lancashire.

At La Trinidad and at Huetel in the Argentine two new Agricultural Schools have been commenced during the past year.

In Uruguay a Festive Oratory has been undertaken in Sayago, an Agricultural School at Ypacaray, Paraguay, our first Mission Station on behalf of the Ciaco Indians in Tagativa Island, Puerto Napague, and, finally, a new Salesian Foundation in Mesaya, Central America.

Whoever considers the number, the variety, in scope and in distance, of these new houses cannot but wonder at the special assistance of Providence that has enabled us to undertake them in the space of one year, and at the same time, and notwithstanding the drain on our personnel which these have entailed, to send out a large contingent of new Missionaries to the advanced posts of the Christian front.

Calabria), Pozzallo, (Syracuse). Two Orphanages—that of “Ernesto Lombardo” at Carrara, and that of “Ninci”, at Arezzo. Six Working Girls’ Homes, at Villar Pellice and Martinetto, (Turin), at Vigliano, and at Cossato Biellese, Vercelli, Cassolnovo Molino, Roma-Viscosa and San Giovanni Teducci near Naples.

They have also undertaken domestic assistance in the Salesian Institute at Ivrea, and, at the invitation of H. E. Cardinal Ascalesi, Archbishop of Naples, have accepted the internal direction of the “Istituti Riuniti Professionali” in that city.

Besides these 7 new Houses founded recently in Italy, 8 others have been opened up in other countries:—two in Belgium, Domestic assistance in the Salesian College at Hechtel, new Boarding Schools at Campos and San José dos Campos in Brazil, Alta Gracia in the Ar-

gentine, Los Andes in Chile and in Mexico Capital; new Mission Houses in the Belgian Congo and at Taracuà in the Prefecture Apostolic of Rio Negro, Brazil. Besides all this the Sisters have also been able to send out reinforcements of personnel to the Missions in which they are already at work.

As in the case of the Salesians, so also with the Sisters we must attest that they have been wonderfully favoured with heavenly graces and blessings.

Proposals for 1926.

And in order to become more worthy of these divine benedictions what should be our chief line of action during the year 1926?

The ninth of next May will see the completion of 50 years from the date on which the Supreme Pontiff, by special brief, sanctioned the erection of two new Associations, that had their origin in the mind of Don Bosco; your own Pious Union, my dear Co-operators, and that known as the "Association of Our Lady Help of Christians".

By means of the first of these Don Bosco intended to gather together as many fervent Christians as he could into a Society or Union whose main object would be to help by every means at their command in the gathering of that large, evangelical harvest that had been reserved by Divine Providence for the Salesian Congregation. Receiving, as he did, continual requests for the opening of new houses and colleges for the education of youth, for the undertaking of new Missions amongst the heathen Ven. Don Bosco saw that the Salesians, unaided, and with all their good will would not be able to garner this mighty harvest: they must have the help of well-disposed lay-folk. "The Salesians" he wrote in one of his first letters to the Co-operators, "cannot by themselves attend to so many urgent needs, and whilst they are prepared to do all that lies in their power, they turn to all those who love our holy religion and are solicitous for the salvation of souls and invite them, nay, conjure them, for the love of Our Blessed Lord to lend a helping hand and co-operate with them in the special work of charity that has called the Congregation into being. Our helpers being multiplied we can hope to do a mighty work for the glory of God and of His Church".

And he then went on to inform them of the general principles by which they were to regulate their procedure, how they were to promote Christian life in the family and in society at large, how they were to foster vocations to the

ecclesiastical state, encourage the work of the "Good Press" and be ready to undertake any work of charity, that might come their way on behalf of youths neglected and in danger.

Not content with this, and holding with St. Vincent de Paul that "no one could do a better work than co-operate in the training of a priest" Don Bosco initiated a second Association whose direct and exclusive scope was the fostering of ecclesiastical vocations, and he placed it under the special patronage of Our Lady Help of Christians.

"This work" as he explained "is placed under the protection of Mary Help of Christians because Our Lady has been proclaimed by the Church the "magnum et singulare in Ecclesia praesidium" and because God, who in our times, seems to grant so many extraordinary graces to those who pray to our august Mother under this title will not fail to listen to the prayers and help on the work of those who are labouring to provide new Ministers for His Altar under such benign auspices".

Don Bosco's outline of his two Associations met with the entire approval of all the Prelates and Ordinaries to whom he submitted it for examination.

"This man of God, as the saintly priest, Fr. John Bosco, Superior General of the Religious Congregation of St. Francis de Sales, certainly is—" wrote Mgr. Ferrè, Bishop of Casale, "has communicated to me his project for two new Associations that he would like to bring into being for the spiritual good of the Christian community.

The first of them is to be called the 'Union of Salesian Co-operators' and will be a sort of Third Order dependent upon the Salesian Congregation. The active Christian life, the exercise of works of charity, especially the instruction and Christian education of youth—these are its aims and objects. The constitutional rules, the duties proposed and the obligations prescribed seem to me to be easy of fulfilment and informed by solid piety so that they would be productive of many spiritual advantages.

The second is to be called the 'Association of Our Lady Help of Christians' and is designed for the helping on of vocations. The constitution of this society also is happily conceived and great work is to be expected from it.

When one considers that there is a great dearth of vocations at the present time when many promising subjects are oftentimes neglected or discouraged, and this Association hopes to prepare in greater numbers for the Church, Ministers, zealous and well-instructed, who will be better able to cope with the calls

upon the Ministry for the sanctification of the Faithful, for the conversion of those who are still immersed in heresy and infidelity, and to promote in Christian society a new exuberance of spiritual life and enthusiasm—especially for the Faith.—I think it can safely be said that the two Associations suggested by this holy priest may be looked upon as inspirations of Divine Providence, and that they will be efficacious antidotes against the grave disorders now everywhere prevalent even amongst our Catholic populations...”

but one proposal for 1926, and that is, that you help us to multiply our means and our personnel for the doing of a great good work.

Salesian Co-operation.

“The Union of Salesian Co-operators” Don Bosco writes “is so called because it aims at forming a company of good souls who by their mutual example and help will aid one another in the doing of good.

Its principal object is the propagation of



The Inauguration of the New Salesian Temple at Turin dedicated to *Gesù Adolescente*
(The Superior General is in the Centre; Princess Laetitia on his Right).

The Holy Father approved and encouraged both the Associations with copious spiritual favours on the 9th of May, 1875, which means that 50 years have now passed since Don Bosco's prayer to Heaven was favourably received and means were given him for the doing of even greater good.

And could you my 'dear Co-operators, think of any means more efficacious or more opportune for the extension of our work during this year 1926? Does it not seem to you that if we can succeed in revivifying these two Associations that Don Bosco was inspired to found we shall have done a most practical and appropriate work, and can flatter ourselves on having fully understood the inner reason of the Salesian Missionary Jubilee?

I confine myself therefore to the making of

the Christian manner of life in the world, to strive earnestly for the salvation of souls, and for that peace of heart that the world cannot give.

Anyone over 16 years of age may become a member, provided he is willing to adhere to the simple rules laid down in the Co-operator's Rule Book. Those who observe these rules as far as the circumstances of their lives will permit may be said to live intimately united to Don Bosco and that together with his two Congregations of Religious they make up one large Christian Family whose principal end is the exercise of fraternal charity especially towards the younger generations.

And by what obligations are the Co-operators bound? They are bound, strictly speaking, by no obligation at all; “But each member” says

Don Bosco, "by means of his own activity or with the offerings that may come his way from charitably disposed persons will do what he can to sustain and promote the works of the Association".

But if the maximum of success is to be looked for in the running of this Association the Branches in the various countries and provinces must work in harmony and maintain an intimate union with the head and centre of the Association. Zelators, Decurions, Diocesan Directors and Association Directors ought to correspond directly with the head of the Association—the Rector Major, and they ought to be in constant touch with the centre of the "Salesian Works of Charity" in Turin. The programme of action, drawn up to meet the needs and requirements of the moment ought to be sought for from the head, and all personal offerings and all those collected on the occasion of public and private propaganda lectures ought to be sent directly to him. If all adhere dutifully to this basic rule the prosperity of the "Salesian Works" is, humanly speaking, assured.

I look for your loyal and faithful support in this connection right from the beginning of this new year, 1926. The special straits in which I find myself at the moment owing to the heavy expenses incurred in these large Missionary expeditions sent out recently from the Mother House, for our many works of charity, and, particularly, I should say, for the education and maintenance of so many aspirants to the Missionary life who are entirely dependent upon us, has alone constrained me to make this appeal to you.

Ecclesiastical Vocations.

One of the forms of Salesian Co-operation especially recommended by Ven. Don Bosco is that of cultivating vocations. "As in our times" he said "there is a great dearth of vocations those who can do so should take special care of those boys and adults who are endowed with the necessary moral qualities and aptitude for study and who show signs of being called to the priesthood. They should help and encourage them with their advice and send them along to those Schools, Colleges or Juniorates where they can be suitably cared for and prepared for the Church. The Association of Our Lady Help of Christians has precisely this as its scope and was founded by Ven. Don Bosco to foster vocations not only for the Salesian Congregation but for the Diocesan Clergy also and in support of other Orders and Institutes.

And, thanks be to God! in every Salesian Province in existence to-day, at least one such House for the training of Vocations has been erected and all are meeting with a high degree of success. The "Cardinal Cagliero Institute" of Ivrea, founded in 1922 for Missionary Aspirants is a typical example of what has been done by the Association of Our Lady Help of Christians in one district of Piedmont: Institutes of a similar nature are now being erected in other countries. Speaking of Institutes for the training of Missionaries our confrères are reminded that by an apostolic Indult of Oct. 17th, 1923 our Superiors were given the faculty of being able to apply the intention in "Duplicate" Masses and of receiving the offering for the same to be used exclusively on behalf of our Missionary Training Institutes.

This "Association of Our Lady Help of Christians" deserves to be more widely known and more universally supported. The following are the chief rules:—

The Members of the Association of Our Lady Help of Christians are divided into three categories: Oblates, Correspondents and Benefactors.

1. The Oblates are those who promise a penny a month to be paid by the annual offering of one shilling. Priest Oblates say one Mass and cede the offering for the same to the works of the Association.

2. The Correspondents are those who take charge of groups of 12 Oblates (so arranged in honour of the 12 Apostles): they collect their offerings and send them to the Superior General, and they are charged to receive offerings of any amount, however small.

3. The Benefactors are those who make larger offerings or who send along supplies of goods in kind—food, linen, books and such like.

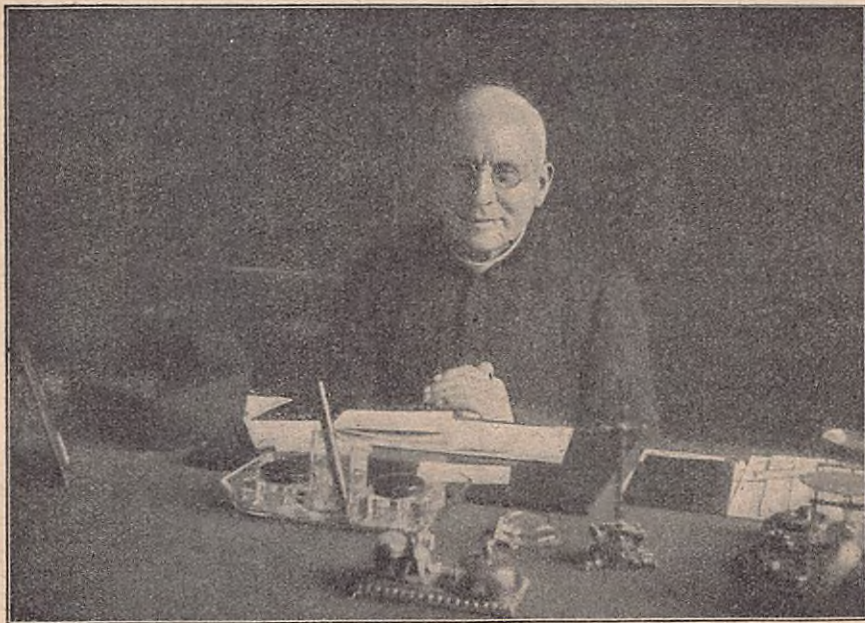
If any member wishes to assume the expense of educating an ecclesiastical student he may send him along to any of our Institutes where, if found suitable, he will be cordially received. Further information regarding the Association of Our Lady Help of Christians may be had by applying to the Director, 32 Via Cottolengo, Turin, Italy. This pious work generously supported and encouraged will be the means of conferring incalculable benefits on Civil and Ecclesiastical Society. Who, indeed could estimate the good that could be done by a hundred, two hundred, a thousand vocations duly encouraged and allowed to mature in the proper atmosphere? And the maintaining of even such large numbers of pupils will turn out to be not so difficult after all if the Associates of this charitable society are properly organised, solid-

by united in the pursuit of the same high ideal and animated by that enthusiasm which they have always displayed in following Don Bosco's lead.

Conclusion.

Our Jubilee celebration during this year ought to consist in an earnest endeavour to enable the humble successor of Don Bosco to bring into existence at home and abroad amongst civilised peoples and for the salvation of idolatrous tribes

Co-operators, to unite with us in all these manifestations and to take your own important part in them. Adhering faithfully to the programme that we have outlined we hope in this way to be able, in some little degree, to fulfill our debt of gratitude to you who are the instruments that God makes use of for assisting us in our work. And we shall look upon it as a duty to have special prayers offered according to your intentions by our pupils and by all those under our care, just as by the help of your charitable prayers we ourselves may hope for the grace to be



Very Rev. Fr. Philip Rinaldi, Superior General of the Salesians; third Successor of Ven. Don Bosco.

new centres of Salesian activity, and to help him to reinforce them with more Priests and Missionaries. This is the kind of celebration that will bring consolation to the Sacred Heart of Jesus, that will be most esteemed by the Heavenly Patroness of the Salesian Works of Charity, and that will be most pleasing to Don Bosco in Heaven.

During this year the little Feast of Our Lady Help of Christians on the 24th of each month should be observed as an expression of gratitude to her who came so potently to the assistance of Don Bosco and who continues to show such a maternal interest in the work of his children. In May a large International Congress of Missionary Co-operation will be held at Turin, and with a still more solemn Feast in honour of the Sacred Heart we may be said to have fittingly observed the Golden Jubilee of our Missions. We invite you, then, my dear

able to correspond faithfully and constantly to our holy vocation.

Pray especially for the Cause of Beatification of our Ven. Founder. The glorification of him who whilst on earth was solicitous only for the glory of God and the salvation of souls and who recommended and bequeathed the same spirit to his spiritual Sons and Daughters is bound to infuse an even greater vitality into those Works of Charity commenced by him than that which they at present enjoy.

Pray also for the Causes of our other Servants of God and particularly for that of Dominic Savio, Don Bosco's model pupil and for Mother Maria Mazzarello, first Superior General of the Daughters of Our Lady Help of Christians.

And pray also for me

Your Obedient Servant in Christ

Fr. Ph. RINALDI S. C.

Prize Day at Two English Salesian Schools.

FARNBOROUGH.

The Prize Day proceedings in connection with the Salesian School, Farnborough, this year were transferred from the School to the Town Hall, kindly lent by the Farnborough Council. The Bishop of Portsmouth (Rt. Rev. W. T. Cotter, D. D.), with his unfailing kindness towards the School, came to preside, and thus enhanced the joyfulness of the occasion. The hall was packed to its utmost capacity, and from six to seven hundred people witnessed the proceedings. The Bishop was supported by a large number of clergy and laity, including, amongst others: The Right Rev. Monsignor Malony, V. G., O. B. E., M. C., S. C. F.; the Rev. Fr. McGuinness, M. C., C. F.; Rev. G. Nash, D. S. O.; Mr. G. Vass, Chairman of the Farnborough District Council; Mr. Louis Brennan, C. B.; Dr. and Mrs. Bindloss; Dr. and Mrs. Patterson; the Very Rev. M. McCarthy, S. C., London; the Very Rev. W. G. Austen, S. C., B. A., Chertsey; the Very Rev. T. O'Connor, S. C., Burwash, Sussex; Lt.-Col. J. W. Lincoln, M. C., and Mrs. Lincoln; Major Hearne, M. C.; Major Howard; the Rev. F. O'Farrell, O. B. E., Aldershot; the Rev. E. Rabagliati, S. C.; the Rev. F. Twoney, Camberley; the Rev. Fr. Fehrenbach, Rev. Fr. Conway, Fr. Zerr, and Fr. Gougou, O. S. B.

The proceedings opened with an address of welcome to the Bishop, read by Harold Wrangham, the School Captain. In it was emphasised the great love existing in the School for the Bishop, the deep appreciation of the Staff and boys of the signal honour paid them by his visit, and the ardent desire of the scholars to be among the number of those who received their prizes at his hands.

"The New Boy."

A recitation, "Cremona", followed, and then a play, specially prepared for the occasion, was produced. It was entitled "The New Boy", and was a great success, all the parts being admirably sustained. It would be difficult to single out particular performers, for all did their parts well. If one were to judge by the appreciation of the audience Susan, Martha Rennick, Doctor Candy, Felix Roach, and Nicholas were well received, while the New Boy was responsible for many a hearty laugh. The setting and staging of the play reflected great

credit on Brother Thomas Gauchwin, who must have worked hard to produce such a splendid result.

Following this a couple of songs were rendered by well-known artistes, and the School Report by the Prefect of Studies, the Rev. T. J. O'Connor, S. C., followed. It showed a record of solid progress and much hard work, the best proof of which was given in the splendid results gained in the public examinations.

In the Religious Exams. there had been no failures and 32 boys had gained honours. An average of 80 per cent had been obtained by the School in the Public Examinations: two of the pupils had secured honours in the Oxford School Certificate, 4 had likewise obtained honours in the Junior Oxford and in the Sheffield Local Examinations 9 honours had been carried off by Farnborough pupils.

The prizes were then distributed and the fruit of a hard year's work in classroom and on playing field was fully reaped.

Fr. Sutherland's Address.

At the conclusion, Fr. Sutherland, the Rector, rose to voice the thanks of the School to the Bishop for presiding, and to all who had come there that day to assist in making it such a success, and to show in some way their appreciation of the efforts that were being made and the work that was being accomplished in Farnborough. He said:—

"My first and most pleasing duty is to offer our most grateful thanks to His Lordship, the Bishop of Portsmouth, for so kindly coming to distribute the prizes to the students who feel it a very special privilege and honour to receive their awards at his hands.

And, secondly, I wish to allude to the courtesy of the Chairmam and the members of the Farnborough Council in placing the Town Hall at our disposal for this occasion, and for which we are much obliged, as it would have been impossible to accommodate in the School the large numbers here to-day.

The results this year of the Public Examinations have been most gratifying and with the members of the staff who have worked so zealously, we feel proud of the achievements of the students who have responded so ably to the interest taken in them.

I would however, like to say again what I pointed out a few years ago, namely, that we

do not hold that success at the public examinations is the be-all and the end-all of education.

Something more is required! It has been said that examinations are a necessary evil!

Perhaps so! But if we eliminate cramming, and they do not infringe on the full and normal development of the mind, I would be inclined to think that they have a certain educational value. Examinations certainly bring about emulation and desire for success and for this reason are a spur to the students in their studies.

At present no other means has been devised for entrance to the Universities, to the great Services, the Navy, the Army, and the Royal Air Force, Civil Service, Banks, and other public bodies.

But having said so much for examinations, I wish also to point out that neither do we hold that those who are successful and obtain high places in the public examinations must necessarily be successful after leaving school.

To those engaged in educational work it is astonishing to find, how, as in the story of the hare and the tortoise, the average boy and even the apparently-dull boy often reach the highest rung of the ladder in their professions more quickly than their brilliant companions of school days. And why is this? The answer is, that success in after life depends more on character than on the mere acquisition of knowledge.

If a boy's character has been badly formed or influenced for evil in his school days, his future will certainly be a miserable failure, however brilliant may be his intellectual gifts.

There is such a thing as a clever devil.

Fear of God, combined with grit and perseverance, are the essentials of success in every path of life. And why the fear of God? Because atheistical principles and the shibboleths of an unbelieving society can never be comparable with Christian ideas.

Knowing human nature as it is, it is a fallacy to think that man will obey the natural or the civil law and much less the divine law, simply because hygiene prescribes that its observance is good for the health or because a public breach of the law may offend against the susceptibilities of an effete society.

Such a state of affairs did exist for a time during the French Revolution, when there was held the feast of Reason in the Cathedral of Notre Dame. But Napoleon, wishing to restore order out of chaos, saw that this could be done only by restoring the Church in France.

Belief in God alone keep men on the right path! Even Rousseau, in his "Contrat social",

says that even had there been no religion one would have to be invented for the good of mankind.

Thus we see even from a psychological aspect, the value of religious teaching, and only faith in God and a future reward or punishment will make a man observe the laws in his public or private capacity.

And thus it was that a great Christian educator of youth—the founder of the Salesian system of education—the Ven. Don Bosco—insisted more on the training of character in the true Christian sense than on the mere acquisition of secular knowledge—which, although necessary, is of secondary importance.

He based his system—called the *Salesian* system, after Saint Francis of Sales, the apostle of gentleness and sweetness—on the love of God. He saw in the child a soul that was dear to God and bent all his energies to develop in it all that was noble and true, and eradicate all that was evil, that one day it might be fit for heaven.

One often hears the old saying, "Spare the rod and spoil the child"—the founder of the Salesians never used the rod, and the rod has no place in his system, which might be summed up as "To be loved in order to be feared." And this gives the secret of the wonderful control he exercised over all, even the most abandoned criminals.

He looked upon the child as a reasonable being and he appealed to its higher nature and was never disappointed—the only English educator I can compare him to at the moment is Matthew Arnold. It was said of Arnold that he would never believe his boys would tell him a lie and for that reason a boy never did.

This is the Salesian system—treat the boy as a human being, trust him and he will not fail you.

In conclusion, I would like to say that I have never seen the spirit of Don Bosco—to be loved in order to be feared—his trust and kindness—more beautifully exemplified than in the Bishop of Portsmouth, who puts himself at the service of all".

The Bishop's reply.

The Bishop, upon rising to reply, was received with loud and continued applause. It was, he said, a very great pleasure to him to come each year and be present at the distribution of prizes, and if his visit caused them (the boys) some extra pleasure he was the more pleased. Fr. Sutherland had referred to him as being a perfect model of the ideal teacher as

understood by the Ven. Don Bosco, the saintly founder of the Salesians. He (the Bishop) was not aware that he had been following those lines so closely, but he was pleased if they could see in him some of those virtues which had just been attributed to him. He had a great admiration for the work the Salesians were doing, and he was pleased to think that, even if unconsciously, he had imbibed something of their spirit. Regarding the point had been brought out of the teacher desiring to be loved in order to be feared he (the Bishop) certainly desired by every possible means to gain the love of his priests and people not so much to be feared, but rather that when he had to correct them they might receive it in the proper spirit from him.

He congratulated the boys and the School on the fine results achieved and on the marked progress made during the year. They had a most creditable record, one of which any school might safely be proud—a record of more than 80 per cent. of successes was, indeed, a grand one. Their Prefect of Studies still desired to see them go even further ahead and so did he (the Bishop). If he might give them a motto for their work in this and future years it was—“Excelsior!”—Still Higher! They must keep that before them and strive to fulfil it. He regretted that owing to the lamented death of the Rev. Mother of one of the convents in the diocese, a nun who had done much good work, he had to cut short his proposed three days’ stay with them, and he was now obliged to leave a day earlier than he had intended in order to assist at her funeral. Next he proposed to add to their rejoicings by asking Fr. Sutherland to grant them an extension of the Christmas holidays (a proposal which evoked deafening applause, that did not seem likely ever to subside).

He had a special reason for asking for this extension because on Christmas Eve the Holy Doors in the four great basilicas of Rome would be closed, thus signifying the end of the Holy Year. It was a year of great rejoicing and one which had been of great consolation to the Holy Father, especially because of the great practical devotion and faith shown by Catholics the world over in rallying round the Church and journeying to Rome to endeavour to gain the special Indulgence of the Jubilee. If, as was usual, the Pope, at the end of the year proclaimed the extension of the Indulgence for six months to all the Faithful, he, the Bishop, wanted them (the boys) to enter whole-heartedly into the spirit of the time and to avail themselves of the privilege accorded them. This, then, was his intention in asking for the extension, and he hoped the parents would agree with him and

not call down “back-handed” blessings upon him. In conclusion, he asked their prayers for the blessing of God upon his work and the journey he was about to undertake—his visit to Rome for the concluding stages of the Holy Year—that whatever work he did in Rome might be for the greater glory of God and the good of souls, and that he might return to give himself unsparingly to the work of his beloved diocese of Portsmouth (loud cheers).

The proceedings closed with the National Anthem and with three rousing cheers for “The Lord Bishop of Portsmouth”.

BATTERSEA.

The distribution of certificates and prizes took place at the Salesian School, Battersea on Thursday, Dec. 17th. The occasion was unique in the annals of the School for it was the first time in its history that a Peer of the Realm had presided on Speech Day. The Rt. Hon. Lord Morris K. C. M. G., distributed the awards amongst which were a large number of certificates obtained at the close of the previous term in the London University Matriculation, the Oxford Locals and other Public Examinations, and it was seen that several of the candidates had gained honours. There were present in addition to the Rector, Very Rev. Michael McCarthy S. C., Very Rev. Francis Scaloni S. C. (Provincial), Rev. James Simonetti S. C. D. Ph. (Cowley) Rev. John J. O’Connor S. C. (Farnborough) Rev. J. Casey S. C. (Burwash), the school staff and a large gathering of parents and friends of the boys.

The proceedings opened with an address to Lord Morris from the School after which the Prefect of Studies, Rev. William Smith S. C. read the Annual Report which was eloquent of a high degree of success arrived at in classroom and in playing-field and compared favourably with the achievements of former years. The programme was exceptionally long but so varied and interesting and interspersed with musical and histrionic items that the attention of all was held right to the end.

The distribution over, Lord Morris rose to speak and was greeted with prolonged cheers.

His Lordship commenced by saying that it gave him very great pleasure to take a part in that day’s interesting programme, and thanked the boys for their excellent address which he highly appreciated and would retain in remembrance of his first visit to their school.

He claimed no power of being able to concede holidays, but at the same time he appealed to the Rector for as long an extension of the boys’

Christmas holidays as the rules of the College would permit — he would suggest "till the following Monday" (applause). Continuing, His Lordship went on to say that a boy's school-days were important for the boy himself, for his parents, for his country and for all connected with him; he would recommend a little reflection on this fact especially to the Seniors who were nearing the end of their school career. All had to leave school sometime, but it would be more profitable if all could appreciate the value of the training received during those early years. Travelling along the oftentimes dim and dreary road of life our minds would many a time go back in longing to the happy days of school life, though at the time, perhaps, we had not always regarded them in the proper light. It was important, too, to remember, said His Lordship, and to try to understand the sacrifices, that their parents were making in order to give them a suitable education, and the unselfish love that prompted those sacrifices, so that their sons might be fitted for the battle of life; only when they were in the midst of the bustle and turmoil would they be able to estimate at its proper value all that was then being done for them. Lord Morris also pointed out the great advantage that a well-educated and qualified man has over one who is less fortunate or who has wasted his time or neglected his opportunities. Addressing the Juniors the speaker went on to say: "But is very hard to put old heads on young shoulders, and for the younger boys especially it is difficult to understand that there is nothing pays like industry—industry while at school no less than later on in life. When you leave school and go out into the world always act up to those high ideals and principles with which you are now being imbued: if you fail to do this you will bring discredit on yourselves and on your school. The downward path is so easy and it is in human nature not to value a thing until we have lost it, whether it be a question of friends, health or character. Here you are laying the foundation of a good Christian education; try to retain the lessons which your teachers are at such great pains to instill into you. There is no drudgery like teaching and for that reason you must never forget all that is being done for you here. This glowing stack of prizes, whilst it reflects credit on you, is none the less a monument to the splendid work done by your teachers (applause).

When the cheering had subsided the Rector proposed a hearty vote of thanks to Lord Morris for having honoured the School with his presence and for having distributed the awards.

He also complimented the choir for having delighted them with their excellent singing and expressed his thanks to all who had contributed to such a pleasant evening's entertainment. Fr. Smith seconded and the singing of the School Song brought the evening's joyful events to a close.



The Crown.

*I would fashion a crown for the brow of my Queen,
A crow of jewels, rare;*

*I would set it to match its brilliance
'Gainst the radiance of her hair.*

*I would search the world for those precious gems,
Thus I mused as I sat in the ray*

*Blue-white of the shrine's one vigil lamp—
But, then, I had come to pray.*

*I had come to pray, so I took my beads
And began, at the cross to tell,*

In Paters and Aves and Glorias
Her Joys—while the twilight fell.*

*Through my fingers the chain of the mysteries slipped
While the darkness came on apace— [ed,*

*And, was it the lamp or a halo of gold
That was lighting my Lady's face?*

*I couldn't be sure, but the tender light
In her eyes kept holding me there;*

*The shadows, perhaps, told of Sorrows
That comradeship helps one to bear.*

*So I counted the beads for the winding road
Which to Calvary's summit curls;*

*And as I looked again, my Lady's head
Seemed wreathed with a crown of pearls.*

*So bright—that the search for this earth's poor gems
Disturbed my soul no more;*

*But, on through the Glorious Mysteries
My heart's fast fervour bore.*

*And when I came to the chaplet's end
Which the gate of Heav'n inbars,*

*I glanced once more at the coronet's gleam,
And methought 'twas a crown of stars*

MARY A. HALLINAN.

Never Say Die!

From the French of Rev. A. Auffray.

(Concluded from preceding number).

The Third Disappointment.

In order to console his troop of small humanity Don Bosco had resort to his famous cabbage parable: "Cabbages my dear children, as you know, do not thrive at all well unless they are frequently transplanted. It is the same with us. At each of our flittings we are becoming stouter and sturdier; our numbers have continued to increase and with them our desire to become good Christians. Courage, then, and do not allow yourselves to be down-hearted; Providence is watching over us and very soon will find us another place for our happy meetings.

And, in fact, some weeks later we find that the Oratory had been transplanted once more—this time to the Dora Mills. Near the Mills there was a little Church dedicated to St. Martin, an auxiliary rather than a parish church. One Mass was celebrated there each Sunday and the church was generally empty for the rest of the time. Approached by Don Bosco, the Municipality accorded him the use of the building for Sunday afternoons; there he could have his catechism class for as long as he liked. The place was small but was better than nothing; it was often a problem how to fit the boys into it for the solitary Sunday Mass, and their only recreation ground was the little square in front of the church. Vehicles, cattle and pedestrians were continually passing along that way; on the whole the work was being carried on under difficulties.

And to these disadvantages had to be added the grumbling of the neighbours around, disturbed from the Sunday quietude. Seeing their territory invaded by these rowdy youngsters the mill employees became highly incensed and began to throw insults at them from the high security of their windows. But seeing that the boys remained calm and unperturbed under this treatment they thought of the expedient of penning a long letter to the Municipality depicting in the blackest colours all the delinquencies, real or imaginary of the boys. This was enough to frighten the Mayor and to make him retract the permission he had given for the using of the Chapel. It was then the month of December and the order was that by the first of January they had to leave the place for good.

It was under the pressure of these circumstances that Don Bosco invented the *Roving Oratory* or Sunday School, though this is a variety that has little to commend it for it is too great a strain upon one's health, patience and zeal, and implies the co-operation of the Sun—a commodity not always exactly at the command of creatures. On Sunday mornings the boys assembled in some square in the town and from there set off for the country. As soon as the houses were left behind the tongues of the three hundred were loosened and singing and praying along the way they at length arrived at some neighbouring shrine such as Our Lady in the Fields, Monte Cappucini or Superga. Here Don Bosco heard the Confessions of his little folk, said Mass and gave them Communion and then set out again for Turin. In the afternoon they set off in some other direction but this time for the purpose of playing and amusing themselves. They returned when the first night clouds began to fall and the more fervent amongst them accompanied Don Bosco to one of the Benediction services in the town.

The Fourth Disappointment.

This Bohemian mode of pursuing their devotions and their pastimes lasted only for a time; the rigours of Winter soon put an end to it. Don Bosco had understood from the first that it must be so, and he at length hired three rooms in a house close to the little Barolo Hospital. These rooms he used during the week for the running of an evening school for the benefit of the more backward amongst his boys; on Sundays they were open to all for catechism class. By what miracle of organisation Don Bosco was able to fit all those noisy and undisciplined youths into the three little rooms is a point in history which has not been elucidated for us. They went for their devotions to a parish church nearby; their games were pursued under the paternal eye of Don Bosco in a little enclosed space near at hand. This was not yet the realisation of Don Bosco's dream but it was one way of carrying on and he was prepared to be content for the present.

Adversity however was still to be the lot of the work already so sorely persecuted. The people living in the other part of the building

intimated to the proprietor that the noise made by the boys, and especially their coming and going for the evening classes, was a great source of annoyance to them; and rigorously there was some truth in the complaint. Their attitude was very definite; Don Bosco had to be told to go or they themselves would leave the property. The landlord did not hesitate for an instant; Don Bosco was given his congé. This was at the end of March; not knowing where to turn with his 400 boys, Don Bosco was glad to hire a field from some of the neighbours—a field in which stood a dilapidated barn of the *al fresco* variety. Proof upon proof had been their lot and they were now reduced to a state in which they had not even a roof to shelter them against the rain and the snow and the wind.

The Fifth Disappointment.

Another annoying circumstance now arose to weigh upon the shoulders of Don Bosco. Up to now his work had not been threatened except in regard to the material conditions of its existence, but he was now to find himself an object of suspicion in the eyes of the authorities. From two sides at once the tempest burst upon him.

First of all there were the Parish Priests of Turin who looked with but scant approval upon these reunions of young people under the sway of Don Bosco. "They all belong—" said they "to the various parishes of the town; let them frequent them more instead of going off to services here and there and always under the guidance of Don Bosco. Very soon they will know neither their Parish Priest nor the way to their own church and that is something very undesirable.

But to remonstrances such as these one of Don Bosco's friends, Fr. Borel, used to reply; "A short time ago these children did not frequent any church at all; you would have embarrassed them had you asked them which was their Parish Church. If they cannot go with Don Bosco they will go nowhere. Leave them, then, with this good shepherd who will in time turn out good parishioners for you. Moreover most of them are strangers to the town and between the ages of 15 and 18; do you think you could get them to sit down for catechism class with little boys of 10 and 12? Note also that if Don Bosco attracts them to himself he does so by the employment of certain means—games, walks, prizes, night-school. All this requires a never-failing enthusiasm, patience and perseverance. Do you feel like imitating

him?" This was common sense reasoning, but not all were convinced and prejudices still remained.

Though there were many who admired Don Bosco's zeal there were many others who cast aspersions upon his intentions, and there came a day when he was actually cited to appear at the Municipality and sharply rebuked by the Marquis Cavour, Mayor of Turin. The latter in fact told him politely that he must give up the whole work. "I shall do so" the priest replied stoutly "when my Archbishop orders me to". "And I shall see that he gives you that order soon" was the rejoinder of the irascible Marquis, astonished at Don Bosco's temerity.

He did indeed try to have such no order given but to no purpose. Then he had his secret police keep Don Bosco and his "revolutionary germs", as he called them, under close observation, and every Sunday they could be seen prowling furtively along the hedgerows spying upon the comings and goings of the boys. These agents were always known at once for what they were; their manœuvring tickled the boys' sense of humour and they were often the butt of their jokes. Don Bosco himself used to revenge himself prettily upon them when he gave out the weekly announcements or preached, as he was wont to do to his boys from the top of a little hillock. The worthy agents would slink nearer and nearer, stretching their ears to the utmost so as not to miss a single word of the harangue. And it was just as well they did so for the priest's words were often intended precisely for them, and his allusions to the needs of their souls were all too transparent. "If they send us here for a few more Sundays" said one of them "I bet you we shall finish up by going to Confession. What a rogue his is, this priest!"

Sixth Disappointment.

The forces of evil were still conspiring against the work of that holy priest, and even the doubtful enjoyment of that miserable field was to be at length denied him. This is how it came about.

Our readers will have guessed already how the Sundays were spent on those few acres of barren land. Don Bosco got his little troop together in the morning and seated on a stone or little mound heard the confessions of those who desired to purify their souls. They then set off along the road to some church to assist at Mass and the service was always followed by a gratuitous distribution of little loaves of

bread—ample for an Italian breakfast. In the afternoon the 400 boys returned faithfully to their meadow and gave themselves up to play. At a certain moment a whistle was sounded, the games were suspended, and the boys, arranged in four classes according to age and instruction already received, were taught their catechism. This was followed by the announcements for the week, a short sermon and the singing of the Litany. The boys then returned to their games and continued till night-fall.

But even this was too good to last. The owners of the field came along one day to Don Bosco and spoke to him more or less after this fashion: "The games that your boys play tear up the grass so much that even the roots are destroyed. The ground will soon be as hard as a road and useless. We must give you notice to quit and if you can vacate the ground within fifteen days the last term's rent will be remitted to you".

Fifteen days to quit! This was a great blow for Don Bosco; his patience and faith were being indeed sorely tried, but he continued to hope that Providence would intervene within the fortnight. Eight days passed: still no prospects! Fifteen days went by and still nothing had turned up. And then that fatal Sunday came round when perhaps, through sheer necessity Don Bosco and his boys would have to part company. It was a bitter thought for the Man of God, but his faith in Providence still remained intact, and as soon as the boys arrived in the field and he had heard their confessions he got them together and said: "Let's be off now to Our Lady of the Fields. I have a great favour to ask from the Blessed Virgin and you must ask it with me." Off they went to the ancient shrine and sent up their fervent prayer to the Madonna.

Two o'clock saw them again at their games in the field. The services were conducted as usual but Don Bosco afterwards, in his grief, went apart and began to walk up and down at the edge of the field. "Looking across at that crowd of boys—" he wrote latter, "and thinking of the rich harvest of souls it had promised for my ministry I felt my heart almost shrivel up within me. I was alone, without assistance, at the end of my resources, weakened in health, and I had not the slightest idea where my boys could in future be gathered together. It was then perhaps for the first time that I felt the hot tears rising to my eyes. 'O my God,' I prayed, raising my eyes to Heaven, 'show me where I must gather my boys together next Sunday, or tell me what I must do'."

It was an ardent prayer and one full of faith: confidence and love were mingled together in proportions indefinable! It was bound to be heard!

The End of the Proof.

And heard it was. Don Bosco had hardly ceased to utter that cry, at once so desolate and so confident, when a good person made his appearance at the gate of the field.

"Is it true" he asked, "that you are looking for another place? I ask you because I have a friend named Pinardi who has a fine shed for hire. Would you like to come and examine it?"

Don Bosco followed him. The beautiful shed turned out to be a very low one, ornamented with many generous holes.

"The roof is really very low", said Don Bosco a little doubtfully.

"As to that" replied the other, "there is no need to worry. We can dig down a couple of feet and put in a new floor. Then you have the use of all the ground around the shed, and all for 300 francs a year—what do you think?"

"And you will give me a lease of it?" asked Don Bosco, mindful of all his recent annoyances.

"Certainly" said the man "and all will be ready by Sunday".

Don Bosco returned to the field and the setting sun soon revealed a scene that was truly touching. When his urchins understood that now and for always they had a place assured them for their meetings they could hardly contain themselves for joy. They danced and sang and applauded their friend who recited with them on the spot, and with untold fervour, the Holy Rosary as a prayer of thanksgiving.

From now onwards Don Bosco's work was an established fact. After eighteen months of dolorous wanderings he took possession of that shed of Pinardi's, and around it year by year, decade by decade, a grand institution—the Salesian Congregation—the outcome of tears, of sorrows patiently borne, and of the courage of a humble priest, was going to be born, to grow and to spread itself throughout the entire world.

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Donations for the propagation of Salesian works, and offerings in connection with "Graces and Favours" received, may be sent to: The Very Rev. Superior General 32, Via Cottolengo - TURIN 9 (Italy).

SALESIAN NOTES AND NEWS.

New Rochelle, New York On October 28th. His Excellency the Most Reverend Pietro Fumasoni-Biondi, Apostolic Delegate to the United States, honoured the Salesian Institute with a visit. A goodly number of priests came to the Institute for the opportunity of meeting His Excellency.

As soon as His Excellency arrived at the School, he was greeted by the Very Rev. Emmanuel Manassero, S.C., Provincial of the Salesians and Director of the School, by the Fathers and Brothers of the Institute, the various guests, and the boys, who had all gathered in front of the Administration Building.

The Rev. Thomas De Matei, S.C., spoke a few words of welcome in the name of the personnel of the school, thanking His Excellency for the high privilege extended to them by his kind visit. He recalled how another Apostolic Delegate, His Excellency, Archbishop Bonzano, now Cardinal, blessed the opening of the school on May 24th., 1920, and that his blessing had been a source of success during the past five years.

He therefore asked His Excellency to deign to bless the work again, saying that the Fathers would be ready to wrestle with him after the manner of Jacob with the angel. His Excellency, Archbishop Fumasoni-Biondi, is the third Apostolic Delegate to visit the Salesian Institute, the first having been the now Cardinal Bonzano, and the second, Archbishop Piani, S.C., who is delegate to the Philippines.

After luncheon, His Excellency went to see the monument erected in honour of His Eminence, Cardinal Hayes, and of Bishop Dunn, Auxiliary Bishop of New York, since it was the anniversary of their Episcopal consecration. His Eminence was consecrated in 1914, and His Lordship in 1921.

After luncheon, His Excellency visited the buildings and was highly pleased with the ample and orderly classrooms, study halls, dormitories, and recreation rooms. He expressed the wish that with the help of benefactors the Salesian Fathers would be able to enlarge the school building still more, so that it would not be necessary to refuse applications on account of lack of room.

His Excellency then entered the newly

completed auditorium, where all the boys had assembled expectantly. He benevolently addressed them in paternal and affectionate terms, telling all present of the great love of the Pope for the American people, and of his wish to go personally among his spiritual children throughout the world, in order to bestow on them his fatherly blessing. But since this is not possible, he sends to the various countries representatives to deliver his message to them. His Excellency said that therefore he was as it were a shadow of the Pope.

In his paternal manner, he gave some practical advice to the boys, stressing the importance of using time well, remarking that it is said that "time is money", but that to a Christian it means more than money, being an opportunity for meriting eternal salvation. At the end of his discourse he gave the apostolic blessing.



Battersea, London

On November 25th, the Salesian Old Boys Association of Battersea held a Grand Concert at the Fulham Townhall. The primary object of the Concert was to advertise the Association and to interest people in its work. This end was certainly attained and in addition a substantial sum was realised for the funds of the Association. The Concert was held under the distinguished patronage of His Eminence Cardinal Cagliero and Her Ladyship, the Baroness Beaumont. The Hall, which holds over 600, was filled, and all were struck with pleasant surprise at the excellence and variety of the programme. The Right Honourable Lord Morris K. C. M. G. was present amongst the audience, which also included The Very Rev. Francis Scalonì, S.C., Provincial of the English Salesian Province, and Grand President of the Old Boys Association, Very Rev. M. McCarthy S.C., Rector of the Salesian School, Battersea and President of the Association, and Very Rev. A. Franco, S.C., Rector of the Salesian Missionary House at Cowley, Oxford.

We are indebted to each and everyone of the artistes for the excellent services they rendered us whilst a special word of praise must

be tendered to Mr Finlay Dunn (The Piano Comedian) who was encored again and again, to Miss Miranda Palmo (of the Catholic Stage Guild) and to Messrs. Healey and Lloyd (Versatile Comedians)—the former of whom is an Old Boy of the Salesian School, Battersea.

But it is to the Old Boys themselves that the credit for the success of the concert is in great part due; they were there in large numbers and discharged the duties of stewards and ushers in a way that secured a maximum of comfort for all. It is hoped to make this Concert an annual event and while it may be considered ambitious to look for a greater measure of success than that which has attended our first endeavour, we can at least be sure that our future efforts will meet with a result equally encouraging.

The Battersea Salesian Old Boy's Association which shared the fate of so many similar organisations during the War years and the hardly less strenuous years of reconstruction was reorganised in 1922. The Old Boys' Association of the Salesian School Wandsworth was amalgamated with it a year later. The work of reorganisation was no light task, but thanks to the encouragement so constantly accorded by Fr. Scaloni, the indefatigable efforts of the late Secretary, Rev. Fr. Brown S.C. and the no less self-sacrificing and enthusiastic service of the present Secretary, Rev. Bro. Vincent S.C., all difficulties have been overcome, and the Association is now numerically and financially stronger than it ever was before and bids fair within a few years, to hold a foremost place amongst the Salesian Old Boys' Associations throughout the world. A big effort is being made this year to reach a total of 500 active members; and through the medium of the Salesian Bulletin we would appeal to any old Battersea Boys who may happen to read this account and who are not yet members of the Association, to send in their names to the Secretary who will gladly furnish them with all details.

From their foundation up to the present day the various Salesian Institutes and Colleges in the world have been the means of educating close on 500,000 pupils and of these a great percentage are still united to their old teachers and to their old schools precisely by means of these Past Pupils Associations which in turn are bound together in a great International Federation with its Seat at Turin. It would be impossible to enumerate all the distinguished personages, ecclesiastical and lay, statesmen, professional men of every walk in life, and eminent Church Prelates who are proud to be

known as Salesian Old Boys and to take an active part in the Associations, in the promotion of Salesian ideals and the Salesian educational system in every part of the world. One only becomes aware of the extent of their social and religious influence when one is fortunate enough to be present at some one of the International Past Pupils' Congresses that are held from time to time in one or other of the large centres in the Old or New World.

This year there will take place in Turin about the Feast of Our Lady Help of Christians a grand International Co-operators' Congress to promote the Mission Work of the Congregation. Officially, therefore, this will not be a Past Pupils' Congress, but large numbers of Past Pupils will take part in the proceedings, for it is a well known fact that the Old Boys, those, namely, who have lived in intimate contact with the Salesians and who know their ideals and spirit, make the best Co-operators, and if a large contingent of Old Boys from our English-speaking provinces can journey to Turin for this great Congress they will be sure of a most cordial welcome from the Salesian Superiors, and the trip to Italy is one full of possibilities for themselves, from the point of view of interest and of pleasure.



Owing to the increased **Farnboro' Hants.** number of Old Boys and the limited accommodation at the School, the annual reunion dinner of the Salesian School Old Boys' Association took place at the Queen's Hotel, Farnborough, on Sunday evening.

The Very Rev. Father Sutherland presided in the unavoidable absence of the Bishop of Portsmouth (Dr. Cotter), and accompanying him at the head table were Lord Abbot Cabrol, Rev. C. Kerrigan, C. R. P., Major Burne, Dr. Bindloss, Rev. J. Simonette, D. Ph., Major Howard, D. S. O., Capt. Kent, Mr. Louis Brennan, C. B., Rev. J. Noonan, Rev. J. Feherenbach, O. S. B., Rev. T. O'Connor, S. C., Rev. A. Hawarden, S. C., Rev. P. Williams, S. C., and staff. There was an attendance of about 100, and during an interval an orchestra from the Royal Military College played selections.

Following there was a brief toast list, interspersed with musical items by Mrs. Green, Mrs. Seymour, Mr. H. F. Green, Mr. Mapleton Powell, Mr. S. H. Spark, and Bdsn. Mercer.

Following the toast of the King proposed by Father Sutherland, the company stood in silence as an expression of sympathy with the Royal House in the death of Queen Alexandra.

Mr. Horton proposed the toast of Father Sutherland, which was accorded musical honours.

Father Sutherland, in reply, apologised for the unavoidable absence of the Bishop of Portsmouth, who had asked him to express his deep regret to the Old Boys at not being able to meet them. He hoped on another occasion, perhaps at the summer reunion, to be able to preside over a similar gathering.

them, for they knew they would have had a very eloquent speech from him concerning the students and pupils of Farnborough. "It is a great pain for me to speak in English", said the speaker, "so if I make any mistakes, well—ask me to propose a toast in French" (laughter). The Lord Abbot went on to speak of the great work that was done at the Salesian School by the staff, and all those gentlemen he saw there were a great credit to the school. "It seems", said



Mgr. Comin S. C. and some of his Young Jivaros in Ecuador.

Increasing Numbers.

Referring to the change of place for the reunion and dinner, Father Sutherland said the numbers at the school were so great and the accommodation so limited at the school that they thought the "boys" would appreciate the Queen's Hotel better for their gathering.

In the absence of the Bishop of Portsmouth, he had asked the Right Rev. Abbot Cabrol, Lord Abbot of Farnborough, to speak to them.

The Lord Abbot was a man of deep and profound learning, one of European reputation. It was an honour for them to have him with them. He had only arrived from France that afternoon, and he very readily consented to come among them.

Lord Abbot Cabrol said he was grateful for the kind words that had been said by Father Sutherland concerning him. He was sorry the Bishop of Portsmouth was not able to be with

the speaker, "that all the old boys are young (laughter), in fact I see no old men among them I can assure you it is much better to be young than old.

"You come from all parts of England and Wales to-night and your presence is a great compliment to the school, because it is proof that you love your old school, that you remember the place of the education that has been given you. I propose with the greatest pleasure the toast of Father Sutherland, the staff, and all the gentleman present".

Father Noonan, secretary of the Old Boys' Association, spoke of the good health of the Association, and asked them to drink to the perfect health of the Association.

Father Sutherland said the Bishop had expressed himself highly pleased with the young priests who had been ordained in the diocese of Portsmouth, Father Lynch, Father O'Shea and Father Phillips. They had in their

midst that night a newly ordained priest, one of the old boys' companions, and "I might term him a sky pilot", said Father Sutherland, "He is Lieut. Patrick Anthony Kerrigan, R. A. F. who after the war went to Belgium and has been six years in meditation. He came back on Friday, and the first opportunity he had he came to Farnborough and had the pleasure of meeting many of his companions. He was a great help in the old days. He was one of the old senior students who helped us during the war. We are very pleased to see that he remembers the old place" (hear, hear).

The toast of Father Kerrigan was accorded musical honours.

Father Kerrigan, in reply, said that that was one of the occasions when his heart was too full to express himself adequately. Father Rector was a great friend of his and assisted him more than he could tell them. It was not astonishing that he should be so attached to his illustrious friend, because he was a member of the Salesian Congregation. Father Sutherland had carried on the great ideas of Don Bosco, for in Father Sutherland they found a man after his own ideas. "I salute my old school in the historic words of Alma Mater", concluded the speaker.

Father Noonan proposed "the visitors", a toast that was enthusiastically received.

Major Howard, in response, thanked the company for the cordial reception of the toast, and called on Dr. Bindloss to respond as well.

Dr. Bindloss remarked that he liked to feel that he was one of them. "I am very glad to meet the old boys", he said, "but I hardly know any of them. I suppose the majority of you escaped me (laughter), and you still survive". If it were true that the looker-on saw most of the game, went on the doctor, he could only say that what struck him about their delightful school was the happy relationship that existed between the boys and the masters. He wondered what their chief feeling was regarding their old school. To his mind it was that they were intensely proud of it, and that was shown by the numbers in which they had turned up. He was extremely proud of his hospital, St. Bartholomew's, but if he was asked what was his happiest recollection of that hospital he would say his relations with Father Fleming, one of the chaplains. Fortunate was the student who managed to catch the eye of Father Fleming, and yet more fortunate still was the student who could engage him in a few minutes conversation. He could assure them that the patients in those wards of the grand old hospital, which was eighteen hundred years old, when they were asked which chaplain they wanted to see, said

"Father Fleming, I belong to him". He wished their school every success, and he was sure the happiest recollections of their school days was the happiness that had been conferred on them by "all of them".

The old school song, "Alma Mater", was sung, followed by three cheers for the school, and a similar compliment for the secretary, Father Noonan.



Thornleigh College, Bolton Work in our Lancashire establishment is now settling down into the normal routine of school life. The classes have been arranged to meet the requirements of the local Universities, and pupils are prepared for the Northern Universities Joint Matriculation in addition to the other usual examinations.

Much good work has been done during the past term, although most of the pupils were beginning foreign languages and sciences for the first time. The boys show themselves to be bright and eager to learn and give good hope of future success.

It is expected that the number of the pupils will increase very rapidly and as at present the accommodation will not allow of more than 150 pupils being accepted, parents who are thinking of sending their children to Thornleigh should apply to the Principal as soon as possible to avoid disappointment.

The work, however, on the new building is progressing favourably and by Midsummer the School will have an additional six classrooms, a science-room, offices and a new dining-room. There will then be accommodation for well over 250 boys.

The football pitches have been put in order and the Cup Matches usual in Salesian Schools will commence with the Spring Term. A Cup has been presented by a generous donor from Accrington and we wish to take this opportunity of thanking him for his kind and "sporting" gift.

There are sure to be very keen contests, as Lancashire boys are famous for their football skill and ever ready and eager to defend the fair name of their county in the realm of sport.

Many distinguished visitors have honoured the College with their presence since the day of the official inauguration of the establishment, and amongst them the Rt. Rev. Mgr. O'Kelly, Vicar Capitular of the diocese during the period after the death of the late lamented Bishop Casartelli.

The whole of the neighbouring clergy have given the Salesian Fathers a very sincere and hearty welcome for which they feel extremely

grateful. It is the friends who come forward generously with their support and sympathy at the beginning of a movement or undertaking that count most, and in our own case we are bound to admit that we have received kindness and hospitality all round—a happy condition of things which augurs well for the ultimate success of the school.

Very Rev. Fr. Mc Court S.C., Rector of Thornleigh College, Sharples' Park (on the Duns-car car route), Bolton, will be pleased to have a visit from any Old Boys of Battersea, Farnboro', or Chertsey who live in the North. Fr. Parker, Fr. Leaver and Fr. W. Walsh are also on the staff and will be delighted to see any of their old pupils who are at present in the northern counties.



Higher Silesia. Conformably to the recent Polish Concordat with the Holy See, article 9 of which stipulates that "no part of the Polish Republic shall depend upon a Bishop whose See is outside the frontiers of the country" Mgr. August Hlond, a Salesian of Don Bosco, has been consecrated Bishop of Katowice with jurisdiction over all Higher Silesia. Mgr. Hlond as Administrator and with the title of Protanotary Apostolic had been working for 3 years previously at Katowice, and the value of his services in a difficult situation may be estimated by the happy result that has been attained and which was crowned by his elevation to the episcopacy on Jan. 3rd of this year.

Higher Silesia was definitely detached from Germany and reunited to Poland following on a plebiscite taken amongst the people there in 1920. The province is 4,000 sq. k. in extent and has a population of 1,125,000, all Poles by descent and by language, and practically all Catholics. Higher Silesia is the "Black Country" of Poland and most of the people are miners and metal-workers.

With regard to its religious constitution, this part of the country was administered, until 1821, by the Polish Bishops of Cracovie to whom it now returns. In that year it passed under the jurisdiction of the Bishops of Breslau and was so governed for just about a century. It comprises 15 Deaneries, 144 Parishes, 15 Quasi-Parishes, and is served by 350 Secular Priests aided by 6 Religious Congregations.

Mgr. Hlond S.C., first Bishop of Katowice, is a native of the country, having been born at Brzeckowice just 44 years ago. He entered the

Salesian Congregation when very young making his Perpetual Profession when 16 years of age. When 19 years old he took his degree in philosophy at Rome and was ordained priest in 1905. He was then given a chaplaincy which allowed him to continue his studies at the old Polish University of Cracovie.

The War found him Superior of a Salesian House in Vienna and here he made the acquaintance of Mgr. Valfrè di Bonzo, Prefect of the Congregation of Religious by whom he was presented to Mgr. Ratti, Papal Nuncio at Varsovie when the latter was looking for someone to accompany him on his official visit to Poland.

The one-time Nuncio at Varsovie is to-day our Reigning Pontiff, Pope Pius XI, who has claimed for himself the right of offering a ring and pectoral cross to the new Bishop.

Mgr. Hlond has three brothers Salesians and one of them has just been named Provincial of the Polish Province of the Congregation.



Brazil. Another new Salesian Bishop has been appointed by His Holiness in the person of Rt. Rev. Mgr. Mourao who had been Administrator Apostolic of the Diocese of Campos in Brazil.

He becomes Bishop of the same Diocese.

At Seven Years Old.

*Could little Jesus call the sun
When skies were dark and dreary,
And make the rain-clouds flee, and run
And play till He was weary?
If we were playmates now, would He,
Chase off this tiresome rain for me?
And all the scary little birds
That won't let me caress them,
Would they come flocking at His words
And chirp for Him to bless them?
My mother says they would; from me
They fly, and scold me from the tree.
And all the nicest flowers that grow
Too high for me to take them,
If Jesus would but make them.
Oh, what a pleasant thing 'twould be
To have Him here to play with me!
But mother says that long ago
He's grown and gone to heaven
I s'pose it can't be helped—but, oh,
If He were only seven,
And sometimes, with His Mother, He
Could come from heaven and play with me!*

EDWARD F. GARESCHE, S. J.

NEWS FROM THE MISSIONS.

The Salesians among the Jivaros.

The Jivaros.

Whence these Jivaros savages who have been entrusted to our apostolic care by the Holy See have come, cannot be precisely said. It has been found by the latest linguistic studies that there are several synthetical and grammatical similarities between the language spoken by the Jivaros and that of the Japanese; indeed, since there are some ethnographical resemblances in both these nations in their use of the *tsnatza*, in the construction of their dwellings, and in their making of baskets and ceramics, we are led to believe, with a good amount of probability, in the common cradle of the Jivaros and Japanese in Indo-China.

Their history is involved in a very hazy mist; their elders are able to narrate some of their ridiculous traditions only in a confused manner, and to mix up most wonderfully historic facts of less than a century ago.

Victorious over the Incas.

The Jivaros appeared in the field of history for the first time in 1450, when we find them engaged in fierce strife with the tribes of the Cauaris inhabiting the mountains on the equator. These tribes had attempted the invasion of the Jivaros territory, but naturally the lie of the ground and the dense forests were a sure omen of victory for the Jivaros, as, when united with these same Cauaris, they conquered the Inca *Tupac-Jupanqui* who, coming from Peru, had attempted to invade places about the equator.

The son of *Tupac-Jupanqui*, *Huayna-Cepae*, made a second attempt, but failed miserably, and the proud monarch was compelled to withdraw after a most humiliating defeat, confessing that it was better to give up as futile the idea of making the Jivaros his subjects.

Victorious over the Spanish.

The beginning of the Spanish dominion in Ecuador dates from the expedition of Gonzales Pizarro in 1541. At this time the land of the Jivaros was invaded by Pedro diVergara

who was in command of powerful forces. But a crushing defeat compelled him to make a retreat.

In 1548, however, President Don Pedro de la Gasca organized a strong offensive with large armies, and some cities were founded in the most strategic parts; indeed in 1557, Juan de Salinas succeeded in founding several cities, viz., Vallatoid, Santiago, Santa Maria etc., and later on Lagrono Sevilla de Oro.

But such a display of power was doomed to be of short duration. The Jivaros, having prudently retreated before the greater number of the adversary forces, resorted to treachery. The occasion for this was the imposing of new taxes by the Governor of Maias for the coronation of Philip III, a measure which exasperated the savages to such an extent that they all united under the leadership of Quirula.

In fact, 20,000 in number, they assailed Lagrono by night and cruelly massacred all the inhabitants. The governor himself was burned alive after they had poured some molten gold down his throat. The city was destroyed by fire, and the victims of the ferocity of the Jivaros were no less than 12,000. This first assault having been successful, they fell upon other cities. But since no surprise had been planned in this instance, the Jivaros had to withdraw, though they did not do so until they had massacred about 20,000 persons.

Victorious over the Missionaries.

After these military expeditions had failed, some other attempts were made, in which missionaries also played a part. A famous excursion was that of Father Raymond Santa-Cruz, S. J., in which several hundred soldiers were used under the command of Don Martini. The Jivaros, drawn by the kind ways of the good Father, came in great numbers; but when they became aware that their liberty was in jeopardy, they fled to the forest after having treacherously killed hundreds of soldiers and colonists.

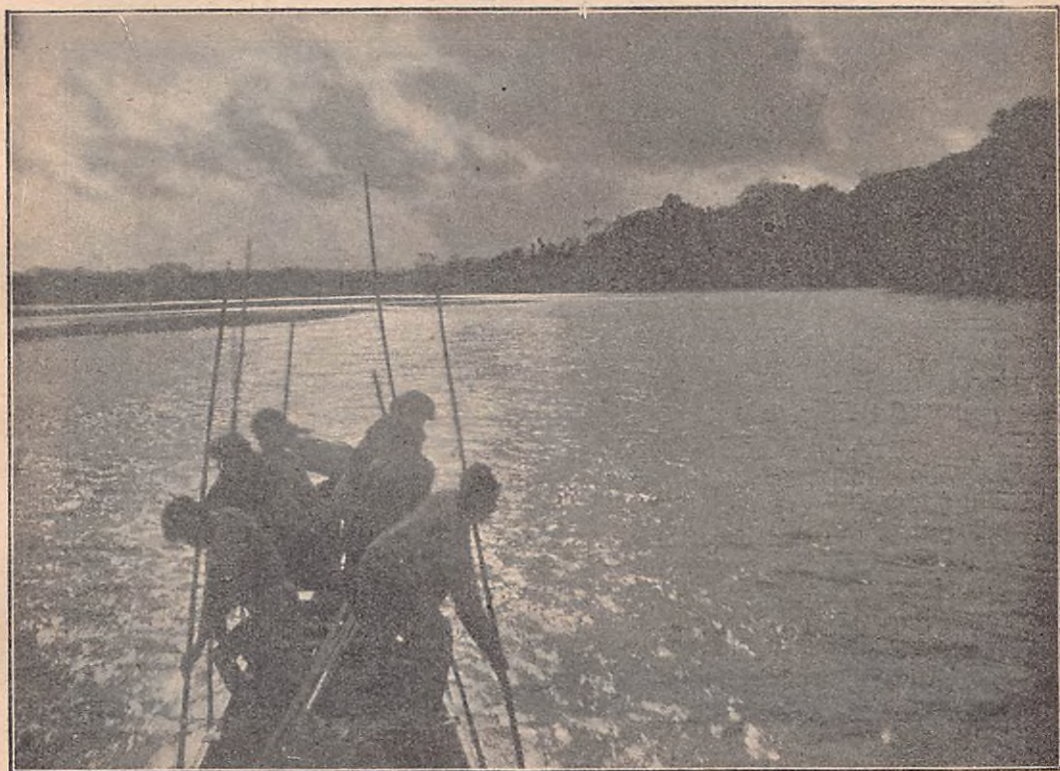
Two years later, another Jesuit, Father Viva, assembled a fair-sized fleet and about 2,000 men, and sailed up the Santiago River into the very heart of the Jivaros nation. The purpose

of this expedition was to capture the savages and to force civilization upon them. The history of the Missions of Mainas does not register a more disastrous expedition. After untold sufferings 372 savages were captured in five months; but these were not subdued. Rather than live in slavery, the men killed one another, while women hung stones about the necks of their children and drowned them in the river in order not to have them grow up in the ig-

achieving anything worth recounting here. He then began the peaceful penetration of the Indios of Cuenca, and established some control.

History records the heroism of the venerable Bishop of Cuenca, Manuel Plaza, who at seventy years of age made his way as far as Gualaquiza. He possessed an ardent faith, and made a great effort, but had to give up in discouragement in face of the manifold difficulties.

In 1869, Father Pozzi, S. J., a sterling apos-



A Native Jivaro Canoe.

nominy of slavery. Every effort to conquer the Jivaros nation having failed, the expedition retired.

From 1581 to almost our own days the Dominicans too have endeavored to accomplish something, but their victories have been but small in spite of many efforts and sacrifices.

First Missionary Attempts at Gualaquiza.

In 1816 the first missionary attempts were made where the Vicariate of Gualaquiza now stands.

A good Franciscan Father, Don Antonio José Prieto, pushed forward up to Gualaquiza, but he was compelled to give up his plans without

the of Christ, entered Gualaquiza: but, after three years of intermittent attacks from armed Jivaros, he too was compelled to withdraw.

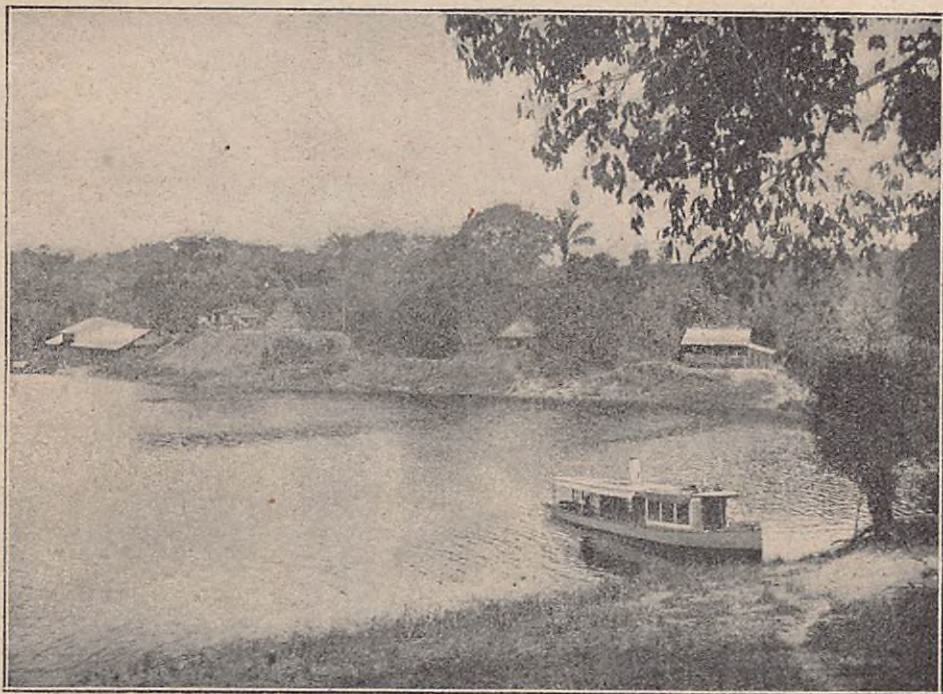
In 1893 the Holy See entrusted the Vicariate Apostolic of Mendez and Gualaquiza to the Salesians, and on March 1, 1894, the first Salesian Missionaries set out under Father Francis Mattana, and established themselves at Gualaquiza. The history of the Salesian work in this mission field during the last thirty years has often been told in the *Salesian Bulletin*. It may here be asked, however, whether our heroic Missionaries have had better luck than the other brave men. It cannot be said that very great victories have been gained, for the Jivaro still remains a free and independent savage. When profitable to him he is the good

friend of the Missionary: but when he suspects the least obstacle to his independence, he becomes indifferent and an enemy. But it can well be said that it is a great victory of the Salesian Congregation that our Missionaries have not only been able to withstand the terrible difficulties, but have also succeeded in establishing five missionary centres under the leadership of Bishop Costamagna, and in organizing in union with Bishop Comin a wonderful plan of redemption and civilization, which, with

I asked him how much longer they would remain there and he replied: "*For another moon!*" that is to say—a month. I asked him further if they were all well, and he answered: — "Yes, all, except one boy!"

— "Who is that?" I asked him: "and what is the matter with him?... Is he a small boy or a big one?"

— "He is a big boy", he replied; "before he joined the hunting party he lived in your house?"



A Scene on the Rio Negro.

the help of God, will hasten the victory of evangelical light over barbarism.

REV. CHARLES CRESPI, S. C.

Matto Grosso (Brazil).

A Victim of the "Bari".

It was already nearly a month since the Indians had started on their hunting expeditions, when we descried, against the sky line of the hill behind our Colony, an Indian accompanied by his family. Without delay I went forward to meet him in order to obtain news of his companions and I learnt that they were all assembled on the banks of the *Rio das Garcas*, where they had found much game and plenty of fish.

— "What is his name?"

— "I do not know".

— "Julius". I suggested.

— "Yes, Julius".

I was distressed by this news and said to myself: "All the children who were left with us are well and happy, and this poor boy has fallen ill in the depths of the forest, through his mother's fault, perhaps without any comfort or medicine, a victim of the diabolical superstitions of some bari."

I was so much distressed at this news, that I decided to go and find him.

I recalled the Indian who had brought the news and I learnt from him that Julius was very far away; that starting at sunrise they would arrive there only at sunset, but I could ride there.

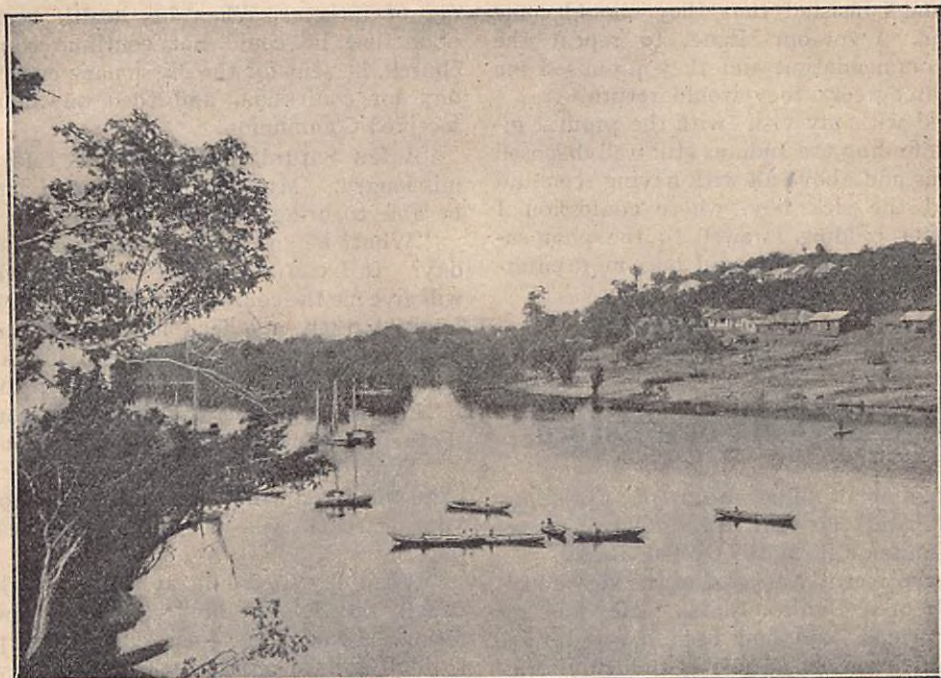
The following morning, accompanied by

the Indian, and our Miguel having saddled the horses, we began our journey, full of the usual incidents common to all journeys through the forest. We followed a line nearly direct south-south-east from the Colony. We came upon several streams, one of which gave us some trouble to ford. At midday we had not yet reached our destination; but having ascended some rising ground, I saw at a short distance the clear waters of the Rio das Garcas shining through the trees. So after another quarter

hand covered with blood and greeting me in the most approved savage fashion.

I also saluted him, asking how he was, adding that I had come to see him and all the others in order to hear whether they were well and to visit the boy Julius who, I had been told, was very ill. The sorcerer accompanied my speech with the usual exclamations, showed himself exceedingly pleased and satisfied, and asked me to follow him to the sick boy's hut.

In their temporary habitations there were



On the Rio Negro.

of an hour's march through the thickest part of the forest the Indian, leading the way, stopped and pointing with his finger, said: "That is the place".

In the centre of the forest the huts were neatly arranged in a circle, under the shade of lofty trees which gave an impression of dark and mysterious sadness like the haughty savage in whose kingdom I found myself. Near his own hut, standing before a great fire with a piece of raw meat in his hand, was the *bari*, the dreaded priest, the interpreter of the will of *Marebba* and *Bope*, calling on *Marebba* with the whole strength of his lungs to banish *Bope* from the flesh of the animal which the savages had killed and which they were about to eat. When he saw me, he interrupted the ceremony, placed the piece of meat on a palm leaf with other bits, and came joyfully to meet me, giving me his

only two or three Indians; all the others were engaged in hunting. But the women were all there and were standing outside their huts, with a certain praiseworthy modesty, awaiting my greeting. The boy having been informed of my arrival, as soon as he heard my voice, began to weep bitterly... Entering the lowly hut, I found him thin, pale, lying on a wretched mat on the ground. The poor boy wept and looked at me with great longing.

I succeeded in soothing him and said that I had come on purpose to see him. I reminded him that he had been baptized, exhorted him to think sometimes of Our Lord and Our Lady, and recite devoutly an Our Father and Hail Mary, morning and evening, as well as frequently during the day; then I gave him a medal of Mary Help of Christians. He kissed it and placed it round his neck. Then I gave him a new shirt, for the

one he was wearing was torn to rags and I made him take some coffee which I had brought. Then I told the *bari* and the two caciques who were present that they must send the invalid to me at the Colony where, in our house, we would give him suitable remedies which would cure him quickly. They promised to do so.

I then enquired how much longer they would remain there and the *bari* gave me to understand that in that place were many *ante*, many wild boars and a quantity of fish. I saw that they only wanted to put me off, and I insisted that they should come back soon. I got our Miguel to repeat the same recommendation and they promised me that in three weeks they would return.

Satisfied with my visit, with the promise given, with finding the Indians still well disposed towards us and above all with having seen and comforted the sick boy, whose confession I heard, after bidding farewell to the poor savages I mounted my horse and once more entered the woods en route for the Colony.

The Saintly Death of a Bororo.

A Daughter of Mary Help of Christians (Salesian Sister) has sent in the following news from her mission in Matto Grosso, Brazil.

"We have recently assisted at the very edifying death of a Bororo Indian. He was an exemplary man, and had been married to a young Indian maiden, who was suddenly stricken by a serious illness, which in a few months brought her to the grave, and who departed from this valley of tears, fortified by the last Sacraments, and leaving her poor husband a widower with two children, a boy and a girl. When on her death bed, she called the Sisters, and said: "Dear Sisters, I leave little Angelina to you; she is my little treasure; take her, watch over her, and teach her all the good things you know, and she will grow up a good and happy girl." Then she called some of the Salesian Fathers, and, in the same manner, entrusted to them her little son. The little boy's name is Joseph, and he is the first boy to be born in our mission, which is known as St. Joseph's Colony. Now he also is under the care of the Missionaries.

"A few months after the death of his wife, the good Indian wished to contract a second marriage with a pious maiden, who was one of our pupils. Everything was arranged for the ceremony, but the Lord disposed otherwise. Be-

coming afflicted with a deadly disease, the Indian could not at first resign himself to the approaching death and to leave his little children so soon; but then, little by little, he became resigned, having been consoled by the kind words of the Missionary. And it was truly edifying to see him make his way to church every Sunday, so long as strength permitted him to do so. He received the Sacraments every week with great fervour, and then he would stop at our house to see his little Angelina. With tears in his eyes, he would embrace her like the most tender of fathers. When his health became so poor that he could not continue coming to church, he sent for the Missionary every Saturday for confession, and then on Sunday he received Communion.

"A few Saturdays ago, he was told by the missionary: 'My child, tomorrow I shall not be able to bring you Communion'.

"What? he answered. 'Isn't tomorrow Sunday? If I can not receive Our Lord, who then will give me the courage to suffer so many pains? Look, Father, my head aches very much, so do my arms, my legs, my whole body is suffering. How shall I be able to bear so much?'

"Last Saturday he said to the Missionary:

'Father, I want to make my confession'.

"Yes, my child', answered the Missionary.

'And when you will have received Our Lord into your heart, He will open the gates of heaven to you'.

"When I visited him at three o'clock as I usually did, I found him in a very serious condition. I suggested some ejaculatory prayers to him, and he repeated them, but only with a great effort.

"Do you wish to receive Holy Communion?' I asked him.

"Yes, I do'; he answered.

"I at once notified the Missionary, and at five o'clock the King of Heaven and earth entered the hut of the poor Indian. As soon as the sick man saw the priest, he tried to get up, but could not do so, being too weak. He then raised up his arms as if to say: 'You have come at last, O good Jesus; I have been waiting so long for you!' His countenance was already ghastly pale, but at this moment he brightened up; he received Holy Communion, folded his hands upon his breast, moved his lips in prayer, and, after about an hour, his soul went forth to the bosom of God.

"This good example made an excellent impression on the Indians, and they went about repeating among themselves: "*Faustino bipemegare*", which means, Faustino (this was his name) has died a saintly death".

DEVOTION TO OUR LADY HELP OF CHRISTIANS.

Devotion to Our Blessed Lady is a devotion inseparable from the Catholic Faith and has a beauty and sweetness all its own. This devotion has been, and is, a powerful influence in purifying and sanctifying the life of man. Now, nothing proposed by the Church as an object of devotion, or an incentive to piety, was foreign to our beloved Father and Founder, Don Bosco; however, he had three particular devotions: to St. Francis de Sales, model of Apostolic gentleness; to St. Aloysius Gonzaga, patron of youth; but above all, to the Blessed Virgin invoked as the Help of Christians.

Under this title Don Bosco honoured Our Blessed Lady and zealously advocated devotion to her, so that people soon learnt to call Mary Help of Christians, Don Bosco's Madonna. And the voice of the people, more expressive than might appear at first sight, did not err in so doing.

We will see this very clearly, if we look back to the commencement of his apostolate, consider the many difficulties and annoyances by which he was surrounded, the persecutions procured him by sectarian spite and official intolerance enough to discourage the most resolute and courageous. In the midst of all this he is continually heard repeating to the faint-hearted: "Be not afraid, it will all pass away."—And it all passed away: difficulties were overcome and enemies vanquished.

Again, we see Don Bosco thrown upon his own resources and without even the necessities of life, yet he gathers around him the poor and abandoned children of Turin, educates and maintains them. They soon exceed a thousand in number in Turin alone. A few short years pass by and behold his work has extended all over Europe, crossed the Ocean and is to be found in the darkest corner of the earth. "This is but a short-lived blaze," said many, "and will quickly die out. Don Bosco must, indeed, be mad to attempt an undertaking that cannot succeed."—And the undertaking triumphs.

He often finds himself in very straitened financial circumstances; debts are contracted to an alarming amount. The day for payment arrives, and there are but a few pence in the cash-box. In the house all is confusion; Don Bosco alone is unconcerned and shows a serene

countenance. The creditors come, and large sums from charitable persons, with which to pay the debts, unexpectedly arrive. How many times have we heard Don Bosco exclaim: "Already many years have passed since we began our work, yet during all this time neither the boys nor ourselves have been without bread for a day."

Again we see Don Bosco, this time he is alone and stands in need of followers. We are in troublesome times when Religious Orders are being suppressed. The very name of Congregation has fallen into discredit, owing to the false ideas that have been propagated among the masses. It would be out of the question to institute one. Learned men have been consulted on the matter and graciously deigned to call Don Bosco a dreamer. His ideas have only to be made known to his friends to be unfavourably received and he himself abandoned. Not at all discouraged he turns to his children: he must create his own followers. And manfully struggling against every obstacle he soon has the unspeakable consolation of gathering the fruits of his fostering care. In a short time he is surrounded by a large number of followers willing to help him, and thus assure the existence of his foundations.—"Do not remain with Don Bosco", people often said to these children, "for everything will cease with his death and you will be cast on your own resources. Think of your future". But Don Bosco had infused into the hearts of his sons that faith and confidence in Divine Providence that so distinguished himself, and soon they had the joy of seeing the Salesian Society solemnly approved by Holy Church.

O, how bountiful is Our Blessed Lady! These words explain all. They are the key to the wonders at which the world has assisted for nearly half a century. Let us all then turn to this best and most powerful of Mothers with the simple faith and confidence of children. She is ever ready to plead our cause to her Divine Son.

And you, in a particular manner, dear Co-operators, have a special claim to her protection, since you have always been the mainstay of the work she has inspired. Be assured that Our Lady Help of Christians will never forget your zeal and sacrifices, and will strew with roses your path to eternity.

Graces and Favours. (1)

LEEDS, ENGLAND.—I am forwarding an offering and shall be pleased if you will say three Masses in honour of Our Lady Help of Christians in thanksgiving for favours received, and I beg for another favour through her intercession. Will you please publish in the *Salesian Bulletin* as I promised to make a publication in order to promote devotion to Our Lady Help of Christians.

A. L. G.

ENGLAND.—I am sending the enclosed in thanksgiving to Our Lady Help of Christians for recovery from an allness.

L. L.

AMERICA.—During last August I asked you to pray for my brother who was suffering from cancer of the lips according to the diagnosis of his Doctors. He was treated twice with radium on the lips and his glands were twice subjected to X-Ray treatment. Before two months had passed the affection had completely disappeared much to the amazement of the Doctors at M... Hospital and of all who had seen his condition... I attribute the cure to the intercession of Our Lady Help of Christians and of the Venerable Don Bosco.

ANON.

SANGATTE, FRANCE.—I consider it my duty to write to you in order to thank you for your fervent prayers which have obtained a great grace for us from Mary Help of Christians who has really worked a miracle in order to safeguard my sister's fortune; all thanks to our good Mother!

L. B. B.

PERPIGNAN, FRANCE.—I asked Our Lady Help of Christians to obtain success for my son at l'Ecole de Sante! My prayer has been heard and it is with a lively sense of gratitude that I am sending an offering along to you for the Missions and Charitable Works of Ven. Don Bosco.

E. DEVOY.

NICE, FRANCE.—You will shortly receive an Order for 100 francs in aid of your Missions as an act of thanksgiving for favours received through Our Lady.

I would ask her to guard and protect my family and myself and to continue to bestow her favours upon us.

Mme. C.

VEROLENGO, ITALY.—On the 12th of December a young student, M. Rinaldo who had been doing the 3rd Course in the Higher Commercial School was suddenly stricken with an alarmingly high degree of fever. When he had been examined by the local Doctor and another whom we had summoned urgently they declared that he was suffering from typhus. Very soon afterwards his condition was rendered still more desperate by a hemorrhage attack which was twice repeated on Dec. 21st. As all that the Doctors and science could do seemed now to be useless, I directed a distracted appeal to Her who can do all that she wishes, and I commenced the Novena recommended by Ven. Don Bosco, promising a Mass of thanksgiving at Our Lady's Shrine and publication if the favour were granted.

And this prodigious Help of the most desperate cases listened benignly to my supplication. Right from the 3rd day we could discern an evident change for the better in the patient, though he was still covered with ice, constrained to silence, and unable to move. At the end of the Novena he was able to leave his bed, and after a brief convalescence he was able to continue his studies as well as before.

I have great pleasure in fulfilling my promise and he likewise in making an offering for the Missions of Don Bosco, whilst both of us return our most heartfelt thanks to the powerful Help of Christians.

Prof. PASSERA.

HONG KONG, CHINA. I sent you an offering on the 15th of August and have pleasure in enclosing draft for a further offering for a Mass in thanksgiving for favours received through the intercession of Our Blessed Lady.

As I promised to publish this favour will you please do it for me in the *Bulletin*.

YATCHOL.

MANCHESTER, ENGLAND.—I enclose an offering in honour of Our Lady Help of Christians and the Little Flower of Jesus for a favour received. I had promised an offering in thanksgiving and I now fulfil that promise, trusting implicitly in the powerful intercession of Our Lady Help of Christians and the Little Flower of Jesus to help me and mine in all our difficulties. Will you kindly publish this in the *Salesian Bulletin*.

Grateful.

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

THE LIFE OF THE VENERABLE DON BOSCO

By G. B. LEMOYNE of the Salesian Society.

(Continued).

That very same day a contract was arranged for the purchase of Filippi House. The money needed for this acquisition together with that required for the necessary alterations amounted to something like 100,000 liras.

And many other consolations were vouchsafed to Don Bosco about this time. On the 19th of the previous December one of his pupils, Joseph Rocchietti, was ordained priest, and he was the second so far. The 2nd of June saw another ordained, Fr. Angelo Savio; and there was another First Mass on the 30th of July and that of one who was to aid him more efficaciously than all the others and who was to inherit his mission and spirit—Fr. Michael Rua.

In that same month of July, the Acting Vicar General, Canon Vogliotti, on behalf of Archbishop Fransoni, invited Don Bosco to assume the direction of the Seminary of Giaveno, where the scholastic year had just terminated with but few candidates following the courses of study.

Don Bosco assented and reserving the ultimate direction of the establishment to himself proposed to send there as resident rector a certain Fr. John Grassino who had been living at the Oratory for six months. He also sent there as teachers and assistants some of the Brothers of his rising Congregation, and as he had numerous requests for admission to the Oratory that year he decided to send a good number of better class boys from amongst those concerned to the Seminary at Giaveno. The first batch numbered 22, and other groups of 15, 20 and 30 respectively followed it.

The courses were begun on Nov. 4th, and Bro. John Cagliero who was sent by Don Bosco about the end of the month to visit the little institution brought back a very encouraging report about it.

During the scholastic year 1860-61, Don Bosco visited the pupils of this Little Seminary as Higher Superior on two different occasions and each visit was something in the nature of a triumph. He preached to the boys and gave them the "Good-night" during the time of his visit. The Exercise of a Happy Death was performed on each occasion and many of the boys took the opportunity of having a private talk with him.

When, towards the end of the year, Canon Vogliotti came to visit the Little Seminary he was simply wonder-struck at the restoration

that had taken place, and not only he but all the other Metropolitan Canons as well and the Clergy of Giaveno: the whole district was in open admiration of the change that had been wrought. Provost Arduino, notwithstanding the great esteem he had for the Servant of God had considered a complete restoration of the Little Seminary so highly improbable that he declared he would have a painting of Don Bosco placed amongst the most distinguished benefactors of the Seminary and of Giaveno if he should succeed in increasing the number of students to 50. But when, in the event, he saw how the undertaking had exceeded his own and everyone else's expectations, he exclaimed emphatically: "We ought to place here, not a picture but a statue of Don Bosco."

Towards the end of 1861 the number of pupils attending the Little Seminary had grown to be 216 and after a few months reached 240. Happy in the knowledge that the institution was once more firmly established Don Bosco prudently decided to withdraw from the direction of it, when he had been guiding its destinies for the space of two years, and he recalled to the Oratory all those clerics who wished to continue as members of the Salesian Congregation.

But the restoration of that Seminary at Giaveno was not the only thing that Don Bosco did during the year 1860 for the fostering of vocations to the ecclesiastical state. The Diocese of Casale also benefitted by his zeal, for whilst on a visit to Mgr. Calabiana he obtained his approbation for the establishment of another Little Seminary at Mirabello; and in October of the same year the doors of the Oratory were thrown open to receive 20 Seminarists from the Diocese of Asti whose Seminary had been taken over by the Government and where the episcopal see was then vacant.

The members of the rising Society of St. Francis de Sales, inspired by Don Bosco's words and example were filled with the earnest desire and solicitude of leading their charges at the Oratory to God and of saving many souls. One of the maxims to which they most faithfully adhered was that of causing the love of God to triumph in the hearts of the boys not only in church but also in the classroom and in the workshop. And they set themselves to follow out this project with such prudence and skill that the boys themselves were scarcely aware

of what was happening: all they knew was that now it seemed ever so much nicer to be pious and virtuous than it had ever seemed to be wicked or indifferent. They had come to regard the Oratory as their one true home and were learning to love their Superiors as their dearest friends.

CHAPTER XXIX.

Don Bosco's Work Extended.

Further Extensions of Salesian Work. — Autumnal Walks. — How They were arranged. — The good Don Bosco did through these Excursions. — He goes to preach in Bergamo Seminary. — Wonderful Events. — A Commission is set up to keep account of all Don Bosco's Sayings and Doings. — Prophetic Words and Sad Presentiments. — The Oratory struck by Lightning. — The Protection of Heaven. — Don Bosco ill with erysipelas. — The last Day of 1861. — Our Lady's Motto. — Abjurations. — Diabolical Aggressions. — Another memorable Date for the Salesian Society. — The 8th Dec. 1862.

Another special means that Don Bosco employed for the doing of a great good, and which remained for long as a very pleasant memory in Piedmont and Lombardy was what was known as the "passeggiata" or trip into the country. We have already referred several times to the excursions he organised to Becchi but have said nothing of how greatly this practice had developed during the preceding period of ten years.

Until 1858 Becchi was always the boys' objective during these long walks; they were always given a hearty welcome there by Don Bosco's brother Joseph, and making Becchi their headquarters they radiated from there on half-day and whole day excursions throughout the neighbouring country-side. The first groups of boys used to number about 100 and were boys chosen from amongst their companions and whom Don Bosco wished to reward for their good conduct.

With the advent of the year 1858 these walks had become an apostolate and such towns and villages as Villa San Secondo, Montiglio, Primerano, Mormonito, Piea, Moncucco, Albugnano, Montafia, Primeglio, Cortazzone, Pino d'Asti and others, began to extend hospitable invitations to the boys and to prepare a treat for them. The place where they had to pass the night would be fixed on beforehand, and

such accomodation was generally found at the house of a friendly Parish Priest or distinguished benefactor who, at his own expense, would furnish all that was necessary for eating and sleeping. The walk itself used to be performed in quite a romantic fashion. The company would divide spontaneously into groups along the road; one group would be marching along to the tune of some lively song, another would have possession of a bugle and shrill army calls would ring out along the valleys through which they happened to be passing; still another group would perhaps be furnished with trumpets and would be swinging along to a swift *bersagliere* march, and there was sure to be a big drum somewhere that would insist on playing never-ending solos, and many a head of cattle, browsing quietly by the roadside, was startled out of its rustic tranquillity by those sudden lusty drum-beats. The boys bringing up the rear were generally the ones who were entrusted with the theatre paraphernalia—a few scenes and some stage trappings—for whenever they stopped at a village, a provisory stage was immediately set up for the entertainment of the villagers.

(to be continued).

OBITUARY.

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

Rt. Rev. P. A. O'Neill O. S. B. Port Louis (S. Africa).

Rt. Rev. Mgr. Canon Croutelle, Lyme Regis (England).

Very Rev. Canon Ryan P. P. Clonoulty (Ireland).

Very Rev. M. O'Neill D. D. P. P. Latten (Ireland).

Rev. J. O'Leary. P. P. Kilbrittain (Ireland).

Rev. W. Healy P. P. Johnstown (Ireland).

Rev. E. A. Kelly L.L. D. Chicago (U. S. A.).

Rev. L. Curtin P. P. Kilmeedy (Ireland).

Rev. A. A. W. Roosmaley Sheffield (England).

Mr J. J. Ashcroft Liverpool (England).

Mr Phelan Waterford (Ireland).

S. F. Joseph S. Fernando (Trinidad).

Mrs John Bertete Trinidad (B. W. I.).

Miss K. Lawlor Kilkenny (Ireland).

Miss Bateson Preston (England).

Miss A. Fox, Mullaghlin (Ireland).

Sac. Doct. ERNESTUS RUFFINI.

INTRODUCTIO IN S. SCRIPTURAM

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

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

FRANCISCUS VARVELLO

Sacerdos, Philosophiae Professor in Seminario Salesiano apud Taurinenses.

INSTITUTIONES PHILOSOPHIAE

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

PARS II. *Metaphysica.*

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

VOLUMEN II. *Completens Metaphysicam specialem seu Cosmologiam, Pneumatologiam et Theodicam:*
L. 15. — Apud exteros: L. 18.

PARS III. *Etica et Jus naturae.*

VOLUMEN I. *Completens Ethicam:* L. 5. — Apud exteros: L. 6.

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

HORATIUS MAZZELLA

Archiepiscopus Tarentinus.

PRAELECTIONES SCHOLASTICO-DOGMATICAE

BREVIORI CURSUI ACCOMODATAE

Editio Quinta recognita et aucta.

VOLUMEN I. *Tractatus de vera Religione, de Scriptura, de Traditione et de Ecclesia Christi.*
L. 25. — Apud exteros: L. 30.

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

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

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

ALOYSIUS PISCETTA et ANDREA GENNARO

Sacerdotes Piaae Societatis S. Francisci Salesii.

THEOLOGIAE MORALIS ELEMENTA

AD CODICEM JURIS CANONICI EXACTA

Jam edita sunt in lucem:

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

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

VOLUMEN TERTIUM: *De obligationibus erga proximum.* — 1. De iustitia et jure. - 2. De iniuriis et
restitutione. - 3. De contractibus. — Vol. in-16, pp. xii-250: L. 25. — Apud exteros: L. 30.

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

Proxime edenda:

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1. De Sacramentis in genere. - 2. De Baptismo. - 3. De Confirmatione. - 4. De Eucharistia. -
5. De Pœnitentia. - 6. De Extrema Unctione.

VOLUMEN SEXTUM: *De Ordine et de Matrimonio.*

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

OPERA EDITA APUD NOS

- ATLAS GEOGRAPHIAE BIBLICAE** addita brevi notitia Regionum et Locorum. — Textus cum 8 tabularum originalium. — Editio minor: L. 10 — Apud exteros: L. 12.
- CANTUS CHORALES MAJORIS HEBDOMADAE.** Ex editione Vaticana (1924). In-8° pp. 100. — L. 4 — Apud exteros: L. 5.
- DE CENSURIS LATAE SENTENTIAE** quae in Codice Juris Canonici continentur commentariolum digessit JOANNES CAVIGLIOLI. — Vol. in-16 pp. 170: L. 3,75. — Apud exteros: L. 4,50.
- ELEMENTA GRAMMATICAE HEBRAICAE** cum chrestomathia et glossario scripsit ITALUS PIZZI Doctor Philol. linguarum Orient. professor in R. Universitate Taurin. — Vol. in-16 pp. XII-232: L. 8 — Apud exteros: L. 9,60.
- FLORILEGIUM HIERONYMIANUM**, anno MD a Maximi Doctoris obitu recensuit adnotationibus auxit Angelus Ficarra, prefatus est Felix Ramorinus, curavit Pia Societas a S. Hieronymo nuncupata evangelii italice pervulgandis. — In-16 pp. XII-236: L. 10. — Apud exteros: L. 12.
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- OFFICIUM MAJORIS HEBDOMADAE ED OCTAVAE PASCHAE** a Dominica in Palmis usque ad Sabbatum in Albis juxta ordinem Breviarii, Missalis et Pontificalis cum cantu juxta editionem Vaticanam. — Vol. in-16 pp. 630 (altum 17 latum 11). Charta indica, cum lineis rubris in quadrum ductis ad omnes paginas.
Linteo anglico contextum, sectione foliorum rubra: L. 22,50 — Apud exteros: L. 25.
Chorio nigro contextum, sectione foliorum rubra: L. 30 — Apud exteros: L. 36.
- PSALMORUM LIBER I.** — Edidit signisque modernis auxit F. VALENTE M. J. — Vol. in-16 pp. VIII-72: L. 3,50 — Apud exteros: L. 4,20.
Editio est elegantissima novissimaque psalmorum, hebraica lingua concinnata.
- THEOLOGIAE MORALIS SYNOPSIS.** — Breve opus ex sapientissimis scriptoribus de re morali eductum et ad normam novi Codicis Juris Canonici exaratum a Sac. Theol. PETRO RACCA. — Vol. in-16 pp. 700: L. 12,50 — Apud exteros: L. 15.

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THE SALESIAN BULLETIN

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

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

The Salesian Co-operators

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

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

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

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

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

For the Salesian Missions

Co-operators! Cooperators! We are now in the Golden Jubilee Year of the Salesian Missions. The first Missionaries left the Mother House in 1875; they numbered 10; increasingly larger groups have been sent out almost annually since then; this year, at least 172 Salesians have departed for the Missions; we would like to increase the number each year—will YOU help us? Will you become a Co-operator in the great work—become a Missionary in heart and in spirit even though your duties tie you to the homeland?

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