

# The Salesian Bulletin

ORGAN OF THE ASSOCIATION OF  
= SALESIAN CO-OPERATORS =

VOL. XIV — N. 6.

NOVEMBER-DECEMBER 1922.



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# *Theologiae Moralis Elementa*

AD CODICEM JURIS CANONICI EXACTA

(by Revv. Aloisius Piscetta and Andrew Gennaro, S. C.)

## VOLUMEN PRIMUM: DE THEOLOGIAE MORALIS FUNDAMENTIS

1) *De actibus humanis* - 2) *De conscientia* - 3) *De legibus* - 4) *De peccatis*.

(405 pages in this Volume, 16mo - Price 15 lire, post free 16,50).

The work is divided into seven volumes of which the first has just been published.

It comprises the fundamental treatises of moral theology, viz:—

de actibus humanis, de conscientia, de legibus, de peccatis.

Each treatise is prefaced by a table which presents in brief a complete idea of the whole. The matter is so divided into disputations, headings, articles, titles and sub-divisions that the reader has in the division itself every help and assistance to mastering the text.

As to the subject matter, it is sufficient to state that its author, Father Aloisius Piscetta, S. C., D. D., is well-known for his ability as a Professor of Moral Theology and Canon Law, for he has held this post for forty years at the Higher Seminary at Turin, and is, moreover, Dean of the Faculty of Theology in the University of Turin.

His collaborator, Father Andrew Gennaro, S. C., D. D., has been teaching Theology for several years in the International Seminary of the Salesian Society.

The authors have not restricted themselves to a bare and simple exposition of theories and opinions, but have treated the matter with a fulness of discussion and depth of argument, taking account of all the most modern results of scientific investigation. Thus they offer to the student the means of knowing fully such matters as are most important for the safe exercise of the priestly ministry. A complete list of condemned propositions precedes the text, and each of these propositions is numbered in accordance with the list found in the *Enchiridion Symbolorum*, etc. of Benziger. Following this list there is an index of writers on Moral Theology and similar matters. More than 600 authors are there enumerated, and more than 1000 works are referred to in this list. It is one of the most complete bibliographies in print, and has been compiled with much care, after consulting many authors, and notably the "Nomenclatur" of Hurter, and the excellent lists of Gaude, Genicot, and Lehmkuhl.

Two very copious appendices follow the text. The first is a Summary of over 40 pages, which epitomises the text, under the same headings, divisions and sub-divisions as the text itself. This arrangement is a novel one, but will be very welcome to the reader for it will enable him to review with great facility the whole of the matter he has studied. The second appendix is the usual alphabetical and analytical one, which enables the reader to locate with facility any particular part of the treatise which he wishes to consult.

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The remaining six volumes will follow successively in due course. They are as follows:

Vol. II. — DE OBLIGATIONIBUS ERGA DEUM ET NOS IPSOS: (1<sup>o</sup> *De virtutibus theologicis*; 2<sup>o</sup> *De virtute religionis*; 3<sup>o</sup> *De prudentia, fortitudine et temperantia*).

Vol. III. — DE OBLIGATIONIBUS ERGA PROXIMUM: (1<sup>o</sup> *De iustitia et jure*; 2<sup>o</sup> *De iniuriis et restitutione*; 3<sup>o</sup> *De contractibus*).

Vol. IV. — DE OBLIGATIONIBUS PECULIARIBUS ET DE POENIS ECCLESIASTICIS.

Vol. V. — DE SACRAMENTIS IN GENERE ET DE QUINQUE PRIMIS SACRAMENTIS IN SPECIE. (1<sup>o</sup> *De Sacramentis in genere*; 2<sup>o</sup> *De Baptismo*; 3<sup>o</sup> *De Confirmatione*; 4<sup>o</sup> *De Eucharistia*; 5<sup>o</sup> *De Poenitentia*; 6<sup>o</sup> *De Extrema Unctione*).

Vol. VI. — DE ORDINE ET DE MATRIMONIO.

Vol. VII. — DE SEXTO ET NONO PRAECEPTO DECALOGI: DE USU MATRIMONII ET DE RATIONE SERVANDA IN SACRAMENTORUM ADMINISTRATIONE.

# THE SALESIAN BULLETIN

:: Organ of the Association of Salesian Co-operators ::

==== Via Cottolengo 32, Turin, Italy. ====

## THE SALESIAN SPIRIT

Education without repression. - The spirit of St. Francis of Sales

The problem of the education of youth is one that has existed in all ages. Modern authorities on the subject have put forward many systems, varying from the rigid, iron discipline that is maintained in some institutes to the excessive freedom and liberty that is advocated in others. In some cases, moral development almost seems to be regarded as a matter of secondary importance; and, where too much liberty abounds, the necessity for correcting and uprooting the lower instincts of the child is not sufficiently appreciated. Systems that maintain that a child's natural instincts should be allowed to develop without restriction, fail to recognise that those instincts are of two kinds—one kind is to be developed and the other suppressed. While, on the other hand, a system of great severity is apt to stifle, or at least stunt the growth of many of the finer instincts of the child—instincts bestowed on it by Almighty God, and capable of wide development.

This all-important matter occupied the serious thoughts of the Venerable Don Bosco some eighty years ago, and with his gift of penetration, the Servant of God realised that a system of training which appealed directly to the heart of the child, and cultivated, by gentle means, its finer instincts, would have far better and more lasting results than either of the two systems above referred to. And he grasped another very important fact—that the spirit of meekness, forbearance and untiring zeal, which was so characteristic of his illustrious Patron, St Francis of Sales, was just what was needed for the successful issue of his system of training. So long as the spirit of the glorious Bishop of Geneva was main-

tained, he felt that the possibilities were very great indeed. By adopting as his own the principles and maxims of St. Francis of Sales, Don Bosco clearly foresaw that boys and young men could be guided successfully through the most critical period of their lives, a solid moral foundation could be laid, and many energies could be thus directed into other channels and accomplish in their turn much good for the benefit of mankind in general.

It is but natural, then that the Ven. D. Bosco when he set out on his campaign for the rescue of abandoned youth, and was meditating on the best means of making his work of permanent duration, thought of his holy Patron, and felt that he could do no better than place his enterprise under the direct protection of this Saint, by adopting his name and spirit. The doctrines of St. Francis of Sales were to be likewise those of Don Bosco and his followers. They were to be Salesians, not in name only, but in deed and in truth. Those maxims of charity, of gentleness and of prudent zeal that guided all the actions of the holy Bishop of Geneva, and endeared him to all who came in contact with him, were to constitute the essential features of Don Bosco's Society, and were to form, so to speak, the motto on his banner.

It is thus that our Venerable Founder tackled the difficult question of the training of the young. It was a novel method at the time; it was criticised in much the same way as all his undertakings were criticised; but it has stood the test of time, and the results have been highly gratifying. A new system of education was introduced in this way; but Don Bosco did a great deal more still. He

developed his system, he enriched it with the results of his own wide experience, with his knowledge of the needs of the present day, and with his deep insight into the workings of the human heart. And so it is that the thoughts and sentiments of St. Francis of Sales, amplified and carried out to their logical issues by his devoted disciple in the latter half of the nineteenth century, have formed for us the Salesian system of education.

And what are the outstanding features of the Salesian method? By what external signs can a stranger, a visitor, recognise that D. Bosco's system holds in a particular school or institute of any kind? Before entering upon this part of the subject, and attempting to analyse the system, we should like to draw the attention of the reader to a little incident recorded in the life of the Venerable Founder of this system. A certain English Cabinet Minister once visited the Oratory of Don Bosco at Turin, and was more than surprised on noticing the perfect silence of the boys and their serious application to their work. His astonishment increased tenfold when, in answer to his enquiry, he was told that a whole year could pass by without any breach of discipline or necessity for inflicting punishment. He turned to Don Bosco and asked in perplexity: "Is it possible? But how do you manage?" "My Lord" the latter replied "we possess a means unknown to you". "And what is that?" rejoined the Minister. "A secret revealed only to Catholics, my Lord". "You jest, Rev. Father, but all the same my question was a serious one". "And so is my answer" replied Don Bosco; "this is our secret, prescribed in our rule:—frequent Confession, frequent Communion and daily Mass, both for pupils and masters". "You are right" replied the Minister "these are not in our province, but can they be substituted?" "Yes, my Lord, in some cases by the infliction of corporal punishment, in others by systems which develop in the child pride and self-conceit, and most frequently, at least with the class of children who are admitted here, with violent chastisements and even expulsion" "Strange, indeed," the English statesman exclaimed to his secretary; "Mass or corporal punishment. I must tell that to my colleagues when I return to London".

There was evidently something in that Institute that the English Minister could not understand. The iron methods of repression, with which doubtless, he was familiar in the case of that type of boy, would never have been able to produce the atmosphere that enveloped

that particular school. And there is something about a Salesian House that can be better felt than explained by the casual visitor, and it will be our endeavour, in this brief article, to analyse the outstanding features of the system.

The first impression that the observant and competent visitor to one of our Salesian Schools has, is the fact that an air of joviality and undisguised cheerfulness reigns there among the pupils. In Don Bosco's estimation, joy and happiness are indispensable factors towards success in education. This was his principle; this was the foundation on which he erected his edifice of training physical, intellectual and moral. Even when a youthful student at the seminary, he had realised the importance of this principle, for he formed with several of his fellow-students a little sodality, which he called the "Confraternity of Cheerfulness". From this little sodality all gloom and moroseness, all discontent and sadness had absolutely to be banished: this was an indispensable condition of membership. Later on, when in charge of others, he endorsed and carried out to the letter that happy injunction of St. Philip Neri: "Let the children have full liberty to play, jump about and even to be noisy so long as sin is absolutely banished from their midst. "One of his favourite maxims, which he was for ever repeating, was simply this:—"Serve the Lord with joy and gladness". This happy, joyful disposition was habitual to him, and he wished to see it maintained everywhere and at all times, not merely in recreation and times of amusement, but even in the school-room and study, and in all occupations of serious import. For this reason he by no means shared the views of many rigorists who felt that the theatre should be absolutely excluded from a boy's education. Mgr. Dupaloup in particular, though a very great and able authority on education, vigorously and systematically opposed anything in the line of dramatic representations, on the ground that such displays, even when faultless from a religious point of view, are a source of distraction and dissipation, and are productive of very little intellectual good. But Don Bosco thought otherwise. He believed that the theatre, if under proper control, could become a very powerful weapon for good in the hands of those who have at heart the intellectual, moral and spiritual welfare of their pupils. As early as the year 1847 he had already adopted this means of supplementing his work in the school-room and the chapel. In all his schools, music in its various forms,

occupies an important place, and entertainments and musical festivals are encouraged and carried out, not merely for the purpose of recreation and diversion, but still more as a means of mental and moral training. In fact, in the words of a modern philosopher "the young should be reared in hymns and canticles". To the rigorist who declared that education and amusement cannot go hand in hand, Don Bosco had a ready answer. "You say that a boy cannot learn and amuse himself at the same time. I reply that a boy cannot learn unless he finds therein relish and enjoyment. The art of educating is nothing more than the art of awakening in youthful minds a desire for knowledge and of satisfying that desire, as far as is possible; and a healthy and keen desire of this kind can only exist in peaceful and happy minds. Knowledge which is rammed down, so to speak, by force into the child's mind, is not healthy, and merely serves to stunt the natural growth of the intellectual powers. Knowledge, if it is to be properly digested, must be assimilated with relish and appetite. "Every effort was made to inspire, in the minds of the pupils, a taste and love for study, and a pleasure in acquiring useful knowledge. This was effected by the variety and ingenuity of the methods adopted, by the habit of uplifting the pupil, as it were, above the drudgery of his actual work by the atmosphere of cordiality in the class-room, the absence of all unnecessary restraint and the personal influence of a master who proved himself to have at heart the truest interest of his pupils.

Part of the training, too, was to consist in cultivating in the heart of the pupil a relish and love for the House of God. With this set purpose in view, our Holy Founder aimed at making the service of God attractive in every way, not merely by organising and carrying out beautiful and touching ceremonies, but also by making every effort to enable all, without exception, to take some part or other in them. All were at least able to join in the singing at the various services, and to feel that they themselves were doing their share towards the carrying out of the sacred ceremony. Everything possible was done to keep alive the keen interest of the boys in these sacred functions. There were no long periods of silence for them in the Chapel, but prayers recited aloud and interspersed with hymns and canticles, broke the monotony; short services and lively discourses and instructions, captivating ceremonies with music, flowers and lights—all this replaces in Salesian Chapels, the long weary services which are apt to fat-

igue rather than nourish youthful minds. And to add further attraction, to inspire fresh devotion, our Holy Founder was always devising something new and helpful to his boys. In fact, he did not hesitate, when occasion demanded, to launch out into new ideas; he never flinched before the criticism of those who charged him with aiming after novelties or innovations of any kind, so long as the respect due to the house of God and to the ceremonies and spirit of Holy Church was maintained and inculcated in every possible way. Confidence and love were to form the basis of the spiritual edifice of Christian piety that Don Bosco was raising up in his home at Valdocco; these foundations were to render the Chapel a house of gentle and fervent prayer, where his boys would spend, not a time of penance and dread, but a half-hour of real happiness and of sweet intercourse with God and His Holy Mother.

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### A Mistake!

From the numerous enquiries we have been receiving lately from people in different parts of the world it seems to us that many of our well-wishers and would-be benefactors think that it is an extremely difficult affair to send money to Italy, to our Mother-house at Turin, for instance, in aid of the works of Don Bosco. Now this idea is quite erroneous as almost any sort of paper-money can be readily changed by us in Italy when necessary; and indeed English pound-notes, ten-shilling-notes and American dollar-notes, representing as they do imposing amounts when changed into Italian liras, are by no means despised there. It may also be noted that money-orders, postal-orders etc. are readily accepted in the Banks. So now we hope we have made it clear that sending money to Italy is by no means the intricate business which our friends seemingly thought it was, and so, whenever they please, they may put into operation the laudable designs they had for pushing forward the numerous Salesian works which are being carried on throughout the world.

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# TWO IMPORTANT CENTENARIES

## Third Centenary of the Establishment of the Congregation of the Propaganda.

### First Centenary of the Association for the Propagation of the Faith.

The year 1922 has been an important one in the history of two Societies whose aim and principles are identical. Three hundred years have elapsed since the Sacred Congregation "de Propaganda fide" was definitely established at Rome by Pope Gregory XV. Those were sad times for the Catholic Church in many countries. In England the persecutions which raged under Queen Elizabeth were over, true enough, but they had given place to persecutions scarcely less violent under James I. The Church in Germany and Switzerland, in Sweden, Denmark and Holland fared scarcely any better than it did in England. The immediate followers of the so-called "Reformers", Luther, Calvin and Zwingli, held their heads very high, and in many places crushed to the very ground the devoted adherents to the one, true faith. Perfidy found its way, also into many homes, the bad example of the rich was in many cases followed by the poor, the beautiful rites of Holy Church had been violently suppressed, and in some instances had given place, both in public and in private life, to pagan customs and heathen rites. Monasteries had in many places been put to worldly uses, Churches had been demolished or transformed into temples for heretical worship, and many other sad consequences also followed in the wake of the so-called "Reformation", which, according to the boast of its abettors, was to bring in an era of peace, prosperity and progress to Europe.

No wonder, then, it was that Pope Gregory XV, as well as the other Supreme Pontiffs of Christ's Church, gave very serious attention and consideration to this all-important question of the leakage in the Catholic Church, and placed on a sure footing a Congregation which had been very recently inaugurated for the purpose of spreading far and wide the tenets of our Holy Faith, and of reclaiming, wherever possible, those who had wandered from the one, true fold. So far this Congregation had been little more than a private enterprise, depending for its very existence on the zeal and energy of its few members.

On Jan. 6th, 1622, Pope Gregory XV summoned together 13 Cardinals and 2 Bishops, and informed them of his intention of establishing a permanent and well-organised Congregation for the propagation of the faith, and he there and then appointed them the members of this Congregation. Just five months later, by a Papal Bull, dated June 22nd, 1622, the same Supreme Pontiff definitely instituted the Sacred Congregation "de propaganda fide", and Cardinal Sauli, the Dean of the Sacred College, was appointed its first President.

Three hundred years have passed since that date. They have been eventful years—years of struggle, and thank God, in many places, years of victory. But the struggle is far from being over. The horizon at the present day is none too clear, but what is very certain is that, as Almighty God has in the past guarded and guided His Church, so He will in the future, watch over it and defend it from the snares of its many enemies.

In the darkest ages, when the powers of Hell seemed to be let loose, so to speak, in a violent effort to enthral the Bishops of Holy Church, and to stamp out, if possible, among the faithful the true faith of Christ, Divine Providence raised up such heroes as St. Ignatius of Loyola, St. Charles Borromeo, St. Philip Neri and—last but not least— St. Francis Xavier, who carried the Gospel of Jesus Crucified among the savage tribes of India, and compensated the mystical Spouse of Christ for Her losses in Christian countries by fresh acquisitions and new laurels in lands beyond the Red Sea.

### *The nature and aims of the Congregation of the Propaganda.*

The institution of the Congregation of the Propaganda was the outcome of serious reflection on the part of the Vicar of Christ, and of many other holy men who surrounded him, on the spiritual needs of pagan lands and the best means to adopt to lead them to the one

true fold. The missionary experience of many centuries, the advice of saintly bishops and priests who had given up their lives to the work of leading souls to God, was brought to bear on this important question, and the Congregation, which was firmly established in 1622 organised and centralised the efforts of missionaries who entered upon their noble work, and by guiding and supporting those efforts, rendered them more efficacious and more lasting in their results. Thus it was that Holy Church disciplined and intensified so to speak, the forces at her command, and stood in readiness to withstand the threatened onslaught which the supporters and followers of the so-called "Reformers" were daily plotting against Her.

The aims of the Sacred Congregation are, therefore, twofold in nature. In the first place it aims at the preservation and defence of our Holy Faith in Christian lands, where heresy and schism are striving their utmost to destroy it, and then with equal zeal and earnestness it strives to send forth its labourers to distant shores, where the light of the Gospel is as yet obscured by the prevalence of infidelity and vice. In the early days of its existence, just as much as at the present day, this Sacred Congregation sent forth its valiant warriors to fight its battles on both fronts. On the one side St. Felix of Sigmaringa with a vast array of devoted followers defended the Catholic Faith on the front attacked by the errors of Luther and Calvin; and on the other side St. Francis Xavier, with thousands of young and zealous Apostles who have since followed in his footsteps, carried the light of Christ's Gospel into lauds where hitherto paganism and infidelity had held absolute sway. And more than this. Together with the blessing of Christianity, these noble and loyal Sons of Holy Church also implanted in those savage tribes the principles and beginnings of European civilisation.

### *A Retrospect.*

As we glance back over the vast period of time which has elapsed since the establishment of the Congregation of the Propaganda, an edifying and consoling sight meets our gaze. There we see in mental vision millions of Confessors who have sacrificed their lives in an Apostolate, whose value has been enhanced by the noble example and heroic virtue which these saintly men and women have shown. There, too, we see thousands of Martyrs who have with joy and cheerfulness embraced a life which has held out to them prospects of

little more than the martyr's crown and eternal beatitude in the world to come. There, too, we see innumerable bands of religious who have carried to distant shores those principles of self-denial and severe mortification to which their lives have been consecrated. And there, finally, we see tens of thousands of holy virgins, mystical Spouses of Christ, who have proved their love for their Divine Master by undergoing hardships and privations, suffering and even martyrdom, for the purpose of spreading His Holy Gospel in regions where it was as yet unknown. And despite all these noble efforts there are still to-day millions upon millions of souls wrapped in the darkness of error and superstition, and often enough steeped in the miseries of vice. There still exist millions of souls which have as yet been untouched by the saving waters of Baptism, but it is at the same time most consoling to us to know that, on the other hand, there are to-day in distant lands thousands upon thousands in which the image of God—well-nigh effaced by the ravages of superstition and vice—now shines with all the splendour and brightness which the Sacraments of Holy Church impart. For them the Sacred Heart of our Redeemer no longer grieves, and to-day when we recall the wonderful work that has been done for Christ in these distant shores, our hearts should be all aglow with gratitude to God for His Goodness and Providence in sending to these benighted regions holy men and women of heroic virtue and truly apostolic zeal.

### *The celebrations at Rome.*

This was the predominant note of that tribute of praise and gratitude to God which has arisen from the whole Catholic world on this happy Centenary. A note of triumph has indeed sounded in our ears, a proclamation of victory of a higher order—not merely of victory over visible enemies, but of victory over the powers of darkness, the abettors of paganism and infidelity, who strive by so many means to preclude the Gospel of Christ from these desolate regions. This, too, was the spirit that pervaded those great and glorious celebrations which took place on Whit Sunday in the Eternal City itself. His Holiness Pope Pius XI assisted at the Pontifical High Mass which was sung on that occasion in the presence of twenty-four Cardinals and a vast array of Bishops and other dignitaries from all parts of the globe. Their Eminences Cardinals Bourne and Gasquet were among those who took part in the ceremony. It was the

ardent wish of the late Holy Father, Pope Benedict XV that this tercentenary should be observed in a worthy manner, and he himself had intended to celebrate the High Mass on this occasion. The Bishop of Plymouth, who was present on this occasion, gave a detailed account of the proceedings to his flock, and speaks with great warmth of the work which has been done during the past three centuries under the auspices and guidance of the Sacred Congregation of Propaganda. "It is impossible" he goes on to say, "to do more than wonder at the amazing movement in which the Faith filtered at once through all nations, all civilisation, and all classes of men. We just now direct your attention to the amazing fact of what is known as the Counter-Reformation. At the time of what is called the Reformation, or rather some two hundred years before, the pallid, anaemic face of Christendom seemed to Henry III of England, to St. Catharine of Siena, and St. Vincent Ferrári, among crowds of faithful souls, as foretelling the end of things and the doom of God. The doom came, but in the power and character of Him who does not utterly destroy, but unites to heal. The extraordinary manner in which the Kingdom of God rose up and seized the opportunity given is one of those great things of Zion history known as the "Magnalia Dei" or "the wonderful ways of God". Hitherto all the wise men of Europe had suggested methods of amendment, which their selfishness neutralised. What the Holy See desired, Kings and Grand Dukes would not have, and with the Saracen thundering at the gates, and sweeping even over our seas (it is all forgotten now) until the days of Lepanto, none seemed to know where to begin.

"In the sudden landslide things began of themselves, and none but the Catholic Church knew what to do. The New World opened its broad domain to Spain, and Portugal showed the great highway to the East. The very grandest thing that perhaps ever happened in the Church, that amazing, silent, noiseless Council of Trent, which took possession of the Catholic world before that world was aware of it, and which rules us all still, is the great characteristic of the period".

In order to judge results at their proper value, we must look at them from different points of view. To-day the figures which appear in the world's statistics speak eloquently of themselves, and fill us with intense joy and gratitude to God, for the conquests made have truly been enormous, and clearly manifest the Guidance and protecting power of Divine Providence.

### *The Words of the Holy Father.*

Addressing the vast assembly which gathered together in St. Peter's on this solemn occasion, the Holy Father pointed out that, though our gratitude to God and to those generous and ardent souls who have been or still are His instruments in this glorious work, knows no bounds, for we are all to-day deeply conscious of what we owe to them, still our joy to-day is not without its mixture of sorrow. The field that awaits our missionaries is vast beyond all calculation, and the labourers are indeed comparatively few. Much has, true enough, been done, much has been achieved, many souls have been saved and great glory thereby given to God. But much yet remains, for countless souls are still being lost—souls for whom the precious Blood of our Holy Redeemer has been shed in vain. There are multitudes on the dark Continent and throughout the length and breadth of India and China, who still await the call to salvation, the saving waters of Baptism. The missionaries sent forth by Propaganda are, true enough, scattered in all parts of the globe, but their numbers are totally insufficient for the immense work, and they sadly stand in need of funds. There they stand, these brave warriors of Jesus Christ, full of love and confidence in Our Divine Saviour, sure of the ultimate success of their labours, and yet impeded for the time being through the lack of the material help which is, after all, a matter of absolute necessity to the missionary. This splendid force of brave warriors, ready to give their lives for their sacred cause, is forced to halt in its progress; and in many places, alas, others slip in, who are not the heralds of truth, but who are supplied abundantly with the material means which render the work of the missionary possible. This is notably the case with such places as the Falkland Islands, large districts of India and China, and many other places where the British Government and the Church of England finance the Protestant missionary. This is indeed a lamentable fact, and it is to the heart of the Catholic world that the Holy Father appeals in a special way. "The splendid panorama of the Christian Apostolate" the Holy Father goes on to say "makes us feel to-day more than ever, how unworthy We are to be the Vicar of Jesus Christ, Who gave His Precious Blood for the salvation of souls. To-day more than ever We feel our heart throb with that Universal Paternity to which God has called Us. God grant that We may give whatever remains to us of activity



and life for the salvation of so many souls that still await the advent of the Gospel. May the whole world hear Our appeal, and may all come to the aid of those souls which Christ has redeemed by His Precious Blood, and which are still wandering in error and the darkness of superstition. Let no one be of such a narrow heart as not to allow himself to be attracted by the magnificent promises made to those who help on this noble work. They participate in the highest merits to which man can aspire, they share in the merits of so many heroes and martyrs of truth and of charity, the merits of a beneficence as great as that of God Himself, for it is the beneficence of Faith, Charity, Salvation and the Precious Blood of Christ.

"Let no one allow this ter-centenary to pass by, without doing what is within his power to further this great work. What a responsibility it would be for any one of us, if even one soul were lost through our own negligence or lack of correspondence with the inspirations of God, What a terrible thing it would be for us, if through our lack of generosity even one missionary were forced to halt in his labours, because the means which were within our power were withheld from him. This is a matter for serious reflection, and implies a responsibility about which we have, perhaps, thought very little in the past.

***Through that Faith which we have received from God, let us Help to give that same Faith to others.***

"All of us have enjoyed, to a more or less degree, the benefits of that Holy Faith which God Almighty has given us. Even from the cradle the sign of our Redemption has guided and enlightened our lives. Even from our earliest years we have had the privilege of assisting at that wonderful Sacrifice of the Holy Mass, and of partaking in Holy Communion of the Bread of Angels. How often, in moments of calm, have we thought of all that we owe to God for having brought us from our very infancy into the One true Fold of Christ?

"Such reflections as these should not be merely speculative. They imply practical obligations. Perhaps, when we appear before the awful tribunal of God we shall be reproached with our lack of gratitude for what He has done for us, with our lack of correspondence with the graces and favours which He has given us. Though We Ourselves feel indebted to God in a most particular way, still all the

faithful—even the least of God's children—should constantly repeat those words of Holy Writ:—"Quid retribuam Domino pro omnibus quae retribuit mihi?—What return shall I make to the Lord for all that He hath done for me?" What better return can we make to the Lord for this priceless gift of our Holy Faith than by co-operating with the missionary who goes abroad to carry the Gospel of Jesus Crucified to those who still sit in darkness and the shadow of death? This co-operation, as we all know so well, can so easily be fulfilled by bestowing on the missionary those temporal alms which will enable him to obtain those temporal necessities which are so indispensable for himself and others who are with him in the field of his missionary labours. For the sake of that Faith which we have received from God, let us help to bring this same Faith to others. In thanksgiving for the treasures of grace which God has poured down upon us, let us help with all our strength, with all the means within our power, to spread those treasures of grace as widely as possible among that vast array of God's creatures, who are still the victims of infidelity and paganism.

This, then, is the message of Christ's Vicar to us all. Let us hearken to his voice, let us, too, enter into that spirit of missionary zeal which shines so eminently in the soul of Our Holy Father a spirit of unflagging zeal and unwavering hope which he manifested so clearly in that memorable audience which he granted our Superior-General, Don Rinaldi, on June 6th, an account of which has been given in a previous issue of this periodical.

#### ***The celebrations at Westminster.***

The great missionary Conference which took place in London at the close of the month of September, though it served as a solemn and fitting commemoration of both centenaries, was mainly connected with the grand work which has been done by the Association of the Propagation of the Faith, established just a hundred years ago. This Association was founded in Lyons, France, on May 3rd, 1822, and had for its object the assistance and support of the missionary, by prayer and alms, especially in America, where so many difficulties had to be encountered and so many hardships endured. Seven years previously, Bishop Dubourg of New Orleans had gone to France with the express purpose of collecting funds for his diocese which stood in such sore need of financial support. This suggested to many pious persons the idea of forming an Association

which would enable the missionary to carry on his noble work, without the hindrances that penury and utter want naturally bring in their train. And the outcome of this pious movement was the solid establishment by Father Inglesi (the Vicar General of Bishop Dubourg) of the Association for the Propagation of the Faith. The English branch of this Association, with which the name of Canon Ross has been so inseparably connected, was formed in 1837, just fifteen years after the headquarters had been established at Lyons. The years which have passed since then have, indeed, been memorable ones in the history of the spread of Catholicism in regions where the advent of the missionary was a matter of paramount importance. The object and aim of the great missionary Conference in London was twofold in character; it was intended as a grand demonstration of the marvellous work which had been accomplished already, and as a further stimulus to loyal Catholics to help and promote this all-important enterprise.

The Solemn Triduum on this occasion was opened at Westminster Cathedral on Friday, September 29th, by Pontifical High Mass, sung by the Bishop of Plymouth. In the evening of the same day, His Eminence Cardinal Bourne presided over a grand assembly of Archbishops, Bishops and other dignitaries in Caxton Hall, Westminster. The Salesian Fathers were there represented by His Lordship, Mgr. Aguilera, S. C., D. D., Vicar-Apostolic of Southern Patagonia and the Straits of Magellan, the Very Rev. Father Provincial and several other Salesian Fathers from the English Province. The large Hall was full to overcrowding, and when His Eminence opened the proceedings by announcing that he had received a letter from the Holy Father, a hearty cheer rang out from that vast assembly. The people rose *en masse* while the message of the Holy Father was being read to them.

#### *Letter of His Holiness.*

"To Our beloved Son Francis Bourne, Cardinal Priest of the Holy Roman Church, Archbishop of Westminster:

PIUS PP. XI.

*"Beloved Son,  
Health and Apostolic Benediction.*

When on the occasion of the Tercentenary of the foundation of the Sacred Congregation *de Propaganda fide* We delivered an address at St. Peter's, not only to those who were present at the time, but to all Catholics alike, We were confident that abundant fruit would

accrue to the words which We uttered under the inspiration of the Holy Spirit, the Paraclete, on the very day of Pentecost. And indeed the outcome of events seems to accord with our expectation, for We know that Our Venerable Brethren in the Episcopate, of whom so many were present at the solemn function, sharing Our solicitude have addressed the faithful committed to their care, earnestly imploring in Our name their help and their alms for the preservation of the Sacred Missions. Moreover, while We are greatly pleased at the zeal of the Bishops in a matter of such importance, Our pleasure is increased by the news which We have lately received that the Catholics of Great Britain are preparing to celebrate a Triduum of thanksgiving and a Missionary Conference to commemorate the Tercentenary of the foundation of the Sacred Congregation of the Propaganda, with which happily coincides the Centenary of the Association for the Propagation of the Faith. When the Cardinal Prefect of the Sacred Congregation brought to our notice the order of the proposed celebrations, We noted with pleasure that you, Beloved Son, by whose authority they are to be held will preside with the assistance and co-operation of the other Bishops of Great Britain. And if we consider the names of those who have been chosen to organise the Conference and speak on the various subjects, We do not doubt that the commemoration will be worthy of the dignity and importance of the occasion.

Indeed, we are confident that the clergy and faithful of Great Britain will derive from the Conference an increase of faith, and will imbibe that spirit of brotherly love which should inspire the citizens of the nation whose Empire extends so widely over land and sea. We speak of that brotherly love whereby we are all brethren in Christ Jesus, whose power is such that, when allowed to take deep root in the heart all distinctions of nationality are set aside; and in the Catholic missionary, to whatever nation he belongs, a Catholic recognises a brave and generous man who is duly exercising the function of the Apostolate to the heathen at the cost of the utmost toil and often life itself. Moreover, imbued with this spirit, Catholics will contribute generously to the support of the Sacred Missions without distinction, just as Christian charity extends to all men whatsoever without distinction of race from which they have sprung.

To aid by every means in our power the extension of the Christian name among peoples "who sit in the shadow of death", and to further

the eternal salvation of such multitudes of abandoned men, is of all works the most excellent and even, we may say, Divine. Such is the task to which the Association for the Propagation of the Faith is known to devote itself with such burning zeal... No longer may the realisation be delayed of that petition which we so frequently make to our Heavenly Father in the words of Divine institution: "Thy Kingdom come".....

Knowing as We do the Christian charity of the Catholics of Great Britain, together with their zeal for the Faith and their devotion to the Holy See, We are confident that they will listen to Our appeal, and that this Conference will not end in empty declaration, as so frequently happens in the case of secular congresses but that it will produce such benefit to Catholic Missions that We may seem to be able to say to the heathen peoples: "Lift up your heads, O ye people, for your redemption is at hand".

Meanwhile, may the Holy Spirit, the Paraclete, pour out upon all who attend this Conference the gifts of wisdom and charity; and, as an augury of these gifts and as a proof of Our paternal affection, We lovingly impart the Apostolic Benediction to you, Our Beloved Son, and to Our Venerable Brethren the Archbishops, and to all the clergy and people committed to your care.

Given at Rome at St. Peter's on the 16th day of Sept. in the year 1922 in the first year of our Pontificate.

PIUS PP. XI.

#### *A conference on the Salesian Missions.*

In the evening of Sunday, Oct. 1st, the large Hall adjoining Westminster Cathedral was well filled by an eager audience who came to hear the lecture on the Salesian Missions which had been announced to take place at 8.30 p. m. that same evening. The lecturer was the Rev. W. G. Austen, S. C., B. A. from the Salesian House, Cowley, Oxford, and the chair on this occasion was taken by the Right Rev. Mgr. Aguilera, S. C., D. D., Vicar-Apostolic of Southern Patagonia and the Straits of Magellan. By means of lantern slides, kindly lent by Mgr. Aguilera, S. C., the lecturer pointed out—as well as time permitted—the nature of the work done by our Fathers in the Missions confided to their care, notably in Patagonia, Tierra del Fuego and the Falkland Islands.

Father Austen first of all reminded his hearers that the work set on foot by the Ven. D. Bosco was twofold in character. Poor and destitute boys, true enough, occupied his first thoughts, but there was also an equally pressing care, which touched his fatherly heart to the quick,

and caused him much priestly anxiety. It was the thought of the Missions, their needs, their privations, and the amount of good that was still left undone. Accordingly, at his very earliest opportunity he sent his first band of missionaries to the distant shores of South America, under the leadership of D. Cagliari, S. C. (now Cardinal-Bishop of Frascati). This was in 1875, and the Salesian Missions thus inaugurated comprise at the present day the Vicariates of Mendez and Gualaquiza (Ecuador),



Monsig. Aguilera.

Magellan and the Falkland Islands, Shiu-Chow (China), Kimberley in Australia, which is just commencing, and Matto Grosso (Brazil), besides the Prefectures of Assam (India), Rio Negro (Brazil), and extensive missions in Patagonia, the Belgian Congo, and Tanjore (India).

The lecturer showed that the Salesian Fathers in these distant parts are also occupied in setting up agricultural and technical schools for the natives, and several examples of institutes of that kind were shown on the screen, and the wonderful change wrought in native children through the beneficial influence of such institutes and of the missionary work in general was also indicated by means of contrasts. It is a remarkable fact that, previous to the Salesian mission-

ary enterprise in Patagonia, Europeans were totally unable to travel in these parts, unless escorted by armed soldiers, for the inborn ferocity of these tribes was so pronounced that strangers were never safe among them. But now, since the advent of the missionary, the traveller is immune from dangers of this kind, and, so long as he is prudent, has nothing to fear.

Allusion was also made to some of the visions or dreams which the Holy Founder had in regard to the future missionary labours of his Sons. In the early days of his priestly life, he had visions of certain types of Indian tribes, who—(so the vision told him)—in future years were to come under the influence of missionaries whom he himself would send to distant shores. And the most wonderful part of this was the fact that, when the first band of missionaries under Don Cagliero entered upon their work in Patagonia, they came across the very type of Indian whom their Ven. Founder had seen in his dreams. The amount of good that has been effected by the Missionaries of the Ven. Don Bosco in South America is so well known to the majority of our readers that we need hardly go into further details at present.

Father Austen concluded his lecture by touching on the work which is done by the Salesian Fathers in Tanjore, India. Here (as well as at Meliapore) a flourishing technical school for native children is in existence, and this School had the honour of presenting to His Royal Highness the Prince of Wales a fine specimen of its work, on the occasion of his recent tour in India. The Prince expressed himself as well pleased with the gift and with the work which is being done at the Institute.

#### ***The Salesian House of Studies, Cowley, Oxford.***

This forward movement in the Catholic world, which being awakened more and more to the needs, both spiritual and temporal of the Catholic Missions throughout the world, is being fostered and furthered in a very marked degree in the Salesian House of Studies at Cowley, Oxon. There a goodly number of young students, ardent in their fervour, zealous for the glory of God and the spread of our Holy Faith in all climes and among all races, are gathered together, undergoing the training, spiritual, moral and intellectual, which is so necessary for those who hope to become successful labourers in the Vineyard of the Lord. A few days ago only, one of these young apostles left Europe for the distant

shores of Patagonia, and others, too, are longing for the time when Our Divine Lord will accept their sacrifice, and enrol them among the number of those zealous missionaries, who gladly and joyously forego all that this world has to offer, to preach the Gospel of Jesus Crucified to the heathen, and, as far as in them lies, to gain all souls to Christ.

The furthering of the ardent desires of young men of this type is indeed a heaven-sent work. Our Ven. Founder has himself said that of all good works that we can perform, that of taking an active part in the formation of a good priest is, in many ways, the most sublime, the most beautiful, the most divine of them all. It is hardly necessary to remind the readers of the Salesian Bulletin that practically all of these young men are devoid of the goods of this world, and have not, of themselves, the means to contribute towards their maintenance and education during the long years of their course of training for the sacred ministry. Their upkeep depends mainly on the alms and charity of benefactors, who interest themselves in this grand work. And the problem, which confronts us to-day, paradoxical as it may seem to say it, is one for which we are truly grateful to God. It is the fact that this number of young apostles is continually on the increase, and the means must be found to further their ardent desires, and their longing for the sacred Ministry. In January, 1920, when the Sons of the Ven. Don Bosco took up their abode at Cowley, Oxon, they were mainly actuated by the fact that their former Novitiate and House of Studies at Burwash, Sussex, was rapidly becoming too small for the growing number. The Community at that time numbered thirty-five; to-day that number has increased to sixty-five. It would indeed be a pity, if any of these young men, who wish to give their lives to God, should have to be rejected, simply because the means for their maintenance were not forthcoming. No effort should be spared, no stone should be left unturned, to enable these students to persevere in the holy vocation to which they have been called. Our Co-operators can help this movement in two ways. They can encourage and advise young men in whom they clearly discern signs of a vocation to the higher life, and they can also urge upon their friends the desirability and need of supporting, in a practical way, a work of this kind. Those who wish to ask any questions in regard to this matter could address themselves to the Rector of the Salesian House, Cowley, Oxon, who will be pleased to answer all such enquiries.

# MEMORABLE AUDIENCE

## for the Daughters of Mary Help of Christians

*The Holy Father's Appreciation of their Work.*

On the 6th of August the Holy Father received in audience the Daughters of Mary Help of Christians of Rome accompanied by their Novices. They had come to kneel at the feet of His Holiness and to beg of him a special apostolic benediction for all their Missionaries and Novices, and the Holy Father in granting their request extended the blessing to all the Salesian sisters and the souls confided to their care in the following most paternal and memorable speech:

"It gives Us great pleasure to bestow Our blessing upon you and We intend that this should be not only in the name of Our Lord the Giver of all good, but also in the name of your Venerable Founder, Don Bosco, and of that Divine Mother who gives to your Institute a name expressive of all sweetness and of invincible help.

Daughters of Mary Help of Christians, Novices and Professed, you who are dressed in the sacred habit and united to our Blessed Lord by the bonds of your vows, working for years as you have been in the vast mission-fields of the world, you carry with already every blessing of God. This explains the wonderful development of your work in the first period of the existence of your Institute, and your Order will certainly continue and render itself worthy of this benediction if each one of your members fulfils with generosity and exactitude that part of your mission confided to her.

We intend that this Our benediction shall extend to each and every one of your sisters who must all be united in spirit with your central house at such a solemn time as this for your Congregation, and in the first place to your Superior General whom Our Lord in His Divine Providence has spared to see, not only the Golden Jubilee of your Institute, but still more its propagation and wonderful extension all over the world. Our blessing

extends to your sisters in every mission-field no matter what their occupation, whether lowly and easy or arduous and difficult, to every one who is engaged in spreading the divine light throughout the world and propagating the kingdom of God upon earth; and also to all those souls over whom you have charge and who receive from you directly or indirectly generous help and guidance for their eternal salvation".

May God indeed fulfil this benediction, and shower down upon our good sisters a plentiful supply of graces and blessings!

### An Incident from the Life of the Ven. Don Bosco.

#### *Carlo Raised to life.*

One day, Don Bosco was sent for to visit a boy who used to attend the Oratory and who was very seriously ill. Don Bosco was absent at the time; he did not return to Turin till two days after and only on the next day, about four o'clock in the afternoon was he able to visit the house of the sick child. On arriving there, he noticed black crape fastened to the door, as is customary, bearing the name of the youth whom he had called to see. However, Don Bosco wished to go upstairs and comfort the sad parents, whom he found bathed in tears, and from them he learned that their son had passed away that same morning. Don Bosco then requested that he might be shown into the room of the poor deceased lad so that he could see him just once more.

A servant took him there. On entering—says Don Bosco—it flashed across my mind that the boy was not dead. I approached the bedside and called him by name: "Carlo!" Then he opened his eyes and greeted me in a tone of profound surprise: "Oh! Don Bosco!

You have aroused me from a frightful dream!" At the sound of his voice all the different people who were in the room at the time, terror-stricken took to flight, uttering shrill cries and overturning the various lights, whilst Don Bosco hastened to tear off the winding sheet in which the body of the youth had all this time been wrapped. Meanwhile the lad continued to

confess and for this very purpose—perceiving his sickness was growing worse—he had asked that Don Bosco might be called; but then as he could not be found, another priest was brought to him, to whom he had not the courage to confess the fault he had committed.

Rightly had God wished to make him see how by such a sacrilegious confession, he had



CHINA. — Pupils of the Orphanage of Macao.

speak: "I seemed to be thrust into a dark dungeon, so narrow that I felt I could not breathe. In the abyss, in a space vast and clear numerous souls appeared before the judgment seat, and I saw with ever-increasing dread that many of them were condemned. At last my turn came, and there I stood to undergo the same terrible sentence (because my last confession was a bad one), at the precise moment when you aroused me".

In the meantime, the parents of the boy, glad to hear that their son was alive, made haste to enter the room. He greeted them most heartily, but quickly told them they must not expect his recovery: he embraced them and kissed them, then he told Don Bosco that he had the misfortune of falling into a fault, which being a mortal sin he had kept back, but which he had the firm intention to

deserved hell. He then made his confession with a lively sorrow, received absolution, closed his eyes and peacefully breathed his last.

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*«To pray is to raise the mind to God and converse with Him concerning our interests with a reverent familiarity, and a confidence greater than the most petted child has in its mother, and to talk with Him of all things both high and low, of the things of heaven and the things of earth: it is to open one's heart to Him and pour it out unreservedly to Him: it is to tell Him of our labours, our sins, our desires, and all that is in our soul and to find our rest with Him as we would with a friend. It is what the Holy Scripture calls pouring forth one's heart as water before Him.»*

ST. FRANCIS OF SALES.

## NEWS FROM THE MISSIONS.

### CHINA

#### A visit to the districts of the Vicariate of Shin-Chow

*Account written by the Right Rev. L. Versiglia, S. C.*

#### Lin-Chow and Jeong-Shan

Rapid vegetable production. — A visit to Jeong Shan. — The strength of Don Frigo. — "Send us the nuns, we beg you". — The Missionary is esteemed even by the pagans themselves.

During my stay at Tong Pi, I had an opportunity of observing a very strange phenomenon. I remember reading as a boy the strange fables concerning Gargantua, who was supposed to possess the sense of hearing to such perfection that from his room he could even hear the cabbages growing in his garden. Now this very same gift I also imagined that I myself possessed one morning, for while seated by the bank of a fairly large pond, I heard a crackling noise like that of wine fermenting in a barrel. As I could not understand whence it proceeded, I enquired of those around me whether there were any fish in the pond. "No" I was told, "that noise which you hear proceeds from the herbs which you see in the pond. I looked carefully in that direction, and to my surprise I noticed that these herbs were in reality growing with incredible rapidity, and were shooting forth a vast number of thin leaves, about as broad as lentils; and this was the cause of that peculiar crackling sound which I had perceived.

This species of herb is very luxuriant, and extends like a rich carpet over the whole surface of the water. If a handful of this weed is thrown into the water overnight, it is able to multiply to such an extent that on the following morning, a surface of more than a hundred square yards is covered with it. It is then drawn to the shore by means of long rakes and placed in huge baskets to be used for feeding swine. A little of it is, however, still left on the pond, in order to multiply for further use.

After our return to Lin Chow, I had still to think of visiting Jeong Shan. Our journey

down the river had been easy enough. A small barge had conveyed us with lightning speed to our destination at Tong Kong How at the mouth of the river of the West; but when it came to a question of our return up the stream matters were by no means so easy.

Although we had three experienced boatmen with us, still at a certain point we were in great danger of being carried away by the force of the stream, and disaster would certainly have followed. But the ingenuity of Don Frigo again came to our rescue, for picking up a long bamboo cane, he plunged it into the river and pressed it down with all his force. The barge shook for a moment and then, fortunately for us, stopped in its onward course, and we were thus enabled to change its direction and to proceed in safety. The boatmen were delighted with the performance of Don Frigo and exclaimed in their enthusiasm "Oh tai lit". What prodigious strength!

I revisited the good Christians of Ki Tam, who had given me such a hearty welcome last year. They were as kind as ever this time, too, and reminded me of the promise I had made to send them the native Nuns, to instruct the women and children. Amongst others there came a good old lady of eighty years of age, supported by one of her daughters. She went on her knees to implore me not to let her die without the consolation of seeing good native Sisters who were to come to that district to instruct her sons and daughters. Her family is indeed a large one, for it numbers in all—including her sons-in-law and daughters-in-law and her grandchildren—something like sixty; and this vast family all hold the good old lady in the highest esteem.

On our return journey we halted at Ji Ten Shuid, where a small group of Christians received us with great joy, and took the opportunity thus afforded them of going to the Sacraments.

The inhabitants of the entire region of *Ki-Tam* are transparently simple and hearty in their manner. They hold the Catholic Church in great esteem, and think it an honour to be acquainted with a European "Shan Fu" or High Priest, for such do they name their pagan leaders to whom they go for advice and direction.

A short time ago, a certain well-known person in these parts believed himself to be haunted by an evil spirit and locking himself up in his house would not admit anyone to see him. When he heard that the Catholic Missionary was in the neighbourhood, he sent to ask him to come and deliver him from the evil spirit which tormented him. Don Frigo went to the house, and promised him that he would have prayers said for him. The poor man there and then felt a change come over him, and

After my return to Ki Tam I had not been able to find a barge to convey me to Lin Chow, and so I had to order that of the director of the manœuvres at Lin Chong, with whom I was able to re-descend the river as far as *Lin Kong How*, whence I was able to find a train to take me back again to Shiu Chow.

One of the greatest evils that the missionary in these parts has to contend with is the awful fact that infanticide is so prevalent in China. In certain localities it is with difficulty that



SHIU-CHOW. — The New Orphanage at Ho-Si.

called out that he had been freed from the evil spirit and was indeed grateful to the Missionary. He also expressed his willingness to study Christian Doctrine, but he never, alas, fulfilled this promise. The reason is because his riches stand in his way, for in China, above all places the words of Holy Writ are verified to them—*pauperes evangelizantur*". Moreover, he is bound by certain ties which usually form an insurmountable obstacle to the average Chinaman. At all events, he seems to be full of good will, and it is to be hoped that the grace of God will eventually overcome all obstacles. When the mandarin of Lin Chow took his flight on account of the revolution, this man was appointed to take his place in the Government, and has acquitted himself well of the task, for he has more than average ability.

even one girl in the family is saved from destruction; the others are inhumanly sacrificed as useless beings, either for reasons of economy or superstition. One day Don Pasotti heard a series of calls and cries quite close to our house, and hastened to the window to see what was the matter. There he saw the inmates of one of the houses in the neighbourhood running in and out as though bereft of their senses. They were all following one individual who was making all sorts of wild gesticulations and contortions crying out aloud, as though he were the victim of some diabolical possession. What did it all mean? As Don Pasotti soon ascertained, a baby girl had been born in the family, and the mother unhappily lay in bed sick. Her mother-in-law, a very superstitious old lady, had sent for a magician, who on arriving declared that the spirit of the new-born infested the house; it was therefore



necessary to free the house of this evil spirit, and the running to and fro and the wild cries and gestures were merely intended as a means of hunting for the spirit of the unfortunate child.

Meanwhile the mother's illness continued and so a few days later the magician was again consulted, and this time he declared that it was necessary to kill the child, if they wished to remove the evil that hung over the mother.

On the following morning a knock was heard on the door of the Mission house, and on opening it, the Father found there a little Christian child who begged him to accompany her to a pagoda, some little distance away. This he did, and under a penthouse near the pagoda he found the unfortunate baby suspended from a beam in a little basket, and merely covered with a few handfuls of foliage. The little infant had remained there the whole night in intense cold, and her low weak moan had made her presence known to the Christian child who had called the Missionary.

With a trembling hand, Don Pasotti took down the little basket, gently removed the leaves and saw there a helpless little babe which indicated only too clearly by its convulsions that it was at death's door. He hastened to administer the saving waters of Baptism, and within a few minutes the innocent little soul, just clothed with the robe of sanctifying grace, passed out of this world to the happiness of eternal life.

This instance is but one out of thousands, for similar occurrences happen daily in China. The Chinese themselves condemn this barbarous practice of infanticide, and there are many generous souls among them, who strive to eradicate this awful evil, but their attempts, being based on purely philanthropic motives without any supernatural aims, are not able to make much headway amidst the overwhelming obstacles that come their way. The most that has been achieved so far by pagan legislation is the establishment of homes to which these poor little creatures can be taken to die in obscurity without disturbing those who should care for them.

But the Christian charity of the missionary can do something far more practical for them. His first care is, naturally enough, to safeguard their eternal interest by clothing them with the beautiful robe of sanctifying grace. But his care for them by no means ends here. He does all that is possible to restore them to health by Christian kindness and fatherly care. To cope with this crying need, the missionary endeavours to open, wherever possible, asylums, orphanages and establishments

to gather together and rear up, if possible, these tiny derelicts. Several asylums, named after the Holy child have already been opened, and though the sacrifices of the missionaries are very great, still they allow no obstacles to stand in their way, and are only hindered in the carrying out of this noble work through lack of funds. This deficiency which retards a work, so wholly human and pleasing to God, is indeed regrettable. Often enough the missionary has to do violence to his fatherly heart, if he does not wish to tempt Divine Providence by incurring debts which he has no prospect of being able to satisfy. Our Mission is still so destitute of means to provide such asylums of charity. We have not been able as yet to have with us those Angels of Charity, the Daughters of Mary Help of Christians, who would be able to supply the tenderness and motherly care which belongs of right to these infants, and of which they are now deprived. It is indeed a distressing thought to realise our inability to undertake the care and guidance of so many of these little helpless infants, and we earnestly look to the time when such means and help are at our disposal as will enable us to deal effectually with every sad case that comes to our notice.

LOUIS VERSIGLIA, *Titular Bishop of Caristo, Vicar-Apostolic of Shiu-Chow.*

## MISSIONARY EPISODE.

### *The Missionary's Wonderful Medal.*

I was taking leave of the numerous catechumens of Son Lom Thien and was about to return to our principal house in Cian Kong when a christian introduced himself to me and said, "Father, I beg of you to come to Ku Hang (a suburb not far away) where there is a family whose members wish to become christians. Saying this he pointed out to me a man about forty years of age who, seeing himself indicated, made a profound genuflection. "This man", thought I, "is looking for some special favour from the missionary"; and in fact, after the usual compliments prescribed by Chinese etiquette, he said to me: "Father please, I should like to ask you for a medal".

"For a medal", said I, "But do you know what it is? Do you not think perhaps that it is one of the many little idols which you Chinese adore?"

The christian hereupon smilingly interrupted: "He wishes to say that he has come to ask

you to enrol him with all his family amongst your catechumens, and now he would like you to come and make their acquaintance, and have some little entertainment at his house".

"But my time is very precious, and just now I am extremely busy".

With a sorrowful and appealing look the pagan entreated: "Father if you only knew! I have a daughter eighteen years of age who for some months past has been possessed by the demon and suffers acute spasms of pain, and I am continually in dread lest she should always remain a victim of this malignant spirit. I have tried by every means to have her cured and have spent large sums of money on treatment for her. At different times I invited the priests of the idols, the monks of Buddha and even the priest of the devil to come to my house. They came and made exorcisms and conjurations, took a handsome sum of money from me, ate many of my best fowls, but my poor daughter is not one whit the better for it all. On the contrary she has been taken possession of by a spirit more cruel than any of her previous tormentors. This good christian here has told me that if we adore your God, and if my daughter wears one of your medals she will certainly be cured".

"And you Anthony", I enquired of the christian, "How did you come to know of this young possessed person?"

"I was in the act of tilling a field when I heard a young lady's cries of pain. I looked up in surprise and saw a young girl all distracted fleeing headlong over the ploughed field and screaming, 'The demon, the demon is coming!' Impetuously I rushed to assist her and so was led to her house. All was uproar and confusion but in the midst of it there came into my mind what the good father had many a time told us of the power of Mary Help of Christians, and turning to those crowding round about I exclaimed: 'Listen attentively my good people, to what I am going to tell you. I know the most efficacious means to obtain the cure of this young girl. I adore an All-powerful God, and the San Fu who preaches my religion has a wonderful medal of which the devil stands in great dread, and before which he flees in terror?'"

"And it is for this", concluded the pagan, "that I have come to beg a medal from you".

"I quite understand now why you want it", said I, "But you must know that in order to have a medal it is necessary to believe in our holy religion. You ought then to destroy your idols, to forsake your former practices and

to listen to and believe whatever the missionary tells you. Then you shall have the medal, and Mary Help of Christians will cure your daughter".

The poor man listened to me with joined hands, and at each word assented with a vigorous nod of his head: "I shall do all just as you say—only save my daughter".

At this moment I felt my soul all aglow with a devotion wonderful and profound. It seemed to me that I was able not only to free the poor girl from her tormentor, but also to draw the whole family to the light of the true faith. I do not know how it was, but spontaneously there came into my mind the thought of Our Blessed Lord going through the country of Galilee casting out devils, and at this moment, in the immense solitude of pagan China, I felt more than ever before the dignity and the power of my priesthood, and a divine hope was enkindled in my soul. With fervent faith I murmured a prayer, called my two catechists—a lady and a gentleman—and together we set out for the house of the possessed. Whilst on our way there I continued to beseech Our Lord to have mercy on this unhappy child. Anthony meanwhile recounted to me several similar instances of other women possessed by the devil. Having become his prey these women ask the evil one to tell them of past events and, to those who pay them well, they relate these with precision together of course with a series of foul lies which the stupid pagans accept as inevitable truth. And in this way the worship of the devil is propagated.

Having reached our destination I murmured a prayer: "Lord may your peace reign in this house", and then the young girl was introduced to me. At the moment she was not a prey to convulsions, but one could see that she had undergone a long series of sufferings. She had great staring eyes which were abnormally bright and they seemed to be searching everywhere in order to escape my scrutiny.

The male catechist commenced to teach the men the sign of the cross and my lady helper did the same for the women. They taught them the meaning of it and insisted on the necessity of abandoning all superstitious practices, of adoring the One, True God, and of serving Him alone. In the meantime I destroyed the idols, blessed the house and distributed catechisms. At the end I asked the possessed girl about the things that had been explained to her by the catechist, and whether she was really willing to confide herself to the protection and power of the Mother of God. As she replied satisfactorily I placed upon her the medal

of our Heavenly Protectress whilst all present stood in trembling expectation.

Three months have now passed since that day and the girl has remained in peace during all that time. Freed completely from any sort of diabolical persecution she enjoys excellent health, and together with all the members of her family is a fervent catechumen.

Thus does Mary Help of Christians make herself loved and venerated even in China, and gain for herself hearts over which the devil believed himself to have obtained absolute dominion.

Cian Kong, March, 1922.

Don STEPHEN BOSIO, *Salesian Missionary.*

## Anniversary of Don Albera's Death

### *Solemn Requiem at the Oratory*

On Thursday the 26th of October at 10 o'clock, there was celebrated in the Basilica of Mary Help of Christians at Turin the first anniversary mass for Don Albera, the late Rector Major of the Salesians. The mass was sung by the Very Rev. Don Rinaldi, Rector Major, assisted by Don Tomatis, Superior of Mylapore, India, as deacon; and by Don Carrà, Provincial of Matto Grosso, as subdeacon. A catafalque had been erected in the middle of the church and the lights from the numerous candles around played fitfully upon the symbols of the priesthood placed on top, the biretta, stole and cotta of the late lamented superior. The entire sanctuary was draped in black and before the service commenced there was an air of sorrow and desolation in the spacious church crowded as it was with the Oratory children and pupils from neighbouring Salesian Schools, as well as with representatives, male and female, of most of the religious orders who had come to show their sympathy with the sons of Don Bosco.

But the gloom was dispelled as the ministers walked in procession to the altar, for the fifteen electrically-lighted chandeliers surrounding the picture of Don Bosco's Madonna were suddenly illumined, and the blaze of light discovered Our Blessed Lady, the Help and Consolation of Christians, smiling benignly upon the up-turned faces of the crowded worshippers below, and presenting to them her Divine Son—the Hope of the world. And a fervent hope was indeed enkindled in their breasts—the hope that he for whose soul the Mass was about to be offered had long since passed to his reward, and that the Divine Sacrifice about to take place would but add to his joy and happiness in the heavenly kingdom.

The Mass, devoutly rendered by the Oratory choir augmented by clerics from Valsalice, was the Requiem Mass by Ignazio Mitterer,

and to the listeners in the church even the music appeared to contain a certain joyful note expressive, it seemed, of the hope which filled their hearts. All followed the Divine Mysteries with the closest attention as the aged Superior of the Salesians once again offered to God, the Father, the Blood of His Divine Son as an eloquent supplication for the eternal repose of the soul of Don Albera, and at the solemn moment of consecration many and earnest were the prayers that were offered for Don Bosco's second successor.

After the mass the long procession wended its way with difficulty through the kneeling throng from the sanctuary to the catafalque, and there the absolution ceremonies were performed by Don Rinaldi, everyone joining in fervently at the responses.

Don Albera died on the 29th of October last year, and the news of his death was received with profound regret, not only amongst all classes of people in Italy, but by all the Salesians and their charges scattered throughout the world, for the Congregation had lost a good father—a father always gentle and smiling, and a living embodiment of the goodness and generosity of our Venerable Founder, by whom he had been moulded and trained precisely in order that he might become his second successor, as he had hinted during his lifetime. The venerated superior ended his laborious days toiling right to the end at the great work to which he had dedicated himself and all his talents, and his name will be forever bound inseparably to those of Don Bosco and D. Rua as a co-founder of the Salesian Society. For in these three the Society had its origin, perfection and completion as a permanent institution in the church, and received its definite and stable form as a social work for the welfare of society. And as Don Rinaldi has said, Don Rua and Don Albera ought not to be consid-

ered merely as successors of Don Bosco, but rather as prolongations of his saintly life; for they were three indeed, yet they had but one heart and on them Salesian life and Salesian work must be modelled if it is to continue to work fruitfully on the mission assigned to it by Don Bosco, and to spread itself wherever there are poor boys to be gathered together, educated and saved.

Divine Providence is indeed always wonderful in the institution and carrying-on of its work!



Don Albera,

One day in the Autumn of sixty-four years ago, in a country district of Piedmont, a middle-aged priest accompanied by a cleric of twenty-one met a little boy of some thirteen summers. The priest was struck by the delicate features, the lively and serene air of the boy which seemed to betoken uncommon intelligence, and after having spoken to him as he alone knew how, he said to the cleric: "Take this little boy who is a dear friend of mine, and give him a short examination." The priest was Don Bosco, a born apostle of youth; the cleric was Don Rua whom Providence had given to Don Bosco to be his first lieutenant and general manager, as it were, of his institutions; and the boy was Paul Albera given on that day by Providence to Don Bosco who was to train him up as an apostle of gentleness and sweetness and as one of his ablest helpers in the troublous times which were then approaching.

In this way did God attach to Don Bosco

the heart of this disciple who was to exhort his children right up to the day of his death to imitate our holy Founder. "Imitate D. Bosco, let us make him live again in ourselves. This is the best monument which we can erect to him".

From the day of their providential meeting Don Albera was an enthusiastic follower of Don Bosco and their intimacy was such that one might have called Paul Albera "The disciple whom Don Bosco loved". Our Venerable Founder took every opportunity of transmitting his own paternal spirit to his devoted son, and of implanting in his mind those sweet Salesian seeds which were to bloom so beautifully in after years. A wonderful intimacy indeed which lasted till the death of Our Ven. Founder, and which was in no way diminished by Don Albera's long stay at Borgo San Martino, at Sampierdarena and in France where he made himself such to the people as to earn the title of the 'Little Don Bosco'.

Don Bosco even on his deathbed called frequently for Don Albera and used to be slightly disquieted when he was not near.

After the death of Don Bosco, Don Albera was the helper and trusted counsellor of D. Rua who sent him as Visitor to every house in the Congregation so that when he became Superior he could in truth say that he had seen the extent of Don Bosco's work and that he knew all his sons. This was indeed a wonderful journey round the Salesian houses, and many a time his heart must have glowed with gratitude when he saw for himself the immense good that had resulted from the faithfulness with which Don Bosco had carried out his mission, and from the loyalty of his first disciples.

Don Albera during his tenure of office as Rector Major completed the work which Don Bosco had begun; he efficiently organised and stabilized the Society, and urged its members to penetrate still further into the mission-fields of the world. The occasion of his first anniversary has made us recall these few facts and causes us to express the wish that his Memoirs may soon be published. These Memoirs have a special attraction on account of their variety and will be found interesting not only to Salesians and their friends but also to everyone interested in the welfare of the young.

Don Albera's memory is destined to immortality, and his tomb, placed beside that of his spiritual father, will forever shine with the mystical glory of one who wore himself out in doing good to his fellow-man, and who is now, we sincerely hope, enjoying the reward of his life long toil. R. I. P.

## SALESIAN NOTES AND NEWS.

**Battersea, London.** At the time of going to print the first term at the Salesian School, Battersea, is well in advance, and serious work has been evident in all classes of both the Upper and the Lower School. Though there have been several changes in the staff this year, as some of the Masters have been called away to fill posts at other Salesian Schools, while others have taken their places, still the regularity and discipline of the School has in no way suffered. On the contrary, the boys on their return realised that they have a heavy task before them this year, if they wish to attain to the same standard of excellence as was reached last year, as manifested in the fine results of the public examinations. In one class alone—that of the Oxford Senior—six boys obtained Honours and exemption from London Matriculation, while ten others also passed the same exam with credit. And the remarkable part of it lies in the fact that these six lads who thus qualified for entrance into London University were nearly all boys of fourteen or fifteen years of age and too young to avail themselves as yet of the privilege they had thus gained. The Oxford Junior class, too, with its full percentage of passes and its three Honours (one of them First Class Honours) also deserves a word of praise.

During the past month or so the School has been honoured by the presence of some distinguished visitors. First and foremost, among them was Mgr. Aguilera S. C., D. D., who paid us two prolonged visits. The former occasion was early in August when he was on his way to the Salesian House at Cowley, Oxford, where he remained as a guest for nearly two months. And the second occasion took place more recently, when he remained at the Salesian School, Battersea, for over a week at the end of the month of September and the early part of October. During this time he took part in the religious functions held at Westminster Cathedral in connection with the Missionary celebrations, which were there solemnised. He also took his place with other Bishops on the platform in Caxton Hall on the occasion of the Grand Mass Meeting held there on the evening of Friday, September 29th. Two days later, in the evening of Sunday,

Oct. 1st, he took the chair at the lecture given in the Cathedral Hall on the Salesian Missions by the Rev. W. G. Austen, S. C.

Needless to say, the Salesian boys of Battersea felt highly honoured in having in their midst a Salesian Bishop, who has, by his kindly manner, his genial disposition and his solid piety made such a lasting impression on all those who have been privileged to know him. On more than one occasion, he said the Communion Mass for them, and gave them the privilege of receiving Holy Communion from him. Their appreciation of him was well marked in the heartiness of their cheers, after he had made his farewell speech to them, and had imparted his episcopal blessing on all. Before leaving England, he made time to visit most of the Salesian Schools in the country, and expressed his pleasure and satisfaction in the great work which he saw in progress in the English Province.

On his arrival in England early in August, he was accompanied by a Salesian Father who takes a very active part in the working of the principal House at Buenos Aires. Fr. Thomas Ussher—for such is his name—though born in the Argentine, is of Irish parentage and with the gift of eloquence which is proverbial of that race gave us a very interesting account of the vast work which the Salesians have done and are still doing in the Argentine, especially for poor and neglected boys, who are to be found in large numbers in some districts. In Buenos Aires, alone, the Salesians have six flourishing Institutes, and the College of Pope Pius IX, where Fr. Ussher is stationed, is indeed a busy centre in every respect. Fr. Ussher also gave us some insight into the wonderful work which the Salesian Sisters—the Daughters of Mary Help of Christians—are doing in those parts, and described in detail some of the splendid demonstrations and processions which they organised among their pupils, past as well as present, on the occasion of the recent Golden Jubilee of their institution. On returning to the Argentine, Fr. Ussher has taken with him from this Province, two ardent young disciples who hope, in course of time, to help on that great work on those distant shores.

In the person of the Very Rev. Father Cogliolo, Battersea has been honoured by

the presence of another distinguished visitor. Fr. Cogliolo was for many years the Salesian Provincial in Portugal. That position he held till the time of the Revolution which drove King Emmanuel from his throne, and ultimately resulted in the expulsion of religious bodies from this country. During his sojourn at the Provincial House at Lisbon, Fr. Cogliolo sent his choristers regularly to the royal Chapel for the choir of that Chapel was always provided by the students from the Salesian School, under the direction of one of the Priests. Fr. Cogliolo has recently been the Superior of our large Institute at Cape Town, which had the honour of entertaining the late lamented Fr. Bernard Vaughan, S. J., on the occasion of his recent visit to the Cape.

In the departure for Chertsey of the Rev. E. Rabagliati, S. C., Battersea has been deprived, for the time being, of the presence of one who has for the space of 34 years, been intimately and inseparably connected with the growth and development of the Salesian Church and School at Battersea. Fr. Rabagliati's association with the work at Battersea dates back to the heroic days, when the small Community of three had but temporary lodgings in the High Street; and when privations, hardships and ceaseless toil were the order of the day. Fr. Rabagliati's thirty-four years at Battersea have been years of fruitful toil. Many phases of the history of the growth and enlargement of the Salesian School there have owed their very existence to the enterprise and readiness with which Fr. Rabagliati seconded the efforts and carried out the instructions of the revered pioneer of the Salesian work in England the Very Rev. C. B. Macey. As one to-day walks around the spacious grounds of the Salesian School, one cannot fail to notice many signs and lasting memorials of Fr. Rabagliati's energy and zeal. But his work has by no means been confined within the four walls of the School. His name is well known far beyond the radius of Battersea itself. To the majority of our Co-operators he is a well-known figure, and all love and esteem him equally well. The Past-Pupils, too, of the School always remember Fr. Rabagliati with fondness, not unmingled at times with a little salutary awe, for they now appreciate, more than ever, the way in which he always had their truest welfare at heart. The choir, too, of the Salesian Church of the Sacred Heart, under the direction of Fr. Rabagliati, gained in the days of its glory, a reputation which spread far and wide.

And now that this zealous Priest has, for

the present, taken up his abode elsewhere, it is remarkable that he has gone once more to assist the Very Rev. C. B. Macey at the Salesian School of Chertsey. Three years ago, Fr. Macey himself, owing to the exigencies of the new Canon Law, was obliged to tear himself away from the great work which he had built up at Battersea, and directed with such ability for over thirty years. During practically all that period of time, Fr. Rabagliati was his second-in-command and his collaborator in all his enterprises. And now, to-day, Fr. Rabagliati has once more joined his former Superior in the School at Chertsey, which has made such rapid progress during the three years of its existence as a Salesian School. Needless to say, Fr. Rabagliati has taken up his new duties with the heartiest good wishes of all, and before his departure, he witnessed the outward expression of the esteem, loyalty and deep appreciation of the members of his own Community at Battersea.



**Farnborough, Hants.** The period of the Summer Vacation at the Salesian School,

Farnborough, was by no means a time of idleness or inactivity, for, despite the absence of the boys, there was much indeed to be done. The exterior of the Junior classrooms and of the School Refectory, as well as the interior of the Senior class-rooms and Dormitories had to be re-painted, and several other improvements in the old wing were in active course of preparation, but unfortunately these latter had to be abandoned for the time being, through exigencies which were beyond the control of the late Rector.

The School re-opened on September 18th, but the usual order of the day had to be somewhat modified, owing to numerous changes in the staff. The school owes a great deal to the late Rector, the Very Rev. J. F. McCourt who has recently taken up his duties as Rector of the Salesian College at Pallaskenry, Co. Limerick. Fr. McCourt, during his term of Rectorship at Farnborough, strenuously carried on the great work of enlarging and beautifying the School buildings—a work which had been inaugurated by the Very Rev. A. Sutherland, S. C., his predecessor in office, and now his successor. In Fr. Sutherland Farnborough is welcoming back a Rector whose name will ever be associated with the Salesian School at Farnborough. To him that School owes very much indeed, for its present dimensions and state of efficiency are very largely due to the enterprise and ability of Father

Sutherland who set an example which the late Rector, Fr. McCourt, so ably and so successfully followed.

The School, too, has lost a devoted Prefect of Studies in the departure of Fr. Parker for the House of Pallaskenry. He, together with Fr. Smith who so ably seconded him, spared neither time nor labour where matters of a scholastic nature were concerned. Fr. Smith too, has taken up duties elsewhere, as Prefect of Studies at Battersea, and the Community and boys of Farnborough, while bidding farewell to these two devoted Masters, heartily wish Father O'Connor and Fr. Puest, their successors, the same amount of solid success in their labours.

In the beginning of October the School welcomed His Lordship Mgr. Aguilera, S. C., the Salesian Bishop of Southern Patagonia, who was anxious to visit the Community and boys of Farnborough, before returning to his Diocese. He was accompanied by the Very Rev. Fr. Provincial, who also took this opportunity of visiting the School once more. In the absence of the Rector, the Procurator, Fr. Williams received the visitors, and escorted them over the School and grounds. His Lordship expressed his pleasure at the good work, which was so evident, and bestowed his blessing on the assembled boys. The more youthful of the pupils had been given to understand by some of their companions that the "Bishop of the South Pole" had come to visit them, and they were most anxious to have a good look at him, for they felt this was an opportunity not to be trifled with. All were delighted with his kindly and genial manner, and they cheered him to the echo as they ascertained that he had obtained a holiday for them, to commemorate his visit to the School.

An account of Farnborough would certainly be very incomplete without some allusion to the results of the terminal examinations, which did credit to Masters and pupils alike. Ninety successes in all were gained at the Oxford Locals and the College of Preceptors' examinations. Two of the Oxford Senior candidates were awarded Second Class Honours, and a third obtained Third Class Honours. All three obtained exemption from the London Matriculation. Among the Juniors, two were awarded First Class Honours, with distinction in Latin, and among the College of Preceptors candidates two obtained Honours, and several obtained various distinctions. In addition to this, forty-five boys in the Lower Forms of the School satisfied the Secondary Schools' Examination Board, and a great number of them obtained Honours or distinctions.



**Cowley, Oxford.** The new Scholastic year sees **House of Studies.** another increase in the number of Novices and Students at Cowley, Oxford. Considering the vastness of the Apostolate at home and abroad, the swelling of the ranks of the future labourers in the vineyard of the Lord is a welcome sign. The recent Missionary Congress held in London, in which the Salesians took part, was a revelation to many of the overwhelming character of the demand for more priests and more missionaries. Hence the *raison d'être* for such Houses as this at Cowley, Oxford. It is to supply a fraction of that demand, to the insistence of which the Catholic world at large is now awakening. Perhaps, however, our Co-operators have long been aware of this great need. If so, it will serve to remind them of the value of their efforts, and of the need of supporting these essential and even vital works, without which the great needs of the Church, and especially the spread of the Kingdom of God, could not be satisfied or secured.

New enthusiasm has been awakened by the presence in our midst of one of the distinguished band of Salesian Bishops—the Right Rev. Mgr. Aguilera, Vicar-Apostolic of Southern Patagonia and Magellan. He represents the achievements of that race of giants among missionaries, which our Society has provided for Patagonia, and by which it was redeemed from paganism and barbarism. His vast Vicariate includes the settled Pampas, as well as the virgin forest and the little known islands of the South American Archipelago. Onas, Telehuelcas and Jaganes—partly civilised—are among his flock.

He, too, calls for more missionaries. He is one of those who sees the need before him, who has first-hand information, and keenly feels the scarcity. He represented us at the Missionary Congress and at the great functions in the Cathedral at Westminster, and has now returned to his apostolic labours. He has left amongst us a fuller realisation of the greatness of the missionary vocation, and the spirit of zeal for the welfare of souls, which is always a spur to young aspirants to the ranks of the Apostles. Needless to say, our Co-operators are urged to take an increasing interest in this vast work. Their generosity hitherto has accomplished much, but much yet remains unfulfilled. It is our experience that waves of spiritual generosity are ever surging, now in one direction, now in another. We desire that, when our Co-operators feel the onward

force of these rising tides, they will not let them subside without producing something from the depths of the Ocean, which may assist in increasing the weight of St. Peter's net. The Rector, Salesian House, Cowley Oxford, has innumerable, though simple methods of enabling our many readers to co-operate more effectively.



**Tanjore India.** St. Anthony's High School continues to show progress year by year and at present the number of boys who receive tuition there amounts to 371. As the number of boys went on increasing extra accommodation had to be found, and eventually, the old buildings proving inadequate, the present School had to be erected at a cost of over 30,000 Rupees. The School has at last been raised to the status of a High School and so far Fr. Mederlet has been able to procure professors and equipment to enable him to run five forms in the School and hopes to add a Sixth form next year. The School is doing excellent work and the efforts made by the missionaries are highly commended by the Government inspectors. The Director and his staff have many plans for the development of the School and they foresee that as the number of pupils keeps increasing term by term, not only will extra forms be needed, but the different forms will have to be divided into sections and the present buildings will have to be extended.



The Industrial School at Tanjore no less than the literary one has been going ahead during the past years and there are now 109 pupils there as compared with 65 in 1919. The principal trades which the boys learn at St. Xavier's are weaving and cabinet-making, but to meet the requirements of the inspectors, brush-making is shortly to be added to the list. The following paragraph appeared in the report drawn up by the Inspector of Industrial Schools: "The school has had a satisfactory year's working, but it is impossible to expect further development till Government Sanction a grant in aid towards new buildings. The manager has devoted last year's profits to the erection of a new dormitory and has succeeded in erecting a very good serviceable building at a remarkably low cost. I hope to see a class in brush-making added to the carpentry section in the near future and I am making arrangements

to have one or two of the carpentry students trained as teachers for the work".

Three medals with the highest distinction in ordinary pattern exhibits have been carried off from the Patna Exhibition by the weaving section at St. Xavier's, and three gold medals were also presented to different sections by Their Excellences, Lord and Lady Willingdon.

Many distinguished personages visit the school from time to time, and all are interested in the work and struck by the enthusiasm of the missionaries. The notes in the Visitors' Book testify to their keen appreciation of the practical training which the boys receive.

Sport has a very important place in the curriculum of the school and competitors from St. Xavier's have carried off many valuable prizes from the contests in the district. Tanjore is very much a nest of Salesian activity, and the highest praise is due to the missionaries for their efficient organisation, and for their self-sacrificing efforts on behalf of the boys, and incidentally for the good of China.



**New York.** The Salesian Fathers in charge of Transfiguration Church, 29 Mott St, are building a New parochial school and parish-house combined. For some time past the inadequacy of the old buildings to fulfil the demands of modern educational requirements has been sorely felt and the Fathers too have been hampered in their work by the need of a parish-house worthy of the name. They have at last started the work and Father Hutcheson is in charge of the drive to obtain the 100,000 dollars necessary to complete the work. An outdoor carnival was held during the week of June 26th and His Grace, the Archbishop, the Bishop Auxiliary and His Honour, Mayor Hylan were among the distinguished persons who have aided or approved the campaign.



**Watsonville, California.** A little over a year ago the Salesians assumed the direction of St. Francis' School for Boys, and surprising progress has been made since the opening ceremony. Alterations and repairs have had to be undertaken on a large scale in order to provide for the needs of the 118 boys who are now cared for in the School, but Fr. Beccaria is of the opinion that it will be three years before he can complete all his plans, and make St. Francis a thoroughly efficient school.



In order that the children may have plenty of nourishing food and at the same time have some exercise in things practical, a small farm is run in connection with the school. Poultry and pigs are reared, and the eighteen cows help to provide milk and to some extent butter, but the director hopes to be able to increase these sources of supply through the generosity of benefactors.

Lady doctors from the State Board of Health have examined the children on two occasions, and Dr. Watters stated in her report that the healthy condition of the boys was remarkable.

It is Fr. Beccaria's wish to turn the institution into a flourishing agricultural school and he hopes in this way to do something which will be of lasting benefit to his pupils who are all of the poorest class.



Don Luigi Macchi sends us **Buenos Aires.** an account of the splendid welcome which the catholic youth of Buenos Aires accorded to His Eminence Cardinal Gasquet on the sixth of September when twenty-five thousand boys and girls filed through Corso Alvear before the residence of Madame Maria Unzue where His Eminence was an honoured guest. According to the unanimous opinion of the Press the various contingents from the Salesian Colleges with their bands, their standards and their waving banners held aloft by the youthful members of Don Bosco's Boy Scouts made a most pleasing spectacle, and His Eminence deeply appreciated the honour which was shown him as the apparently interminable procession filed past.

The following account of Cardinal Gasquet's visit to our college named after Pius IX is taken from a local paper "La Patria".

"Yesterday at 10 o'clock His Eminence Cardinal Gasquet visited the College of Pius IX, and that of Mary Help of Christians. He was received with great applause by the two thousand pupils present and after the singing of the pontifical hymn he was saluted by the Salesian Provincial of the Argentine, Don Bonetti, who presented to him representatives of the Lady Co-operators and of the Past-pupils, and the directors of the various colleges of the capital.

A platform had been erected and tastefully decorated and Papal and Argentine flags were pleasingly interspersed with Italian and English ones, and when the distinguished visitor had taken his seat Don Tonelli proceeded to read

an address in Italian. He asked His Eminence to accept the greetings and good wishes of all the Salesians in the Argentine and then went on to refer to the predictions of the saintly pupil of Don Bosco, Dominic Savio, who foretold the progressive conversion of England to Catholicity, and the speaker also remarked on the numerous processions that had since been held in London when the statue of Our Lady Help of Christians had been borne in triumph through the streets.

A little pupil of the Institute then stood up and in English endeavoured to express to the



Card. Gasquet at Buenos Aires.

Cardinal the gratitude which he and his companions felt for the honour done them by His Eminence.

Thereupon Cardinal Gasquet, making D. Bonetti his interpreter, replied in English and said he knew already from Cardinal Cagliero of the great work which was being done by the Salesians there, but he was extremely glad to come into direct contact with it and to see for himself the good being accomplished in South America.

After being shown over the Institute His Eminence was conducted to the College of Mary Help of Christians where he was received with the same enthusiasm by the sisters and their pupils. Greetings were conveyed to him in English by one of the pupils and he made a very cordial reply. The honoured guest then visited the college-chapel and afterwards on leaving the college he was given a most enthusiastic send-off by the pupils".

## DEVOTION TO OUR LADY HELP OF CHRISTIANS.

In previous issues of this periodical we have frequently made allusion to the all-important part that devotion to Mary Help of Christians played in the foundation, growth and development of the work of the Ven. Don Bosco. Mary Help of Christians was indeed the guide the support, the inspirer of our holy Founder in so many of his glorious undertakings. The thought of Her motherly protection gave him courage beyond human weakness; it prompted him to attempt what was impossible from a wordly standpoint; it was his consolation and his mainstay when the clouds of darkness and irreligion rose up before and around him.

No wonder, then, in the year when he realised that the Church which he had built at Valdocco in honour of St. Francis of Sales, had become too small for the spiritual needs of his boys who were daily increasing in number, he instinctively turned his thoughts to the grand project of building a magnificent Church in honour of Her who had been his faithful support and his powerful Help in the years of struggle through which he had passed.

Thus it was that in the year 1866 Don Bosco embarked on an enterprise of gigantic proportions. Though he had but a few pence at his command, he actually commenced the work which was so dear to his heart. Many looked upon this hazardous undertaking as the outcome of a disordered brain. They believed that constant worry, severe privations, the all absorbing thought of the welfare and needs, both spiritual and temporal, of his boys, had at length succeeded in unhinging his mind. They little understood Don Bosco; they little knew the extent of his childlike confidence in Mary, his Mother; they little realised that Don Bosco knew to the full that his interests his desires were also those of the Mother of God, the powerful Help of Christians, who would never and could never turn a deaf ear to those who appealed to Her on behalf of Her destitute children—poor and neglected boys.

And the confidence of Don Bosco was indeed justified. Within the next twelve months, no less than 60,000 francs had been forwarded to the Ven. Founder for this great work, and the most wonderful part of it all was that nearly all those offerings were sent to him in

thanksgiving for some miraculous cure or other special grace granted through the intercession of Mary Help of Christians. Thus it is that this famous Basilica of Mary Help of Christians in Turin is literally bedecked with that vast array of votive tablets, each of which records some signal grace, some wonderful cure or miraculous preservation due to the intercession of Her who is so powerful before the Throne of God.

When the foundation stone of this magnificent Basilica was laid Don Bosco had but eight spiritual sons. Now this tiny grain of mustard seed, which was planted in Turin by the saintly Founder, has grown to a gigantic tree, and the Sons of Don Bosco have penetrated almost every country on the globe, and have taken up their abode in every clime. And the Mother Church of the Salesian Society to-day stands as a grand and perennial monument of Don Bosco's confidence in and love for Mary Help of Christians, of Her unflinching protection of those who place their trust in Her, and help on the noble work which is so dear to Her motherly heart. The undying gratitude, too of so many of Mary's clients is eloquently told in the story of the building of that majestic edifice, so that even before its completion, before it became the centre of devotion to the "Madonna of Don Bosco", the very circumstances and stages of its construction bore witness to the power and glory of Her who has always extended Her motherly care to all who invoke Her under the cherished title of "Mary Help of Christians.

### Graces and Favours. (1)

Dear Rev. Father,

Please publish my gratitude to Mary Help of Christians. Through Her powerful intercession and the prayers of the Ven. Don Bosco, a great favour has been granted me. My son-in-law has been appointed to a good position, and, in spite of many changes, has been retained by his employers.

M. B. H.

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

Hythe, Kent, England. Sept. 18th 1922.  
*Very Rev. Father,*

I should be much obliged if you would publish in the Salesian Bulletin a thanksgiving to Our Lady Help of Christians for safeguarding a family from infectious fever. I have much pleasure in enclosing a thank offering.

R. Y. C.

Chamber of Deputies. Paris, July 22nd 1922

*Reverend Father,*

I have forwarded you an offering in thanksgiving for a favour obtained through the intercession of the Venerable Don Bosco.

I would wish to remind you that my father, M. Raoul Ancel, who died some years ago, had very great devotion to your saintly Founder, whom he knew very well.

At the time of Don Bosco's death my father was suffering from ill-health, and shortly afterwards he made a pilgrimage to your Oratory at Turin, with the conviction that he would be cured of his malady through the intercession of this admirable servant of God. And his confidence was not deceived, for good health returned to him suddenly and in a truly wonderful way. You, doubtless, possess in your archives all the documents relating to this cure. I remember well that one of your

own Fathers, a certain Fr. R..., was an intimate friend of my father at that very time. You can easily understand, then how many motives urge me to place the greatest confidence in the intercession of the Ven. Don Bosco.

With sentiments of deep respect I remain dear Rev. Father

Yrs. devotedly in J. C.

GEORGE ANCEL.

(Deputy for the Department of Seine-Inférieure)

VICTORIA (*Australia*)—Enclosed herewith I am forwarding the small sum of £ 1. in thanksgiving for graces obtained through the intercession of Our Lady Help of Christians and D. Bosco and I desire that an account of a favour I received may be published in the *Salesian Bulletin*. For a long time I had been trying to obtain a most important document from another country, and the success or failure of my efforts meant ruin or salvation to me. All my efforts seemed to be in vain till at last I made a Novena in honour of Our Lady Help of Christians and Don Bosco, and at the same time I recited the Thirty Days Prayer in honour of Our Lady of Perpetual Succour. A few days after the completion of the Thirty Days Prayer my petition was granted.

J. F. V.

## THE LIFE OF THE VENERABLE DON BOSCO

By G. B. LEMOYNE of the Salesian Society.

Don Bosco was indefatigable in his efforts to defend the Catholic faith and Christian morals, and effected this not only by his words and his writings, but by his example as well. In the year 1856 he again entered the lists in defence of the doctrine of Purgatory, which had been violently attacked by the Waldenses. But another sect of a still more formidable type had now arisen under the leadership of a certain Pole, who had become a past-master in the study of magnetism and the occult sciences under the tutorship of certain Rabbi. He then claimed to be a Prophet sent from Heaven, and exercised a kind of magic power over all who came into contact with him. He had come to Turin in 1840, and had led many astray, and in 1850 the Holy See had condemned him, and four years later—in 1854—the Curia of Turin had instituted a process which condemned his errors. Some of those who had been deceiv-

ed by him retracted, but others remained obdurate and from time to time came to visit their leader who had taken up his headquarters at Svizza.

Don Bosco was very much distressed because certain of the clergy and several of the laity had been won over by the pretensions of this man, and had acquiesced in his doctrines, which denied the existence of Purgatory, and he worked to the best of his power to put an end to this scandal. In fact, he went to visit several of the more influential of those who had fallen victims to this heresy. This he did, with the express purpose of undeceiving them and of showing them the pernicious nature of these errors. In addition to this, he committed to writing and published an epitome of his disputations with the Waldenses, thus giving prominence to the Catholic doctrines which he had upheld. The Parish-Priest of

one of the largest Parishes in Turin pays a fine tribute to Don Bosco's ability and zeal in this direction. But this was not all. He laboured unceasingly with his pen, and besides the various pamphlets of the "Catholic Readings" which he either wrote or revised, he had printed 6000 copies of "An easy method of learning History" and 3000 copies of the life of St. Pancratius (second edition), together with 4000 copies of "Sound advice to Catholic young women." The last-named work formed a fitting supplement to the various Missions which he preached in country places and to the Retreats which he gave in Institutions for Catholic girls, for he took every opportunity of scattering far and wide these pamphlets on Christian morals. And finally, we must not fail to mention an important little book which he wrote about the same time, entitled: "The Key of Heaven within the reach of all who lead good Catholic lives."

About this time he published a work of great importance, which will be handed down to posterity as a Christian educator. He had witnessed the efforts of hostile writers to pervert the study of History, by issuing various "Epilogues" and "Summaries" and "Compendiums" of the History of Italy, with the express purpose of bringing into prominence the same old calumnies, already a thousand times refuted against the Popes, in representing them as the enemies of Italy, and by passing over in silence or heaping ridicule on their most glorious actions. To make matters worse, they boldly asserted as plain historical truths beyond all dispute, the most fantastical stories and anecdotes, emanating from the wildest imaginations, so as to throw as much discredit as possible on the Papacy. Such perversions of the truth and, above all, the poisoning of youthful minds deeply grieved Don Bosco, and he studied how to provide an efficacious remedy.

A youthful cleric, who afterwards became Don Rua, wrote under his dictation the whole of the new work, and a young student who, later on, made a name for himself as a lawyer and became Mayor of Turin and a Senator of the kingdom of Italy, helped him to recopy it, as the original manuscript was full of corrections. A well-known firm of publishers commenced printing it in 1855, and by the middle of 1856 it was ready and issued to the public under the title of a "History of Italy from the earliest times to the present day, written for the young" by the Rev. John Bosco, Catholic Priest. It was destined to be a most valuable work, not merely for the boys of the Oratory, but for the Catholic youth of Italy generally.

As soon as it appeared, the work received praise from all quarters. The *Civiltà Cattolica* spoke of it as a "book, which, of its kind, has not, perhaps, a parallel in Italy." Tommaseo, in his paper, the "*Institutore*", gave a most favourable and even flattering criticism of the work, and the Minister of Public Instruction himself went even further, and showed his appreciation by a contribution of 1000 lire, at the same time expressing the wish that it should be adopted as a Text-Book in the Public Schools of Italy. His Holiness Pope Pius IX also sent his congratulations to the author. The work reached the 31st edition, and even during the life-time of its author, it was translated into English by Professor J. D. Morell, LL. D., (formerly a Government Inspector), and was published by Longmans, Green and Co.; Don Bosco, however, knew nothing, of this at the time.

In spite of the great amount of work that his priestly duties and his literary work implied, the Servant of God did not for a moment allow the interests of his dear boys at the Oratory to be forgotten, and he formed a plan for enlarging the building already existing, by extending it as far as the Church of St. Francis of Sales. He sent for a builder, and although he had no funds at his disposal, he gave orders that the work should begin at once, remarking that God in His Goodness would send him sufficient money before the workmen needed it.

This new enterprise was commenced in the March of 1856, and operations began with the dismantling of the old house of Pinardi and the adjoining shed which was still standing, and which showed the humble proportions of the Oratory in the heroic days. During the time of recreation the boys also lent a hand to the workmen, in helping them to overthrow walls or to carry bricks from place to place; and this was done in order to save time and curtail expenses. Don Bosco's great aim was to have the place ready for the following Autumn, and the work was pushed forward with such vigour that by the end of July, its four storeys were completed, and there was every hope that it would shortly be inhabited. The Minister of the Interior, Urban Ratazzi, in praising the project of this undertaking, granted Don Bosco another subsidy of 1000 lire.

In undertaking a task of this kind, the saintly Founder of the Salesian Congregation must, indeed, have had tremendous confidence in the protection of Divine Providence, for we must bear in mind that these were days of severe trial, and Don Bosco's work, like every other enterprise blessed by Heaven, had its hardships

and its disappointments. What might have turned to be a terrible catastrophe happened on August 22nd of the same year, for in the process of removing scaffolding, some of the chief supports were taken down before their proper time, and, as the result of an accident, the upper storey collapsed, and in its fall brought down part of the floors beneath it, and presented a heap of ruins; but even in the midst of this calamity the hand of Divine Providence was clearly visible. For the ground floor, which had been quite ready for several weeks and formed a fine large room, had become the rendez-vous for the boys and clerics during recreation time, and besides, a fair number of clerics from the neighbouring Seminary of Ivrea, who were then staying at the Oratory, were in the habit of gathering together there. Now, this morning as usual, the room had been well filled but at half past nine the bell had rung to end the recreation and then each one departed to his respective occupation. Scarcely was the place empty, when the accident related above took place. The results would indeed have been terrible, if it had occurred a few minutes earlier.

One of the workmen, too, had a miraculous escape on that occasion. He was working on the top floor, when he felt it was giving way. Instinctively he ran towards the wall, and just managed to reach it, when the spot on which he had been standing collapsed and dragged down with it almost the entire flooring, leaving merely the few bricks, on which he had taken his stand. There he remained quite unharmed, and stranded, as it were, high above the heap of ruins. All recognised his escape as miraculous, for it was impossible to explain otherwise the firmness and stability of those bricks on which he had taken his stand.

Don Bosco himself was absent at the time, but when on his return he learnt of the disaster, he asked with painful anxiety if anyone had been injured, and on hearing that no one had been hurt, he thanked God, and with a calm and joyful aspect said to the boys who surrounded him: "Good. So no one has fallen a victim to this mishap. That is all that matters..... But you who were in the house, could you not have gone and put your hand under the ceiling to prevent it from falling? How stupid you were. But I must be patient with you. It is the devil who is playing one of his tricks on us. This is the second time that he has had the ill manners to knock down our house. But never mind. He has to deal with God Himself and His Blessed Mother, and he will not be able to carry out any of his plans. If the floors

have fallen in, we shall build them up again, and they will not fall in any more. Our Blessed Lord, who has permitted this trial, will not abandon us. Nothing should disturb us."

And Divine Providence came to the aid of His servant through the medium of many generous souls. And the Minister of War offered him objects of clothing sufficient for 150 boys, and the Minister of the Interior granted him a subsidy of 2000 lire.

In the beginning of October the new building was just finished and the bricklayers and carpenters had completed their task. Don Bosco indicated the divisions of the various compartments, and wished to crown his work by having painted in large characters round the portico some passages from Sacred Scripture. He said:—"Beneath these porticos, the boys of the Oratory will often stand when they are tired of playing, and now and again they will walk up and down this passage in time of recreation. Visitors, too, will often linger about this spot, and on seeing these inscriptions, will be prompted by curiosity to read them, and so the various principles of our Holy Faith will be impressed on their minds, no less than on the minds of the boys who will have these inscriptions under their observation continually."

At the end of the portico, on the side near the Church, there was placed a statue of Our Blessed Lady. Whenever the weather permitted it, especially during the month of May, the boys said their night-prayers before it. And during that month, which is specially dedicated to Our Lady, this little shrine was bedecked with flowers and radiant with lights.

Don Bosco was indeed pleased when he saw the work complete, and he did not allow the texts and inscriptions round the portico to remain a dead letter, but in his evening discourses he often alluded to them and explained them, and while showing visitors around the Oratory he frequently pointed them out and referred to them as the "articles of his code," adding that "they summarised the art of living well and dying well."

His great aim was to make the salvation of souls the dominating principles and all-absorbing thought of all the inmates of the Oratory, and this noble object he effectually carried out. All the same, at times he noticed some coldness and indifference in some of the boys, both in regard to their prayers and their studies; and he even feared at one time that the increased numbers had been detrimental to the fervour and marvellous regularity of the Oratory, especially as the boys differed so widely in their temperaments and early training. On Feastdays

nearly all the boys were in the habit of receiving Holy Communion, and on ordinary week days, a fair percentage approached the Holy Table; but it happened that on one occasion not a single boy went to the altar rails. This little incident made an impression on many of the boys, for they feared that it would grieve Don Bosco who might interpret it as a sign that the fervour of the Oratory was gradually cooling, and accordingly a few of the most pious lads set about forming a little sodality of their own each of whose members would select one particular day in the week on which he would not fail to present himself at the altar rails. In this way they arranged that there should always be some communicants at Don Bosco's Mass, and this greatly consoled their venerated Father.



### Christmas Greetings.

The Very Rev. Don Rinaldi, present Rector Major of the Salesians, desires to take advantage of the approach of Christmas to thank the Co-operators for the noble efforts they have made to second the work of the Salesians during the past year. He is deeply conscious of the grave responsibility which is his as head of such a vast organisation as the Salesian Society has grown to be, but his cares are lightened and his task rendered much more pleasing when he thinks of the vast army of Co-operators, male and female, clerical and lay, who appreciate in such a practical way the work being done for youth by the Society. He wishes it to be known that the Co-operators will have a special place in his heart when he approaches the altar of Mary Help of Christians to celebrate his first Christmas mass as Superior of the whole Salesian Society, and he hopes that the Sweet Babe of Bethlehem will bring many blessings and joys into the lives of our dear Co-operators whose good deeds render possible the accomplishment of so much good for the little ones of Christ.

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Opera novissima juxta novum Codicem Juris Canonici

Theologia dogmatica, moralis, mystica, pastoralis.

- RACCA Sac. PETRUS. — *Theologiae moralis synopsis*. Breve opus ex sapientissimis scriptoribus de Re Morali eductum et ad normam novi codicis juris Canonici exaratum: Libellae 12,50. Apud exteros: libellae 17,50.
- MAZZELLA HOR. Archiep. Tarentinus. — *Praelectiones Scholasticae dogmaticae breviori cursui accommodatae*. Editio quinta recognita et aucta.
- Vol. I. — *Tractatus de vera Religione, de Scriptura, de Traditione et de Ecclesia Christi*. Libellae 25. — Apud exteros: libellae 35.
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- SEBASTIANI Sac. NICOLAUS S. Theol. et utriusque iuris Doctor, Cancellarius a Brevibus Apostolicis Pii PP. XI. — *Summarium Theologiae moralis ad codicem Juris Canonici accommodatum cum lucupletissimo indice analytico*:
- Editio quinta maior (1920). In-8 max.: Libellae 9,50. — Apud exteros: Libellae 13,50.
- Editio sexta minor - manualis. In-24° (cm. 9×15) charta indica pondere minimo, pag. 650. Linteo contexta: Libellae 14,50. — Apud exteros: libellae 20.
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- EXERETO P. JOSEPH M. Ord. Capp. — *Compendium Theologiae Moralis juxta novum codicem Juris Canonici*. Editio II, 1920: Libellae 7. — Apud exteros: libellae 10.
- GARRIGOU-LAGRANGE Fr. REGIN. O. P. — *Theologia fundamentalis secundum S. Thomae doctrinam*. Pars apologetica: *De Revelatione per Ecclesiam catholicam* proposita. Editio 1921 emendata. — Opus juxta S. P. Benedicti XV optata sacrae praesertim juventuti commendatum: Libellae 45. — Apud exteros: libellae 63.
- CAPPELLO Sac. FELIX S. J. — *Tractatus canonico-moralis De Sacramentis, juxta codicem juris canonici*: Vol. I. *De Sacramentis in genere* (De Baptismo, Confirmatione et Eucharistia). 1921: Libellae 20. — Apud exteros: libellae 28.
- CARBONE Sac. C. Theologiae et juris canonici Doctor, in Seminario Regionali Apulo-Lucano, Theologiae Dogm. et Sacrae Eloquentiae Magister. — *Examen Confessariorum ad Codicem Juris Canonici normam concinnatum*: Libellae 12,50. — Apud exteros: libellae 17,50.
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- CHELODI Sac. JOANNES. — *Jus matrimoniale juxta codicem Juris Canonici*: Libellae 6,50. — Apud exteras nationes: libellae 9.
- PIGHI Sac. J. BAPT. — *Cursus theologiae moralis ad usum scholarum theologiarum*. Editio tertia ad canones codicis ex integro redacta. Opus in vol. quatuor in-8° max. distributum 1921: Libellae 30. — Apud exteros: libellae 42.
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- P. GEMELLI AUG. O. F. M. — *De Scrupulis*. Psycho-pathologiae specimen in usum confessoriorum: Libellae 12,50. — Apud exteros: libellae 17,50.

Sac. Prof. A. M. MICHELETTI

Emeritus vice-praesens et Paedagogiae Ecclesiasticae lector in Pontificio Collegio Apostolico Leoniano  
de Urbe, Consultor S. C. Seminariorum et Universitatum Studiorum.

1) **Commentarium** in S. C. EE. et RR. Decretum et Normas pro reformatione Seminariorum, cum supplemento 1918, continente omnia quae, juxta Novum Codicem Juris Canonici, ad opus referuntur:

Pars I. *De ratione Pietatis in Sacris Seminaris.*

Pars II. *De ratione Studiorum in Sacris Seminaris.*

Pars III. *De ratione Disciplinae in Sacris Seminaris.*

Libellae 15,50. — Apud exteros: libellae 22.

2) **De Pastore animarum.** Enchiridion asceticum, canonicum, liturgicum ac Regiminis juxta recentissimas RR. PP. Constit. ac S. RR. Congr. novissimas Leges digestum. Vol. cum documentis ac paradigmatis juxta nuperrimas S. RR. Congregationis declarationes et decreta exaratis, cum supplemento 1919, continente omnia quae juxta Novum Codicem Juris Canonici ad opus referuntur: Libellae 14. — Apud exteros: libellae 20.

3) **Summula Theologiae Pastoralis** juxta recentiora Apost. Sedis documenta legesque digesta, necnon hodiernis necessitatibus ac Scholis accommodata. Cum supplemento a. 1919, continente omnia quae juxta Novum Codicem Juris canonici ad opus referuntur: Libellae 10. — Apud exteros: libellae 14.

4) **De regimine ecclesiastico religiosorum necnon Seminariorum** ad mentem S. Gregorii Magni, S. Ignatii Loyolensis et S. Caroli Borromaei, aliorumque SS. Patrum et Ecclesiae Doctorum, necnon Summorum Pontificum recentiorum. Summula praelectionum habitatum in Pontificio Collegio Apostolico Leoniano in Urbe (Nihil in hoc Volumine « De regimine » est innovandum, quan-

vis Novus Codex Juris Can. editus sit): Libellae 15. — Apud exteros: libellae 21.

5) **De Superiore communitatum Religiosarum,** Manuale asceticum, canonicum ac regiminis. Editio cum supplemento 1919, continente omnia quae juxta Novum Codicem Juris Canonici ad opus referuntur: Libellae 10,50. — Apud exteros: libellae 14,50.

6) **De Rectore Seminariorum Clericalium.** Manuale canonicum paedagogicum ad mentem S. Caroli Borromaei, Summorum Pontificum ac SS. RR. Congregat. recentiorum decretorum digestum. Praelectionum paedagogiae ecclesiasticae specialis in Collegio Apostolico Leoniano in Urbe habitatum. Editio cum supplemento 1919, continente omnia quae juxta Novum Codicem Juris canonici ad opus referuntur: Libellae 7. — Apud exteros: libellae 10.

7) **Jus Pianum.** Synopsis chronologica argumentorum, analytico-synthetica, alphabetica, gentium, locorum ac personarum ad acta et decreta a SS. D. N. Pio X P.M. in primo Sacri Principatus Eius decennio lata, vel a SS. RR. Congregationibus, Officiis ac Tribunalibus promulgata: Libellae 16. — Apud exteros: libellae 22.

8) **Constitutiones Seminariorum Clericalium** ex Codice-Piano-Benedictino omnium gentium Sacris Institutis accommodatae. Ed. 1919: Libellae 15. — Apud exteros: libellae 21.

9) **Jus religiosorum** ex Codice Novissimo eiusque authenticis interpretationibus ordine alphabetico-analytico digestum. In-32. Editio 1921. Pag. 590. Charta indica, rubro et nigro impressa. Contacta linteo: Libellae 11. — Apud exteros: libellae 15,50.

**Florilegium Hieronymianum** anno MD a Maximi Doctoris obitu recensuit adnotationibus auxit Angelus Ficarra praefatus est Felix Ramorinus curavit Pia Societas e S. Hieronymo nuncupata evangeliis italice pervulgandis: Libellae 10. — Apud exteros: libellae 14.

THE SALESIAN BULLETIN

Via Cottolengo, 32 - TURIN, Italy