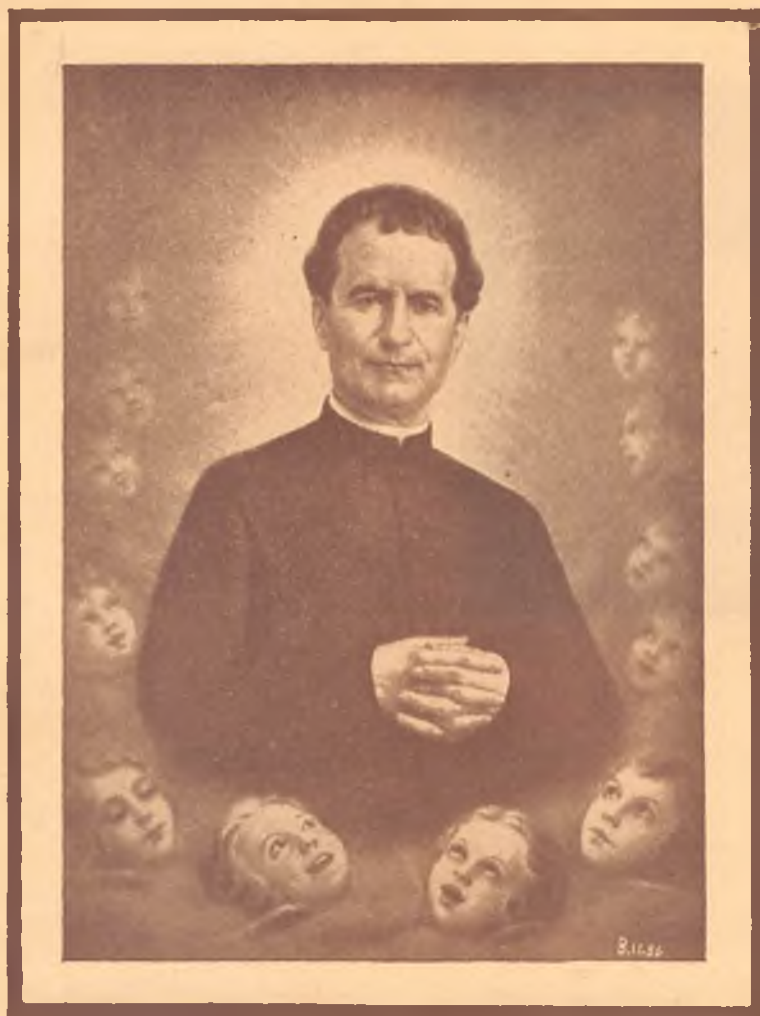


THE SALESIAN & BULLETIN &

ILLUSTRATED REVIEW.



«DA MIHI ANIMAS, CAETERA TOLLE»

SEPTEMBER-OCTOBER 1929

FOR THE CULT OF BLESSED JOHN BOSCO

REPRODUCTIONS OF THE BUST OF BLESSED JOHN BOSCO
 OF THE ARTIST G. CELLINI



1. In chalk.

a) height 5"	. . . . .	price 1/2'
b) » 6"	. . . . .	» 3/4'
c) » 8"	. . . . .	» 3/6
d) » 12"	. . . . .	» 8/—
e) » 14"	. . . . .	» 4/8

2. In bronze.

a) height 14"	. . . . .	price £ 7-13-4
b) » 29"	. . . . .	» £ 33-6-8

3. In alabaster.

a) height 5"	. . . . .	price 14/8
b) » 5 ¹ / ₅"	. . . . .	» £ 1-2-3
c) » 6 ¹ / ₄"	. . . . .	» £ 1-12-3
d) » 6 ¹ / ₄"	. . . . .	» £ 2-4-6
e) » 8"	. . . . .	» £ 2-13-4
f) height 12"	. . . . .	» £ 5-6-8
g) » 15 ³ / ₅"	. . . . .	» £ 9-8-11

4. In cement (for playgrounds - height 20").

a) Grey cement	. . . . .	price £ 1-2-3
b) » » (coloured)	. . . . .	» £ 1-13-6
c) Untreakable material	. . . . .	» £ 2-4-6

5. In strong material (for playgrounds - height 28").

a) Grey cement	. . . . .	price £ 3-7-0
b) » » (coloured)	. . . . .	» £ 4-3-4
c) Untreakable material	. . . . .	» £ 6-4-6

SMALL BUST IN BRONZE WITH ALABASTER BASE - HEIGHT 4" PRICE 4/—

SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF SALESIAN
CO-OPERATORS

SUMMARY: Forty Years After. — Beginnings in China. — Unseen Factor in the Religious Life of India. — Catholic Church in China. — A Movement Towards Native Christian Art in the Orient. — News in brief. — Mother of Men. — The Gods of Japan. — Lest we forget. — Graces and Favours. — Obituary.

FORTY YEARS AFTER

In the age-long march of history, forty years is but a short step and the figures of men who lived and died forty years back are still so close to us, as to render difficult any just analysis of their lives, influence and work. However, the figure of Blessed John Bosco is such that, even at so short an interval, since his mortal pilgrimage had its glorious consummation, we can already look at it in the light of history, pick out its salient features and abstracting from the non-essential elements taste the pleasure arising from the contemplation of such a noble character.

The life of John Bosco ran the course of seventy-two years—he was born in the August of 1815 and died in the January of 1888. This life, spent in doing good to all, was planned on such a simple design yet so profound in significance as to impose itself for this alone upon the attention of all men. The study of this life will be useful to all and from it precious lessons for the conduct of life may easily be learnt.

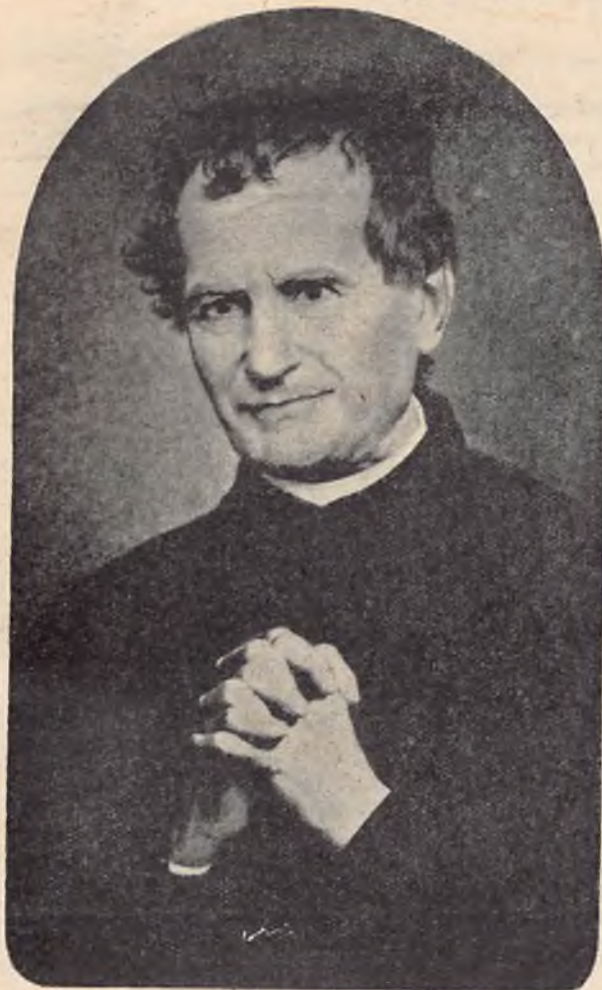
In the tenth year of his age John Bosco had his vocation revealed to him and, at the same time, there was clearly delineated before his mental eye the vast programme that was to take up his life and labours. In vision he saw near his own home crowds of

boys, those boys that have no one to care for them, arabs of the street, the shame of our civilisation, the ragamuffins of the world. No need for us to linger over a description of these boys. Their piteous figures are too much with us to need describing. An august person commanded John to place himself at the head of these boys, teach them the path of virtue and turn them from the too easy path of vice. His means was to be the charity of Christ, by means of which he was to acquire that gentleness of character so beloved by the Son of God. John protested his incapacity and displayed to the stranger the anxious uncertainty of his own soul. The answer was most assuring and to the effect that a teacher would be given him who would illumine, protect and guide him in his difficult work.

And that teacher, later to become *the Lady of the Dream*, did appear to him. She was surrounded not by a crowd of boys but by a multitude of animals, who represented the good and bad qualities of the boys. Showing him this motley gathering the Lady said—*Behold your field of labour.*

John was again seized with fright and diffidence and began to cry bitterly. However, to comfort him, he was shown the transformation of all those animals into gentle

lamb, a symbol evident yet deep of the work of transformation that he was to effect in the hearts of the boys he had formerly seen. There also sounded in his sleeping ear an augury for the future, in the farewell words of the appointed teacher—*In its own good time you will understand everything.*



Blessed John Bosco.

In the morning John related his dream to the assembled family. The welcome it received was not flattering. "*Perhaps you will be a shepherd of sheep, goats and other animals*", said his brother Joseph: "*or head of a band of brigands*", said his antagonistic step-brother Anthony in accents sneering and cutting: "*you must pay no attention to dreams*" said his grandmother. Only the mother,

nursing her hopes in the silence of her heart, ventured on the probable solution of the enigma, "*Who knows? perhaps you will become a priest!*".

This, then, in briefest survey, is the programme of the life of John Bosco. This life was consecrated to the salvation of poor and abandoned youth and in the midst of tremendous difficulties and enormous obstacles he carried through the plan of life mapped out for him in his prophetic dream.

Confident in the promise given him by the Lady—*it its own good time you will understand everything*—he began to gather around him the children of the neighbourhood. Very quickly did he realise how much he was lacking in that *obedience* and *knowledge* that he had been enjoined to acquire in his dream. These two weapons were to be his main arms in the fight against vice and by their instrumentality he was to render possible that which, at present, seemed impossible. He was to become *constant, strong and humble* in the acquisition of *knowledge* of self and in *obedience* to the commands of his superiors. Thus only could he render himself fit for the vocation to which he was called.

He was poor. Means to accomplish the gigantic undertaking were wholly lacking. However, he was rich in the faith that moves mountains and soon learn't in the rude school of necessity, that only in complete abandonment in God would he find the means essential to the completion of his life's work. God, in His infinite wisdom and inscrutable bounty, led him by a way, long and difficult, so that he might become *constant, strong and humble.*

In turn did he serve as a farm-hand, a custodian of cows, a worker in the fields: an assistant to a tailor, a helper of a black smith, a waiter in a restaurant. He turned his hand to anything and in all these various positions learn't of men and their ways without ever losing touch with the youths for whose salvation he had been sent by

God. And in all these rough and difficult circumstances he learnt the important lesson of *obedience: didicit ex eis quae passus est obedientiam*—he learnt obedience from his sufferings.

And *knowledge*—that which must not become foolishness—how was he to acquire it? From what we have already said, it will be easy to deduce what a hard and painful path was his in acquiring the *knowledge*, without which his vocation could never come to fruition. He was scrupulous in saving the leisure hours—more often than not really lost hours for most men—and in this time slaved to perfect himself in *knowledge*. In the long winter vigils in the cowsheds, under the shady freshness of the trees, or lying on a bank, tending the cows he studied hard those few poor books that he was able to obtain in his straitened circumstances. In church, most attentive to the preacher, he gathered, from the sermons knowledge of the eternal truths. These then were his mental food and these scraps,—for they were nothing more—cooked by his spirit of faith and piety, formed the nourishment of his soul and spirit for many long and weary years.

During this long purgatory, a ray of divine light penetrated the darkness when Fr. Calosso took John under his care to direct him in the path of virtue and knowledge. But this lasted but a short time, for death, sudden and tragic, deprived him of this benefactor and left him once more in the hands of God. Once more did John resume his *Via Crucis*.

When he first began attending the schools at Castelnuovo, John Bosco had to walk the distance from Becchi four times daily, twice in the morning and twice in the afternoon. This distance was over three miles, so that in his pursuit of knowledge the boy was obliged to walk some thirteen miles daily: and this he did *barefooted*, in order not to wear out his shoes! After he had spent some time in this arduous manner, he was able to secure a place at Castelnuovo at the workshop of a local tailor. The charge for his board and lodging was reduced to a minimum and he was to render himself useful to the tailor. This he did and soon became expert with the needle. At the same time he learnt to sing from the tailor who belonged to the parish choir and also took his first tentative steps in learning the violin and

piano. During his scant leisure hours he went to the local blacksmith's shop and learnt something of his trade. All this time he was attending the regular school but its demands on his time and intelligence were not—from his own confession—excessive.

From Castelnuovo he passed on to Chieri where he obtained a position as waiter in a café, in order that thus he might have time and opportunity of frequenting the higher classes at Chieri. The course of higher studies occupied him three years, at the end of which he found himself ready to enter upon his philosophical course at the diocesan seminary.

His entrance into the seminary was made possible by the charity of his friends who all contributed to the fitting out of his wardrobe and in providing his ecclesiastical habit. He remained at the seminary for the whole philosophical and theological course and finally in the June of 1841 he was ordained priest.

In the midst of all these trials and difficulties his courage never grew faint. His ambitions for the future never faded and the fervour of his piety and the liveliness of his faith contributed to testify to the firmness of his purpose. At the same time there budded forth and sprang into blossom another virtue, whose presence seems an anachronism and a paradox: a virtue that one would never have expected in a person in such straitened and depressing circumstances. This virtue flourished in his soul and became characteristic of him—it was the virtue of a boundless generosity, of a regal prodigality of himself and his talents.

He who was bereft of all necessities, poor as the poorest, yet found means to exercise generosity. The saints are indeed ingenious in the practice of virtue! When he saw a companion making wry faces over his black bread, John would approach him and, as if begging a favour, offer to exchange his own white bread for the black, adding that he preferred the black. And we do not doubt but that the black bread did have a better taste, seasoned as it was with the love of God. He learnt quickly and was generous with his knowledge. He helped the less intelligent among his companions and patiently explained the difficult points to them. Then, with his singing, his acrobatic achievements his entertaining stories he

sought to amuse his companions and lead them along the path of virtue and innocence. Thus, even so early, did he make the most regal gift to these his friends, the gift of happiness and cheerfulness, which is the smile of God upon the earth and is the atmosphere which the young must breathe if

of serving God. If only the world had been able to appreciate the character of this lad who begged his daily bread and walked the hard path of poverty, how great would have been the praise and help bestowed on him! But the world is open to material and mundane interests only and the self-abnegation of the saints touches it but does not engage its spontaneous co-operation. Material interests blind the world until it is over late to make amends.



Monument to Blessed John Bosco in the playground of the Salesian Oratory, Turin.

any good is to be had from their responsive generosity. The path of goodness for John Bosco was the path of happiness. No grim puritanical spirit was his, as can be gathered from his founding of the *Society of Cheerfulness*. Later still, in his prayer-book for boys he wrote "*Servite Domino in laetitia*". Thus in the first pages of this book of prayer does he point out that happiness is the fruit

In 1841, at the time of his ordination to the priesthood John Bosco was twenty-six years of age. The moment of bringing into practical reality the dream of seventeen years ago had arrived. For his part, the seventeen years had been passed in painstaking labour to acquire the *knowledge and obedience* so necessary to his becoming *constant strong and humble*. His efforts had not been in vain and he was now in a position to take steps towards realizing what had for a long time seemed impossible. He was now a priest and his memory of his mother's interpretation of his dream came back along the years. Prophetic, in truth, were both the dream and its interpretation!

And the welcome that awaited him in this his life's ambition was none other than that foreshadowed by the reception given seventeen years ago to his first recital of his dream.

There were the good-intentioned people who, like his brother Joseph, saw nothing extraordinary in Don Bosco. They could not grasp the magnificence of the designs of providence. They could not see further than the present total lack of material means, not to say abject poverty. All they saw in Don Bosco was a poor priest of humble birth, who incapable, of greater things, spent his time for the welfare of poor boys, since he lacked the genius for greater undertakings. To these people he was *the shepherd of sheep, goats and other animals*.

There were, then, the successors of his step-brother Anthony who saw in this priest an organiser of dangerous projects; a menace to public peace and well-being; a leader of arrant scamps and knaves. These saw in Don Bosco the *leader of a band of brigands*.

The grand-mother of John Bosco was not without her followers. These were the people who saw in him an empty dreamer, one hallucinated by his mental visions, a builder of castles in the air—in short something approaching a madman. They even tried to have him enclosed in an asylum. They thought that thus they would be doing both him and society a good turn. "*You must pay no attention to dreams*".

Providence, however, was not forgetful of this despised priest and, together with John's Mother Margare, there came other souls who believed in him and his dreams. These were the men, who believed firmly that John Bosco was destined to write his name in large characters across the pages of history: that with him a new epoch in the history of the Church and State had begun. They did not understand the gigantic nature of his life's ambitions but they knew that he would succeed and with a voice of well-wishers and confident friends they said with Blessed Cafasso, "*Leave him alone. Let him carry out his plans*".

And Don Bosco did succeed in his purpose. Once again, as in his own personal formation, he trod the difficult path of poverty and opposition. In the foundation of his life's work, which occupied him from 1841 to 1888, he had need of that courage and humility that he had acquired in the hard school of experience. He realised, then, why he must be *constant, strong and humble*. Amid enormous difficulties, great poverty, unwarranted and unnecessary opposition he founded, with the aid of Divine Providence, his work. With the help of pious and generous souls he kept on at his life's task and, departing from the humble beginnings at Valdocco, went on to found and inform with his spirit the two congregations of the Salesians and the Daughters of Mary, Help of Christians. These two congregations were to continue his work and bring into living reality every detail of his prophetic vision. They were

to follow his own method of education and so use the old preventive system, as to give it a personal touch that would render it characteristic of the children of Don Bosco. These congregations of his were to educate youth in the way of *obedience and knowledge* that thus it might become *constant, strong and humble* and thus be able to renovate that society that was slowly dying of moral cancer—the cancer of vice and paganism that was eating into its very vitals. These congregations, too, were to initiate and carry on a great missionary movement. This began in his own days when he sent his Sons and Daughters to the virgin forests of South America.

In its own good time you will understand everything—had been the farewell of the *Lady of the dream*. We, who live at forty-years from his death see that promise fulfilled. We see his work extended over the whole face of the earth. We, too, live in the confident hope that, ever as the years go by, this dream may have greater and fuller realisation: that every detail of its revelation may be translated into practical reality: that the Church of Christ may gather into Her fold the other sheep, who, as yet, are not of this fold. The future is rich with promise. We have but to lift up our eyes to behold the fields rich with the harvest but the labourers...! The labourers are few. Pray ye therefore the Lord of the harvest that He send more labourers into His vineyard.

"*Strive to become humble, strong and constant in virtue*", was the advice of the *Lady of the dream*. John Bosco was faithful to that counsel and, today, he understands everything. The honours of the altars have been awarded him by the Church. His life's work was the work of God. He was a man sent by God. His congregations are to carry through the gigantic design of God for this His servant's work. How shall they do it? By the help of God and all good souls, by the acquisition of *knowledge and obedience* that thus they may become *humble, strong and constant in virtue*. The path that their founder trod must be trodden by them.

Blessed John Bosco, pray for us.

Beginnings in China

Who knows but that the consequences of the religious ceremony, performed by the Rt. Rev. Mgr. Valtorta, on the eve of the Chinese new year, may be of paramount importance for the Far Eastern Salesian Missions. Consequences which, I doubt not, will far surpass the ken and expectation of most, if not of all, of the assisting congregation. I allude to the conferring of minor orders on eleven Salesian students of theology.

But, to be chronological, I must relate another fact of no less importance, especially as it constituted a necessary precedent to the minor orders—at least, as far as the Salesian clerics are concerned.

On Jan. 31st., the Brothers of the theological course entered retreat, in preparation for two important steps in the life of the Salesian Scholastic. Double therefore was the intensity of preparation and purpose in seeking the will of God. At the close of the retreat the final decision was to be taken, God or the world; whether they were to bind themselves in perpetuity to the service of God and the Salesian Congregation or not. Happily, not one refused the divine call, and on the morning of Feb. 9th., each in turn went and knelt before the altar in the Seminary chapel to pronounce the heroic offering of his whole being, in perpetuity, to God. How Blessed John Bosco must have loved these newly professed, the co-operators of his work, the palpable realization of his dreams. And our dear Mother, Mary Help of Christians, how pleased She must have been to see so many young men enlist in the army of the



Hong-Kong (China) — The characteristic Chinese altar in the Salesian House.

Lord of Hosts, strengthened and encouraged for the fight by the royal fellowship-in-arms of Jesus Christ her Son.

The professions over, Fr. Provincial gave the traditional retreat souvenir which consists in a short sermon. He recommended a daily remembrance of the solemn promise made, so that, having it continually before the mind, the professed might be able to keep it more faithfully.

The first step was made.

Minor Orders.

The same morning, a little before eight o'clock, Bishop Valtorta arrived at the Seminary. His Lordship made a short visit to the chapel, where our Blessed Lord had taken up

abode that very morning, in the tabernacle of a new Chinese altar, of which we shall speak further on. In the meantime the Brothers had gathered outside, so, on appearing His Lordship received a chorus of greetings, to which he replied, in his jocose way, remarking to a few who had long hair: « we shall see to the clipping off of those nice curls this morning ».

Eight o'clock, the time for the ceremony, was approaching fast, so the Bishop, accompanied by the Superiors and ordinandi, went to vest at the St Louis' Industrial School public chapel, adjoining the Seminary grounds.

While his Lordship was vesting, the ordinandi, each with a surplice on the left arm, and a candle in the right hand, filed into the chapel and took places before the high altar.

Perhaps some of our readers have never assisted at the conferring of minor orders, so a little explanation will be profitable.

The minor orders are four. By their reception candidates to the priesthood are initiated into the ecclesiastical state; they also receive certain privileges and powers. The *tonsure*, a cutting of the hair, to signify complete dedication to God, is sometimes given immediately before minor orders.

world; they do not lose them, but find them in God, purified and spiritualized.

After the *tonsure* come the orders proper.

In the first place the candidates are created *Ostiarium* or *Door-Keepers*. To them is confided the care of the church; the bells by which they call the people to the divine services, the key with which they open and close the church doors. *Ostiarium* must also see that the sanctuary lamps are



Hong-Kong (China) — Group of Salesian Students.

Such was the case on this occasion. When His Lordship, therefore, had approached the altar and read the introit, the Master of Ceremonies, in a loud voice, called out the name of each tonsurandus, who replied, «*adsum*», «*present*», entered the sanctuary and took his place before the Bishop. The latter then exhorted the faithful present to pray for the chosen ones, and after some prayers, proceeded to the cutting of the hair. The Bishop clips the hair in five places and the tonsurandus pronounces the clerical consecration. "*The Lord is the portion of mine inheritance and of my cup. Thou art He, that will restore to me mine inheritance.*" By these words, the candidates to the priesthood renounce the things of this

kept lit, and they have particular care of the altar and tabernacle, which contains the treasure of treasures — *God with us*.

The next order is that of the *Lector* or *Reader*. Here the Bishop consigns the book, saying: "*Receive, and be ye Readers of the word of God*". The custody of the Eucharist is confided to the *Ostiarium*, the word of God — the Gospel is given to the safe-keeping of the *Lector*. He must study the Scriptures and sing the lessons of the Old Testament in the office of Holy Saturday and of Pentecost, and "*while reading with the mouth, he must believe in his heart, and fulfill in example*".

The third minor order confers the power to exorcise possessed persons. St Cyprian

says: «...by the exorcist, with human voice but divine power, the devil is whipped, burned, and tortured»... The present discipline reigning in the Church does not permit the exercise of his office to the *Exorcist*: still he is not idle, because in the words of the pontifical, he must study to practice every virtue, and free himself from all wickedness of mind of body.

By the fourth and last order the candidate is created *Acolyte*. After some prayers recited by the Bishop, the ordinandus approaches, and touches with the right hand, the candlestick and candle, which the Bishop is holding, and then the empty cruets for the water and wine.

The acolyte is thus authorized to prepare the altar and fill the cruets for the holy sacrifice. He must study the sacred ceremonies and live the liturgical life of the Church.

In this way our Brothers made the first remote steps towards the priesthood, to which, in good time, we hope they will all arrive.

After the ceremony, His Lordship continued mass, and the choir enhanced the solemnity with admirably rendered motets. At the end of the last gospel, Mgr. Valtorta addressed the minorists and in the words of the gospel, told them to raise up their eyes and gaze at the golden harvest, ready for the reapers. He said the ceremony just performed had a special significance as it took place in a foreign-mission country, where millions of souls still await the light of the gospel. He wished the minorists, through the intercession of Mary Help of Christians and Blessed John Bosco, abundant fruits in their future labour for souls.

In the opening sentences of this account, mention was made of the importance of the religious function just described. The great dearth of missionaries especially, in China, is a well known fact. The Vicariate of Shiu Chow entrusted to the Salesians is no exception: the want of missionaries there is even more acute. Our hopes run high therefore when we see our clerics approaching the priesthood. Up in the vicariate they will be as welcome as wind in the doldrums.

We hope by their help and co-operation many poor pagans will be drawn into the fold.

Let our readers *at least pray* that our hopes be not in vain.

The Altar in the Seminary Chapel.

In connexion with the account of the conferring of Minor Orders, a word must be said about the new altar in the Salesian Seminary, Hong Kong.

The money—not an insignificant sum—for this altar, was contributed by the sons of Catholic Poland, whose purse-strings are always loose and never knotted, when it is a question of coming to the fore, and helping the Catholic Missionaries. In this article we renew our thanks to them.

An effort has been made to make the altar as Chinese and beautiful as possible. The wood is teak, very hard and durable, which defies even the white ants of China. From the photograph one can see, how elaborate is the carving, especially round the tabernacle, where there is intricate and delicate tracery. The strips of carving, and the gilded characters in the tablets, are bordered with gold. The cross surmounting the chalice under the mensa, is also gilt.

Typical of Chinese architecture, are the gracefully curved horns projecting from the gables of the double roof of the tabernacle. They are almost invariably to be found in Chinese dwellings and in pagodas.

I may add that altars and churches built in Chinese style foster good will, even among the pagans, towards the foreign missionary. Because, in spite of the fact that the innate courtesy and respect for the missionary in the Chinese people induces them to praise and apparently prefer foreign customs and style, still in their heart of hearts, they are very averse to alien influences, and are resolute preservers of their own national customs and style. And it is only right. The Church adapted herself to other nations; why should she not do as much for the Chinese?

DAVID HAURIGAN
Salesian Missionary.



Indian mothers will be the means of strengthening the Catholic Church in the East.



The solution to a grievous problem — Festive Oratories for girls conducted by Salesian Nuns.

Unseen Factor in the Religious Life of India.

The farther one goes into the study of pagan beliefs the more one is convinced that the really dismaying obstacles which confront Catholic missionaries are those unnoticed and unappreciated by the average observer.

In other words, when one penetrates the veil of mysticism and superstition that hangs round the native religious observances, one is struck immediately by the presence of hitherto unseen factors which have a powerful influence on the mind of the religiously inclined native and, at the same time, prevent him from even considering the truths of Christianity.

In India, for instance, the people are very much attached to one or another of their various religions. Just why this is so cannot easily be explained. The religions themselves, at best, are not particularly attractive or appealing to many of the natives. And yet, hundreds of thousands of people in India cling to their beliefs with a tenacity that has never ceased to be a source of wonderment and perhaps admiration to missionaries.

Here too, evidently, there must exist a number of unseen factors. One of these factors, though not frequently taken into serious consideration, is deserving of special mention.

This factor is the Hindu mother.

It is true, of course that in India as in most predominantly pagan countries, woman is held in low regard. All the same, though, it cannot be denied that the mother in India exercises a powerful control over the destinies, the beliefs, and the future conduct of her children.

There is a Hindu nursery rhyme which begins: "The mother and the father are the first known gods". That line is instilled into the mind of a child from earliest infancy and, apparently, most of the children seem never to forget it. That, perhaps, may explain why so many Hindu men, even when they grow up and attain a high position in the state or in the temple, tremble at the very thought of a mother's displeasure.

The people of India, in addition to being very much attached to their native religion

are strikingly fond of their children. This fondness shows itself particularly in the case of Hindu mothers. The children, for the most part, reciprocate this feeling of love and reverence and, what is most important, they continue to hold these ideas as long as their parents live.

From this it can well be seen just why the Hindu mother may be considered as an unseen factor in the loyalty with which many Hindus hold on to their pagan beliefs. Indirectly she may be looked upon as an obstacle in the path of the Catholic missionary, although the impression must not be given that the good influence she exercises is a misfortune so far as missionaries are concerned.

* * *

The power of the Hindu mother over her child is gentle, but it is subtle and lasting. It seems to enter the very soul of the child and to guard him against any outside influence, however great.

That is why hundreds and thousands of Hindu young men may sit by the hour listening to a Catholic professor in a school or a college and yet only a very small percentage of them will signify their willingness to cast aside their pagan belief in favour of the True Faith.

There is nothing insincere in this on the part of the young men. Yet the principal reason why they refuse to embrace Christianity is not because they feel that Hinduism is superior to Christianity but because they are afraid to incur the displeasure of their mothers.

* * *

The above statements, no doubt, are open to debate. But, the fact remains that the Hindu mother is not to be ignored whenever there is question of looking behind the scenes of the pagan religion.

From earliest childhood, as was said before, the Hindu child is carefully brought up by his mother. Whenever a Hindu priest visits her house, the mother sees to it that her little boy receives his blessing. The child is impressed with the importance of the visit and with the respect he must hold

for this dignitary. When this same procedure has been gone through a few times, these things are naturally brought home to the child.

* * *

One reason, perhaps, why the little boy is so anxious to believe in the pagan gods and to take advantage of every opportunity to please them is because he sees that his mother believes in them with all her heart. The fervour of her faith is not lost on the child.

Even when the boy is approaching manhood and prepares to go to the English high school in a neighbouring city, he is called aside by his mother who makes a speech somewhat as follows:

"Take care, my boy. You are now going to the school of the Christians. Do not learn to smoke, nor to drink any liquor, nor eat meat. Do not join bad companions who indulge in those things. Above all, take care not to contaminate yourself by entering any of the Christian churches. Do you promise your mother that you will always observe her command?"

The boy promises faithfully and he lives up to his promise. His mother's wishes are sacred to him. And so it can easily be seen that a young Hindu, with any inclination towards accepting Christianity, is held back first of all by the knowledge, that to embrace this religion he will be obliged to undergo a most painful tragedy of parting with his mother.

* * *

But, after all, there is something wonderful in this relationship between mother and son in India. Although, at first sight, it may seem that this love is an obstacle in the path of the missionary, it need not be considered such at all. At its worst, it is an infinitely better condition than is that where the children of a family are looked upon with disdain by parents.

The wise Catholic missionary turns this apparent obstacle to his advantage by approaching mother and son alike with the story of the greatest Mother of all times and the love she bore her Divine Son. — *"Catholic Missions"*.



Types of Assamese women.

CATHOLIC CHURCH IN CHINA

A CENTURY'S PROGRESS

By Dom Basil Whelan, O. S. B.

It was foretold by Christ that one of the Notes of His Church would be the fact that she would meet with constant persecution, and this "note" has never been wanting throughout her long history. But surely it has seldom been so prominent as at the present day.

For many years she has been unceasingly persecuted in France ("the Eldest Daughter of the Church") and in Russia, as in many other European countries, but to these have now been added the ferocious persecution that was raging in Mexico and the bloodshed and outrage she is experiencing in China. From one side of the globe to the other she meets with persecution and opposition in her divine work of leading souls to God, and as soon as a truce is declared in one quarter war breaks out in another.

Effects of Divisions.

The work of Christianising China is lamentably hindered by the innumerable divisions amongst the Christians themselves. How can the Europeans hope to impress the claims of Christianity upon the Chinaman until they have first themselves decided what Christianity is? How can the natives be favourably impressed by a religion whose professors are divided into innumerable sects all teaching contrary doctrines? Have they not a right to expect that we should first make up our own minds about the doctrines we would teach them?

It should be remembered that the Catholic Church was in the field two hundred years before a Protestant missionary set foot in the country, and there is abundant testimony, from official and political sources, to the progress they made, and the good that was done by them. But the advent of the Protestant sects has wrought havoc. They have presented a ludicrous spectacle to the

intelligent Chinese, and have inevitably caused suspicions to be thrown on all Christian teaching.

Protestantism introduces Confusion.

A well-informed traveller wrote, in 1898, that "the entrance of Protestantism into China, with its enquiring and disputatious spirit (and, we might add, its conflicting and self-contradictory teachings) is proving fatal to the ingathering of the harvest anticipated by devout Catholics as the result of two centuries of toil". Christ sent forth His Apostles to teach a definite doctrine, they were to spread what they had learnt from Him, not what they might imagine for themselves; He left a clear, concrete message for the world in which there were no contradictions, and belief in that particular set of doctrines (and in no other) He declared necessary for salvation.

Yet we find that at Hankow in 1900 there were sixteen different Christian establishments, all disagreeing amongst themselves. Thus, there were in that city, Catholics, Protestants, Greeks, and Quakers, Methodists, Baptists, Presbyterians, and Episcopalians—English, Canadians, Swedish, Norwegians, Spanish, Italians, Scotch, Americans and Russians. Is it to be wondered at that the conversion of the country is still so far off?

Celibacy of the Clergy.

But, in spite of the difficulties created by such conditions, the Catholic missions have grown apace, thanks largely to the celibacy of the missionaries and the unity of doctrine taught. Never were justified more strikingly than in China in modern times, the words of St. Paul: "He that is without a wife is solicitous for the things that belong to the

Lord, how he may please God"; and this despite the manifest earnestness and devotion to duty displayed by the married Protestant missionaries.

The labours of the Lazarists, Jesuits, Franciscans and others have borne rich fruit in this land of teeming millions, as we can realise when we consider the fact that there are more Chinese Catholics than there are Catholics in England. Despite the numerous

preached there. The famous "Nestorian Tablet", discovered in 1625 at Singan-foo, which is dated 638 A.D., is a record of the churches built by the emperor of the time. Following Marco Polo, great numbers of missionaries (chiefly Franciscans) penetrated into China in the thirteenth and fourteenth centuries, and with the advent of the Jesuits in 1583 the modern period of evangelisation begins.



China — A group of newly baptised children with their mothers.

persecutions of the past that well-nigh extinguished Catholicism in the Chinese dominions, the Faith has always sprung up again, and on the whole there has been a steady and unflinching growth from the time of the first coming of the Jesuits in 1583. Excluding children under ten years of age, there are some 230 million Chinese, and of these over two million are Catholics.

Early Missionary Effort.

The history of the Church in China dates back to the seventh century, if we exclude the tradition that St. Thomas the Apostle

A Century's Results.

It should be noted, however, that (as Mr. Atteridge pointed out some years ago in the "Month") the present number of converts represents in reality the work of only the last hundred years, for the era of the French Revolution proved disastrous for the Church even in that far-off land. The Jesuits were suppressed, the seminaries were shut down, and the priests driven out, with the result that almost all the work of the previous two centuries was undone, and the vast majority of Chinese Catholics reverted to paganism.

It was not till about 1830 that reorganisa-

tion of the missions began. Thus, while in 1880 the number of Catholics was about one million, and in 1911 had increased to 1,754,682, the present figure of some 2,200,000 represents the labour of only one hundred years. As regards the Catholic clergy and religious, there were in 1912 forty-nine Bishops, 1,426 European and 701 Chinese priests, and 1,896 nuns, of whom 1,328 were Chinese. Thus there were at the outside some 5,000 persons working in various capacities on the missions, and having the care of nearly two million souls.

How Protestantism has Fared.

It is interesting and instructive to compare these figures with those presented by the Protestants. In the same year there were over 20,000 men and women engaged on the Protestant missions (four times as many as the Catholics), yet their official returns show that there were only 167,075 baptised Chinese Protestants, and 71,500 Catechumens, making a total of 238,575, or about one-tenth the number of Catholic Chinese. This is surely very striking, especially when we consider the great wealth of the various Protestant missions. Money has been poured out by them for over a century, yet the desperately impoverished Catholic missions can surpass them to this extent. The reasons are chiefly the unity of the faith taught by the Catholics, and the manner in which the Catholic missionary identifies himself with the natives, living their life, and adopting their customs to a large extent. A Catholic Bishop has stated that if only there were more priests in China the people would come into the Church in crowds.

The fact remains, however, that the missionaries of all nations and of all creeds have ever been unpopular in the country to a greater or lesser degree, and for this there are many reasons. Of these, apart from the fact that the Chinese are notoriously jealous of all foreigners (and for that they have ample reason), the principal one is the suspicion that the missionaries are connected with foreign political governments, and that

their motives are not entirely religious. Mr. Harold Gorst has said that, "missionaries are regarded in a great measure as the emissaries of foreign governments", and it has been well said that, "first the missionary, then the gunboat, then the land-grabbing: that is the procession of events in the Chinese mind".

Changed Government Attitude.

Matters, however, have considerably improved in this respect since the fall of the Empire and the establishment of the Republic by Sun-Yat-Sen and Yuan-Shi-Kai in 1911, for the new government was distinctly favourable to the Christians, in fact the first Prime Minister was actually a Catholic. It remains to be seen to what extent the present troubles, and the influence of Bolshevism, will undo the good that has been done; but it is unlikely that it will have any permanent effect. That the Chinese Missions are now considered to have been permanently placed on a sure footing is proved by the consecration of native Chinese Bishops by the Holy Father, an act that cannot fail to have the most far-reaching consequences.

Four Great Needs.

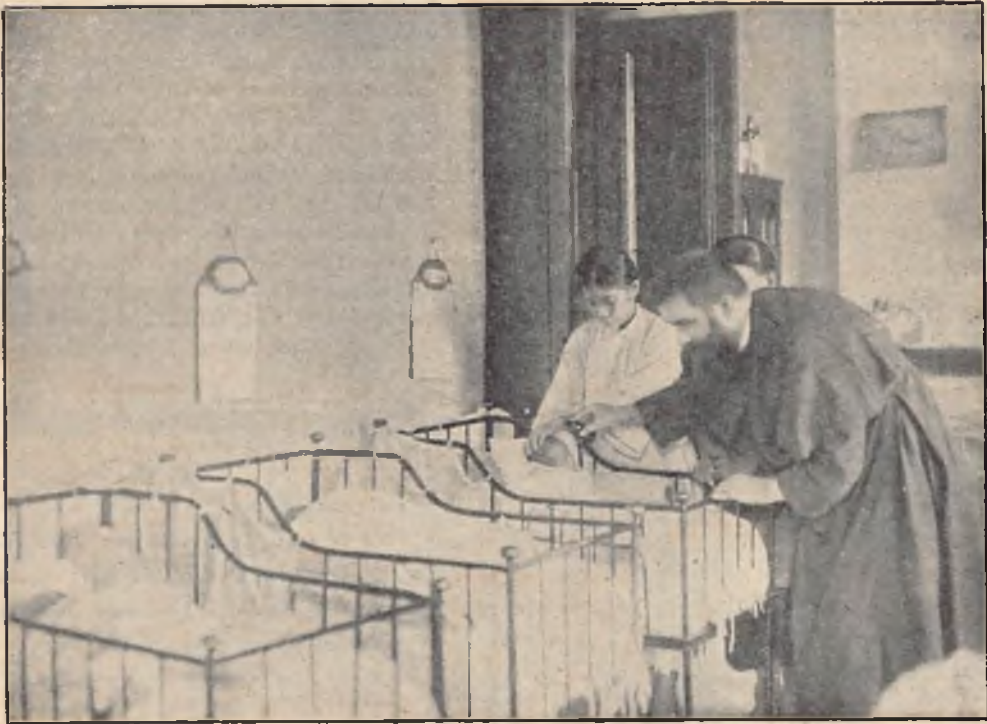
The great need is for more priests, more nuns, more catechists, and—more money. With a great number of Catholic missionaries the fact that they can exist at all, in view of their extreme poverty, is almost a standing miracle. Living, for the most part, the life of the natives, they suffer untold hardships. Professor Parker relates that the only Jesuit missionary that he ever met inland "was discovered on a river steamer, travelling "deck" amongst the Chinese passengers, dressed in native attire, of course, feeding on rice and pork, and reading his breviary by the light of a faint oil lamp, amidst the fumes of tobacco and opium"; an interesting sidelight on the conditions in which the missionaries have to work.

(Catholic Times).

We must rejoice that we are to be, not where we might wish to be, but where the most holy will of Our Lord God and the interests of His Kingdom, and of His greater glory require.



China — "In the name of the Father..."



China — Baptism being administered in the children's hospital.

A Movement Towards Nat



The native Chinese bishops consecrated at Rome by His Holiness Pope Pius XI are proving in many ways that the best apostles of the Chinese are men of their own race. They are appealing to the souls of their people by means which would be impossible to a foreigner.

An interesting instance of this is a new form of apostolate employed by Bishop Sun, C. M., in the Prefecture Apostolic of Lihsein, Chili Province.

Chinese Catholics up to the present have known almost nothing of their own martyrs for the Faith, owing to the fact that no likenesses of these native Blessed were in existence. Many Chinese Catholics believed that the Catholic martyrology contained only the names of saints of the white race.

Bishop Sun is having Chinese holy pictures made, which represent incidents in the lives of native martyrs. This is in accordance with the wishes of the Apostolic Delegate to China, His Excellency Archbishop Costantini, who is eager to promote the development of Chinese Catholic art.

It is a Chinese custom to decorate the walls of the dwellings with cheap pictures, which are changed every New Year's Day.

From now on, the Catholics will have their own pictures for all visitors to see, and it is not unlikely that a good number of pagans will also paste up the Catholic pictures and their explanatory text. These prints will tell the stories of the Chinese martyrs, will depict scenes in the life of Our Lord and His Blessed Mother, and will explain various points of Catholic doctrine. They will lead to considerable conversation about Catholic subjects, and, undoubtedly, to sincere inquiry into the truths of Christianity.

Bishop Sun has also utilized for the



B 1240. Blessed Wu Kuo Cheng hears from
— B 1241. Jealous for his Faith, Blessed W
B 1242. Blessed Wu used every opportunity to p
one day Blessed Wu received summons of arres
did not prevent Blessed Wu from confining h
Blessed Wu suffe

Christian Art in the Orient

spread of the Faith in his territory the Chinese love of theatrical representations. This enthusiasm of the Chinese for the theatre has been remarked by all foreigners visiting the country; they do not seem to consider any holiday complete unless a play is given. But there are certain elements in the pagan representations which make them unfit for the Christians. The Catholic theatre which Bishop Sun is developing will therefore answer the double purpose of giving the Christians legitimate pleasure and of attracting pagan spectators.

The initial effort was made last year on the afternoon of Easter Sunday, when all the Christians from the surrounding country were in for the Feast. A large pavilion was set up in front of the church. The play given was the story of the conversion and martyrdom of Blessed Wu Kuo Cheng. The immense crowd of spectators was delighted and since then the Chinese, pagans as well as Christians, have not ceased to inquire when the next play will be given.

Besides developing the novel forms of apostolate described above, Bishop Sun has organized his lay Christians admirably for Catholic activities. He has laid the foundations of a Chinese congregation of Sisters. He has impressed the pagans so favourably with his educational undertakings, that he has been asked to assume the direction of government schools.

The Chinese bishop has, as his co-worker in all these developments of Catholic action, Father Vincent Lebbe, C. M., the well known Belgian missionary who has lately become naturalized in China.

Bishop Sun appears to lack little except what is lacking to all missionaries, the "sinews of war". (*The Field Ajar*).

the message of Christ. Grace touches his soul.
to listen to the words of a tepid catechist. —
Faith to his countrymen. — B 1243. While at table
satellite. — B 1244. The sufferings of imprisonment
ate. — B 1245. Happy to give his life for God.
om by strangulation.



NEWS IN BRIEF

Bishop Amigo consecrated the Church of St. Joseph's, Burwash, on Tuesday, on the vigil of the Patronal Feast. The church, which was started with a donation from Madame de los Herosand, of £11,000 was intended as a chapel for the Murrietta family, but became the parish church. Canon J. Cooney, now at Wandsworth, was the first priest in charge of it and he was there in 1896 when the mission was transferred to the Salesians, who there established their first English Novitiate, for which purpose the building was used until 1919. Then there was founded a Preparatory School, consequent on the removal of the Novitiate to more spacious quarters at Cowley, Oxford. The first director of the Preparatory School was Fr. T. Tierney, S. C., and the present ceremony, by a fortunate coincidence, took place on the fifth anniversary of his death.

Afterwards, a luncheon was held in the Salesian School at which the Bishop presided.

The Provincial proposed the health of the Bishop, who, in his reply, traced the history of the mission since 1887, and Canon Cooney proposed the health of the present rector, Fr. T. O'Connor.

During the afternoon, the new wing, with dormitories and refectory of the school, designed by Mr. J. Medhurst, was formally blessed by the Provincial.

* * *

"I rejoice exceedingly", said Cardinal Bourne, the Archbishop of Westminster, opening the Salesian fete at Cowley, "and I thank God that it should be possible at one time to open a theological college and to help in the building of a Catholic elementary school; because you see in these two things that interest, never failing, which the Church gives to education of every kind.

"We are concerned", the Archbishop declared, "equally in the education of the priest and in providing that a child shall be brought up to know religion, to serve God, and to honour the King.

"At this very moment we are making an appeal to every political party to remove the serious disadvantages which hamper the work of non-provided schools in this country. We want to lift this issue out of the arena of party politics.

"If you, in Cowley to-day, give your help to the building of a Catholic school here, you will be doing a service not only to Cowley, but to the whole body of Catholics in England, for you will be showing that in this matter the Catholic Church is absolutely united.

"I congratulate the Salesian Fathers on the zeal which characterises them everywhere, in their efforts to set up an elementary school".

"His Eminence", said Father W. D. Brownrigg, welcoming the Archbishop and the Mayor of Oxford (Captain G. T. Button) as parish priest, "is esteemed not only as a Prince of the Church, with responsibilities which are not only national but almost world-wide, but as a great Englishman who has always placed his wisdom and experience at the service of the national leaders.

"The Mayor", he said, "comes to us not as the Mayor of Oxford merely, as on other occasions, but as our own Mayor, the father of all Catholic citizens".

The Knights of St. Columba formed a Guard of Honour for the Cardinal.

"If it is not out of place", said the Mayor, "let me offer my welcome to all those citizens at Cowley who are joining us in the new Oxford.

"It is a long time since a Mayor of Oxford had the privilege of welcoming a Prince of the Church—some time in the Middle Ages, probably. I am not the first Catholic Mayor of Oxford—that honour fell to Alderman Handley about 50 years ago—but I doubt if he received in Oxford a Prince of the Church during his Mayoralty".

* * *

The summer reunion of the Past Pupils' Association at the Salesian College, Copsewood, Pallaskerry, was more than a pleasant social gathering. It was the occasion for a renewal of happy friendships of student days. Amid surroundings of a picturesque character, in which Nature's handiwork is a dominating factor, from early morning, members of the community were engaged extending a welcome to their guests, who were present from various southern centres. In this respect it is interesting to recall that many of those who are now successfully occupied in agricultural pursuits in this country received their educational training from the Fathers since their advent to Copsewood eight years ago on the invitation of the late Bishop of

the diocese, Most Rev. Dr. Hallinan, a friend of the founder of the order, the Blessed John Bosco.

In the morning a special Mass was celebrated in the Community Chapel by Rev. Father Grey, S. C., who preached to the past students. Until luncheon was served, the visitors made a tour of the grounds and farmyard. The Rector presided at the luncheon and extended a very cordial welcome to the old pupils of the College.

Mr. John O'Grady, Rathkeale, who presided at the meeting of the Association, subsequently offered his own congratulations and the congratulations of the Association to the Salesian Fathers on receiving the news that their venerable founder would be beatified on the second of June. Although only forty years had elapsed since his death, the fact that Don Bosco was to be raised to the altars of the Church was a token of God's special favour, and he trusted that when they assembled there again in a few years' time it would be to celebrate the canonization of this great servant of the Church.

A football match was later in the evening played on the College pitch, and the day's proceedings closed with Benediction of the Blessed Sacrament, at which Father McConville officiated, assisted by the Rev. Fr. Grey and Rev. Fr. Daly.

* *

One of the most enjoyable of the entertainments in Meath in connection with the celebration of the Feast of St. Patrick was that given by the pupils of the Salesian Agricultural College at Warrenstown.

It was one of what is now the long list of entertainments given by the pupils since the day when the College was founded at Warrenstown and possessed all that peculiar charm which has made those little functions, events enjoyed, not alone by those participating, but eagerly looked forward to by many of Meath's public from near and far.

The Rev. Rector, Fr. O'Grady, and his capable staff deserve the greatest commendation for the result of their labours on the social side of the College activities, as shown in the results of the St. Patrick's Day entertainment. Gathered together from all parts of Ireland, the students, by their calm address, by their obvious perception of the niceties of what was demanded from them in song and dance and drama, clearly showed that the thoroughness, ability and success with which, it is now so widely recognised, the principles of Ireland's greatest industry is taught is fully equalled in the less materialistic, but still so necessary work of social training.

The attendance was splendid, the Concert Hall being quite crowded with the parents, friends of the pupils and general public. Since the last public entertainment alterations have been made in the stage which add materially to the comfort of the players and the enjoyment of the audience. After the entertainment, Benediction of the Blessed Sacrament was given in the pretty Chapel beside the Concert Hall at which the audience attended.

As was fitting, the Irish language held an honoured place in this St. Patrick's Day entertainment.



Port Chester (U.S.A.) — The Parish Church.

* *

With impressive ceremony, and in the presence of nearly 1,000 people whose enthusiasm was no wit dampened by the rain in which they were obliged to stand part of the time, His Eminence Patrick Cardinal Hayes, Archbishop of New York, dedicated the new Don Bosco Community Centre, Palmer Place. The handsome structure, housing a parochial school for 500 children, a gymnasium and auditorium, a day nursery and other social service facilities, has been erected by the people of the Holy Rosary Church, the Cardinal was told by the Rev. John Focacci, S. C., Rector of the Church, when Father Focacci presented the building to the Archbishop for dedication to the service of God.

The ceremonies began with a brief service in the Holy Rosary Church, after which the

Cardinal and his suite marched to the Community Centre, nearby. After the formal dedication procession in and about the building the ecclesiastical group moved to the platform of the auditorium and there, before an audience

The fact that the building has been named the "Don Bosco Community Centre", Father Focacci explained, was due to the desire of the parish to pay honour to the Blessed John Bosco, founder of the Salesian Order in the year of his beatification as one of the glorified sons of the Roman Church.

Cardinal Hayes, in a brief address, thanked the people of the parish for their demonstration in his honour and praised them unstintingly for the qualities of mind and heart and soul which had made possible the growth of the Holy Rosary parish from a struggling mission to one of the most flourishing churches in the Archdiocese of New York — "And now", he said, "You have climaxed your loyalty, your piety and your zeal by the erection of this wonderful building — far more wonderful than I had expected to see when I arrived here today". His Eminence gave large credit for the achievement to Father Focacci and paid high tribute to the splendid service which all the priests of the Salesian Order are rendering to the Italian people in America.

He concluded by imparting the episcopal blessing to the assembly.



of hundreds of men, women and children, Cardinal Hayes and others of the clergy and laity delivered addresses.

Father Focacci presided. In his introductory address he recalled that last October the people of the Holy Rosary Church celebrated the 25th anniversary of the opening of a Catholic mission for the Italian people of the village.

Father Focacci explained that only the courage and generosity of his people had made possible the success of the building project and will make possible the clearing of the 105,000 dollars indebtedness which remains.

Right Reverend Most Eminent

It is a source of great satisfaction to learn that the Salesians are about to celebrate the twenty-fifth year of the opening of their first school in the United States, and that this Archdiocese has the honor of having that institution, centered in the Holy Rosary School at Port Chester.

How fitting it is that the Silver Jubilee be observed by the dedication of a new school and community center! Port Chester has seen, indeed, a very successful field for the apostolic zeal of the sons of Don Bosco. So our hearts were your Archbishop who Golly thanks God for the spirit and work of the Salesians in New York.

May our loving Lord bless abundantly the Jubilee, that it may bring down from Heaven even a richer harvest for souls wherever the Salesian Fathers labor for the Kingdom of Christ.

I shall be pleased to act as Honorary President of the Committee.

Faithfully in Christ,

Paul Hayes
Archbishop of New York

H. E. Cardinal Hayes, S.C.

Bishop of Waterbury.

Letter of H. E. Cardinal Hayes to the Salesians at Port Chester.

At the Church of Mary Help of Christians, 438 East Twelfth street, on Sunday, June 2, there was a Solemn High Mass of Thanksgiving for the beatification of John Bosco. The Rev. Paul J. Zolin, S.C. P.P. was celebrant, Fr. Mancini, deacon and Fr. Kock, subdeacon. The panegyric was delivered by Rev. D. Del Fiorentino. The school-children under direction of The Salesian Sisters sang Mass in homage to Don Bosco.

his life, it had not yet come into favour or prominence. The celebration of this year took on a greater importance, however, owing to the fact that Don Bosco was to be beatified a few days later, on June 2.

The Solemn High Mass at 11 o'clock was offered up by the Rev. Father John Voghera, S.C., pastor, with a sermon in Italian by the Rev. Father Isoardi, S.J. The sermon in English at the 10 o'clock Mass was preached by Father Aloysius Trifari, S. C.

At 7.30 p. m., the public procession which



New York, U.S.A. — High Altar of the Church of the Transfiguration.

The beatification feasts will be held shortly in all the Salesian centres in the United States and particularly in St. Patrick's Cathedral, New York.

The feast of Our Lady Help of Christians was celebrated with its traditional solemnity by the Salesians of the Transfiguration Church in Mott Street on Sunday, May 26. As is well known, this feast holds a principal place in the religious calendar of the Salesians, since their founder, Blessed, John Bosco, is recognized as the founder and promoter of the devotion to Our Lady under this title, for, although the title Help of Christians was not new during

has become a tradition since it was so successfully initiated five years ago, wound its way through the streets bordering the church. It can safely be estimated that there were close to eight hundred participants, consisting of members of the different church societies. The statue of Our Lady Help of Christians was borne aloft by Senior Children of Mary.

The ceremony concluded with the reception of new members of the Children of Mary and Benediction of the Most Blessed Sacrament.

On June 2, the beatification of Don Bosco was observed by chanting a *Te Deum* at the evening devotions in honour of the Sacred Heart of Jesus.

In the evening the pupils of the Transfigur-

ation Parochial School, which is conducted by the Salesian Sisters, gave a well-rendered entertainment in the school hall, which was attended by several hundred well-wishers and admirers of the work being done by the Sisters. The proceeds were destined for the orphanage the Sisters have in Haldon, N. J.

Father Voghera gave an eloquent address on Blessed John Bosco, reviewing his life and work in glowing terms. There were several musical selections, calisthenic drills, and a dramatic piece entitled, "The Genius of Good and Evil".

We learn, with much pleasure, that the Very Reverend P. J. O' Grady, S. C. has been appointed Director of the Melbourne Salesian College "Rupertswood", Victoria in succession to the Very Reverend Fr. Manassero, who is returning to Europe.

It is indeed of good augury that, at a time when Maltese migration to Australia is expanding in so many directions, and when well founded hopes are entertained for the future, there should be in the central State of the Commonwealth, a man who was the pioneer of the Salesian movement in Malta.

Personally, knowing Father O' Grady as we do, we entertain not the least doubt that all the ability and experience, the zeal and the love and the sympathy of which he is possessed will be extended to the Australians. And need we doubt that an equal, if not a greater, measure will go forth to his Maltese children in their far-off home? Here is what the Very Reverend Fr. Manassero says—on this point—in a letter, dated "Rupertswood" April 9, to Mr. Henry Casolani, our Superintendent of Emigration: "I am pleased to inform you that the Very Reverend P. J. O' Grady will arrive here in a few months, to take up the direction of this Institute, which I am leaving shortly to return to Italy. He will not fail to pursue, here, all the sound methods which he adopted at St. Patrick's Salesian Institute, at Slicma, and he will likewise pay special attention to the immigrants from Malta, where he spent so many years in zealous labour".

The Members of the Casino Maltese entertain-

ed the Very Rev. Father P. J. O' Grady, S. C., to a complimentary luncheon.

The Very Reverend Father William Harrod, S.C., S.C.F., the Very Reverend Father Philip Borg, S.C., and the Reverend R. F. Millen, S.C., were also invited.

Colonel Samut, deputising for Sir Richard Micallef, proposed the toast and referred in glowing terms to Fr. O'Grady's work on the Island. He wished Fr. O'Grady much success in his new and arduous mission in Australia and concluded by inviting all to pray heaven to grant Fr. O' Grady many more years in the service of God and the Church. Fr. O'Grady replying, thanked Colonel Samut for his most complimentary remarks and said that it was like coming home for him to visit Malta.

Fr. O'Grady remarked on the great material progress made in the island in the last ten years but went on to say that he found the generosity of the people as strong as ever. Speeches by Judge Paris and Fr. Harrod brought the enjoyable function to a fitting close.

May we be allowed to offer our heartiest good wishes to Fr. O'Grady and sincerest prayers for his success in the great Commonwealth of Australia.

(Malta Daily Herald).



Very Rev. P. J. O' Grady, S. C.

In connection with the magnificent celebrations in honour of the Beatification of John Bosco held at Turin, it is interesting to note some particulars with regard to the gorgeous set of vestments used for these feasts. The set consists of six copes, a chasuble, four dalmatics, three stoles, three maniples, a humeral veil, a chalice veil, a burse and an antependium.

The style of the vestments is pure roman. They are worked on silver cloth and the decorations and ornamentation is of gold. The work was accomplished by the Daughters of Mary, Help of Christians at Turin. The time taken was two years and forty nuns were continuously engaged all day and during the last months all night too.

The vestments constituted the gift of the Sister Congregation to their Founder. Surely, from heaven, he will reward this gift, so personal, so touching and so appropriate for him who placed the glory and decorum of God's

house before all other things. Our good Nuns deserve every praise for this really priceless gift, for although the material value of the vestments may be calculated, no power on earth can calculate the treasures of love and self-sacrifice that have been put into the work. Luckily, however, there is One Who can calculate the value of these treasures and Who is able and ready to reward the same superabundantly either in this world or in the world to come.

The Beatification of Don Bosco was celebrated at Jerusalem by a Solemn Mass, sung in the Church of Santa Maria Latina by the Bishop of Acireale, Italy, Dr. Evasio Colli, who was leading an Italian pilgrimage to the Holy Places.

The festivities at Bethlehem included Pontifical Mass celebrated by the Latin Patriarch of Jerusalem, Dr. Barlassina. A procession of the Blessed Sacrament through the streets of the town followed Dr. Francis Fellingner, Auxiliary Bishop to the Latin Patriarch, officiating.

A small piece of stone taken from the ruins of the famous abbey in the vicinity was placed under the foundation-stone of the new church at Chertsey (Surrey) when it was laid by the Bishop of Southwark on Saturday evening, July 13.

This will be the first Catholic church erected in the town since the destruction of the abbey. For some years the Catholics of the district have attended Mass and other services either in the convent chapel or, as at present, in the chapel of the Salesian College.

It will be in memory of Fr. C. B. Macey, first Provincial of the Salesians in England. Its erection now is the more appropriate in that this is the year of the Beatification of the Blessed John Bosco, who received Fr. Macey into the Congregation and sent him to England when the Salesian work was to be begun in this country.

Fr. Macey built the Church of the Sacred

Heart at Battersea (London), and very much desired to build one in Chertsey, where the ancient abbey ruins appealed especially to his love of old ecclesiastical traditions and associations.

Friends of Fr. Macey who would like to participate in this memorial should communicate with Fr. Flower, Salesian College, Chertsey, or with the Principal at the same address.

The church will be dedicated to St. Anne, the mother of Our Lady. It will be Gothic in style, built of stone to the plans of Mr. Raymond, of Basingstoke.

A garden party and fête held in connection with funds for the new church was very successful and we take this opportunity of inviting all the Co-operators in general, and those of Chertsey in particular, to help in this work so deserving of the catholic cause in the south of England.



Very Rev. A. E. Tozzi, S. C.

In the last issue of the *Bulletin* was the announcement concerning the new Missionary House at Shrigley, Cheshire.

The Provincial of the Salesians Very Rev. A. E. Tozzi said Mass at the House and blessed the buildings on June 24th. The Salesians have not yet entered into formal possession of the property but hope to do so at the beginning of the coming scholastic year. This venture has been undertaken in honour of Blessed John Bosco and of England. The British Isles were very dear to Blessed John Bosco and he foresaw that the English foundation would become one of the most important in his Congregation. This missionary house is a step towards realising his prophetic vision, for its scope is to train priests for the home and foreign mission—for the Colonies of our far-flung Empire so that Englishmen and English subjects may strengthen their tie of brotherliness by the stronger and more lasting bond of spiritual fraternity, of equality before God, of freedom of worship: that they may knit together the bonds of Empire by the unity of their faith, the unity of their worship and the gratitude for the gift of spir-

itual life and temporal and eternal happiness. May we invite our Co-operators to give this work their whole-hearted support. It needs it and deserves it. Need we say more? God will reward even the smallest offering.

In response to the appeal below, we are pleased to record that numerous magazines have been forwarded. Bro. Austin wishes us to thank all those, who have thus co-operated

An appeal from India.

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

Rev. AUSTIN ANDERSON, S.C.
Catholic Mission,
Shillong, Assam, (India).



Turin, Italy — Crowds awaiting the arrival of the remains of Blessed John Bosco.

in the work he has in hand. Some he has thanked personally—others enclosed no address, so that the pleasant task of thanking them devolves upon us, who made the appeal in the first instance. In the name of God we thank you—in the name of Jesus Christ we thank you... in the name of Mary, Help of Christians we thank you... in the name of the Blessed John Bosco we thank you. May your reward be as abundant as your needs may require. God bless you all!

You can gain more merit and grace by serving Mass with faith and devotion than by merely hearing it.

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

However, this does not close the incident—as the newspapers would say. Any further contributions will be most gratefully received.

The general ordination of the Salesian Congregation took place this year on July 7th at the hands of Cardinal Gamba, Archbishop of Turin. The number of priests was fifty-two and the subdeacons seventy. Specially significant is this ceremony as constituting the official gift of the Congregation to John Bosco on his beatification. These young priests will surely through life have the especial protection of their founder and father. *Ad multos annos.*

MOTHER OF MEN

In all languages, in all ages, in all circumstances there is a word that rings sweetly to the ear of man. It is the title, mother. Sweet and gentle may be the accents in which it is pronounced, but never do those accents approach the suavity that is generated in the soul from the sound itself. Mother! the first word spoken by human beings. This is the word that is lisped by the faltering lips of the newly-born child. It is, in fact, the sole word known to the child for many months. It is the only word that connects immediately the heart and the senses of the puling infant.

Mother! The last word spoken by a human being. In the majority of cases, the dying person calls upon her, who gave him (or her) being. Be the mother dead, the invocation is a salutation of a speedy reunion. Be the mother alive, it is a valediction and a benediction for all the sacrifices that she has so readily undergone to bring that soul to the gates of eternal life.

Mother! The idea accompanies us through out life. In all stages of development, that word conjures up only happy thoughts. For the child, the mother constitutes the world. It sees with her eyes, it weeps over her sorrows, it laughs with her, it lives in and through her. For the youth, becoming conscious of that "other law within his members", of which St. Paul complains so bitterly, the idea of mother acts as a powerful incentive to self-repression, or rather to repression of that baser self, which would seduce the higher nature, and render the youth unworthy of the love of his mother. This idea acts as a strong brake on the tumultuous uprising of the passions, that are concealed in the heart of every man. To preserve himself worthy of that love, the youth sets out on the hard way of life resolved never to fall below the ideal, which his mother's love has allotted him.

However, the flesh wars incessantly against the spirit, and the good that man would, he does not, and the evil that he would not, that he does. The heart is often betrayed by the specious arguments of expediency,



by the overweening pride of the flesh, by the clamorous voice of the passions. What then? Mother! How heartfelt comes the cry for pardon. Man has betrayed her, who had such implicit faith in him, but still he cries with all his heart and soul—Mother! The idea of motherliness recalls him to his duty, invigorates his weakened forces, puts him once more on the strait path that leads to achievement and life.

Unnatural and cursed the child who feels no answering echo to the sound of the word, mother! Unhappy the one, who neglects the treasures, which this idea contains. Unhappy the being who is ignorant of the potentialities of this idea. The idea of mother must be for all, the sun that makes fruitful and strengthens our every action.

This is undeniable in the natural order.

God in His infinite wisdom has decreed that it should be so in the supernatural order, which is analogous to the natural order and, in fact, based upon it.

Mary, then, is our mother. She is primarily mother of God but she is, too, mother of men.

What is a mother! Is she not the one who gives life to the child, and who, having given that life, preserves it until the being reaches its perfection, reaches the full development of its powers?

There exists within each one a life that comes to us through Mary. It does not come from her alone, but, nevertheless, we can assert that she is the donor of this life. This life is the life of the spirit—the supernatural life of grace.

That the grace, which is diffused in our hearts by the Holy Ghost, is the principle of spiritual life, is a truth known, not only to those who have studied the question thoroughly, but also, to all those who have read the penny catechism. Furthermore, it is well known that grace does for the soul, what the soul does for the body. In the course of nature the body owes everything to the soul. To the soul it owes its form, its strength, its motion, its energy, its whole being. With equal reason can we affirm that to the grace, that adorns the soul and develops its innermost and potent faculties, does the soul owe its spiritual life. If the soul shines with beauty, if it is capable of good and meritorious actions, if it can deserve heaven, if it can live in the friendship of the Most High, all this is due to grace, which is rightly called the life of the soul.

Mary, then, is the fount of divine grace. We must admit this for she co-operated, and co-operates still, in obtaining grace for mankind. She it was, who brought forth the Redeemer of mankind, Who was to obtain the pardon of the human race, at the cost of His passion and death. She it was, who assisted at the immolation of the Divine victim: at that sacrifice, which was to have an eternal value, and was to bring life to the souls of men. She is hence rightly called the "mother of divine grace". She is untiring, in her perpetual intercession on our behalf. She calls down upon us the divine mercy, which is embodied in the infusion of grace in our souls. She it is, who obtains for us that grace, which alone can lead us

to the acquisition of eternal happiness, the possession of which constitutes the highest possible grade of perfection of our spiritual life. Hence, in a very real sense is Mary, the Mother of men.

St. Alphonsus, echoing the teaching of all theologians on this point, writes, that it is not in vain, nor by chance, that the devotees of Mary call her mother: that it appears that they know no other title for her, nor are they ever tired of calling her mother. She is our mother, not indeed in the flesh, but in the spirit and in the work of our salvation. Sin depriving our souls of grace, deprived them also of life. Whence it happened that since of themselves they would have remained dead for all eternity, there came Jesus Christ, the Redeemer, to recover by His ignominious death on the cross, the life we had lost, as He Himself declares, "I come that they may have life and have it abundantly". Hence Jesus Christ, by the Redemption, brought us more good than was the evil wrought in us by the sin of Adam. For Christ, in reconciling us with His Father, became the Father of our souls in the new dispensation of grace, according to the words of Isaias, "the father of future generations, the prince of peace". But if Jesus was the Father of our souls, Mary was the mother. She gave us the God-Man, and with Him the only real life: furthermore on Calvary's mount she offered up her Son for our salvation and brought us forth amid great pain to the supernatural life of grace".

Mother! Hail Mary! The words form the first prayer of the little ones. Their earthly mother gathers them round her knee and teaches them, that, in heaven, they have a mother, who loves them even better than she herself does. She teaches them that at all times, in all troubles, Mary their heavenly mother, will be near to guide and protect them, to assist them to be good and kind, to develop their natural and supernatural powers, and to bring them the happiness of a conscience at peace with God and men.

Mother of good counsel! Hail Mary! The words are uttered with confidence by the youth about to set forth on life's highway. The need of a counsellor, guide and friend is urgent, and who better suited than Mary. What love can transcend her love? What mother can know better than she the

needs of her child? What mother better able to satisfy those needs?

Pray for us sinners *now*... The fight is hard and the enemy strong. Where shall the weary soldier of Christ find rest? Where, indeed, but on Mary's breast. There, his only real resting place, he will receive fresh strength and courage.

Mother, have we need of thee! What mother more ready to come to our aid? The passions are strong and blinding—Harbour of refuge and star of the Sea to thee do we tend with all our power. We are safe if we gain the harbour and we can do this by following thy guiding star. No passion can ever darken that brilliant star. We may not see the star but that will be because our gaze is fixed elsewhere. Mother of divine grace keep us faithful to Jesus and to thee.

Refuge of sinners! Hail Mary! The fear of a father's wrath oftentimes deters a would-be-penitent from approaching the home of his youth, but no one ever heard of a mother's wrath being the deterrent. Rather does the penitent presume on the strength of that love, and on the power of the mother to placate the righteous wrath of the offended father. Such is our case. We often fear God with the reverential fear so richly His due. We have also the consciousness of evil done and of the justice of any punishment, no matter how severe, that might be meted out to us. But, nevertheless, we trust in Mary's love, and in her power to placate the righteous indignation of the Most High. Mother we have sinned!... Can'st thou forgive? She not only can but does forgive and, what is more, she forgets. She helps the penitent to rise from the ashes of his dead self to a more perfect life. It is sufficient that he repent of his misdeeds. Far more than half way does she come to meet him. It has been remarked, that, in the parable of the prodigal son, no mention is made of his mother and, that, had there

been a mother in that home, the son would not have gone forth to waste his substance, living riotously. However it be, the fact is, that it is only when we neglect our heavenly mother when we act as if she were *non-existent*, that we leave the house of our Heavenly Father, to waste our substance, living riotously — i.e., committing sins. When we return upon ourselves, what is our first thought? I have sinned against heaven and before thee. What will I do? I will go to my *mother* and I will ask her to intercede for me. I am not worthy to be called the son of the Most High, but if she present me as her child, He cannot refuse to acknowledge me. If she admit her maternity in me, He will not refuse to acknowledge His divine paternity.

Life is short and bitter. The only hope of men here below is in the life to come. Life is a pilgrimage, weary and painful. We have only the love of God to support us. We have a cross to carry to the mount of calvary. We must arrive at the top and there be crucified to the world of sin and irreligion. On the way we will meet the divine Cyrenean, Jesus Christ, and all the way we will be accompanied by Mary, our mother. There will stand by the cross of each one of us, Mary our mother and may she be able to say, "*this is my child*". This soul has lived. I have been its mother and it has been my faithful child. Receive this soul, O Divine Son, into Thy Eternal Brotherhood, where all are recognised by the similarity that arises from identity of origin.

These have all been brought forth by me, unto the life of grace, they have run their mortal course, and are ready to enter into the enjoyment of the full satisfaction of their spiritual faculties. Receive them, then, they have come through many sorrows and are my children. Grant them the sight of Thy Beauty, that they may rest in static peace all the aeons of eternity".

A THOUGHT FOR SEPTEMBER.

The celestial glory of Blessed John Bosco is already assured. There remains to be achieved the terrestrial Glory. The elevation of Blessed John Bosco to a worthy place among the nations lies in the hands of the children of Blessed John Bosco, namely, the Salesians, the Daughters of Mary, Help of Christians and the Salesian Co-operators.



The Sacred Mountain of Japan.



Bishop Hayasaki among Japanese children in California, U. S. A.

THE GODS OF JAPAN

The news that often reaches us anent the greatest of the eastern nations is often mere repetition of text books or geographical data. We therefore have great pleasure in presenting to our readers the following historic notions on Japan, which have been forwarded by a Salesian Missionary. The subject of the reverend father's letter was the question of how the Japanese Empire came about, and he furnishes us with the following interesting details. Naturally, the news is only very summary and must not be taken as exhausting the subject under discussion.

The Japanese nation, relying on its ancient traditions and upon the religious code of its ancient literature, claims to be the people that came immediately from the creative hands of the Goddess *Amaterasu*. Before the creation of things, the God *Ame-noominala nushi* was fixed and immovable in the cosmic centre. At the 16th generation, he commanded his son *Izanagi* to form the heavens and the earth from the matter created by the fifteen preceding divinities. Then came about the marriage of *Izanagi* with the goddess *Izanami* and, from this marriage, the most important islands of Japan had their origin. So, too, were the fruits of this marriage the sixty gods of the mountains, rivers, trees, water, thunder and lightning. Finally *Izanami* gave birth to the god of fire, but died in childbirth. *Izanagi*, mad with grief, cut off the head of the infant and, then, descended into the lower regions to visit his wife.

On his return, while he was purifying himself at a small rivulet, from his clothing and from the purified parts of his body, twenty six other divinities took their origin. The last three were, *Amaterasu omikami*, who came from his left eye and to whom was given the command of the heavens: *Tsuki yomi no kami*, born from his right eye and who received the command of the empire of Night: and, lastly, *Take haya susa no mikoto*, who had his origin from *Izanagi's* nose and whose empire was that of the sea.

The Goddess *Amaterasu* turning to her son *Oshi ho mimi no mekoto* said, "My son,

you see the country rich with goodly lands, fertile plains and rich soil: that is the country that you must govern: descend from on high and rule it well".

Oshi ho mimi, however, preferred to send his son *Ninigi*, who, accompanied by numerous deities descended to the peak *Kushifuru* of the mountain *Tahiceko* in *Hyga* (*Niyazaki*). The divinities who accompanied the young



One of the Japanese Divinities.

Ninigi were all the staff necessary for the celebration of religious functions, for, in ancient times every act of any importance in the government of the state was preceded by a consultation with the gods.

Later on, *Amaterasu*, taking a precious stone, a sword and looking-glass gave them to *Ninigi* and said, "Take this looking glass and consider it as my soul: Worship it as such and pay it such reverence as you would pay to me myself". These three objects, the looking-glass, sword and gem, are the recognised symbols of imperial dignity and



Entrance to a Japanese Temple.

the accession to the throne consists in taking possession publicly and solemnly of these heavenly treasures.

Ninigi married the daughter of the mountain God. By her he had three sons one of whom *Howori* had to make a journey to the palace of the god of the ocean and there married the daughter of that god. Fruit of this marriage was *Ugaga fukiaezu no mekoto*. His birth took place, according to a tradition, in a cavern. The last of the sons of *Fukiaezu* was *Gemmu Tennō* and he it was, who was the founder of the present dynasty in Japan.

1) In the texts of the secondary schools, after the narration of the dialogue between the goddess *Amaterasu* with her son *Oshi ho mimi* the following words are found: "The divine readings (which were read by *Amaterasu* to *Ninigi*) teach the foundation upon which our country is built—establish the distinction between ruler and subject; guarantee the continuation of the imperial dignity, which shall endure as long as the heavens and the earth". In the texts of the higher secondary schools and in the technical works, the fact is related without comment.

2) The ideas and religious usages thus transmitted embrace all the religious traditions of old Japan prior to the introduction of Buddhism and are embraced by the comprehensive word *Shinto*, or way of the Gods.

This belief in the indigenous Gods or *Kami*, which formed the primitive religion of the country, is in fact a true creation of the original spirit of the people: The Gods of nature are the material objects and forces such as, light, fire, wind, mountains, streams, rivers, seas. Over all there rules the goddess of the sun *Amaterasu*. The gods of men are the deification of national heroes such as the founders of the great families and the heroes of the various epochs. Certainly, the most important of these latter is *Gemmu Tennō*, the founder of the actual imperial dynasty.

In this last class there are good and bad gods. Since they take their rise from the human race, they have human sentiments and are good or bad, in as far as virtue or vice ruled them here below. They live either in heaven, in the lower regions, or even in the earth. Their worship is most simple and consists of prayers and purifications with waters, which must be accomplished in the very modest temples, wherein are kept the three sacred emblems—the looking-glass, sword and gem.

3) There never enter into the discussions of the studios, anthropological or linguistic researches. The origin of the nation is as the tradition tells them. They seek no further, for that would be to question the veracity of the tradition, which incredulity does not become a good Japanese.

The original Japanese (in what epoch it is very difficult to determine) began a regular invasion of conquest of the island of Kyushu. The central point of this movement of conquest, as also of all the complex system of the religious ideas, was precisely the province of Myazaki, which, as you all know, forms the actual centre of our Mission. From this point, little by little, with guerrilla warfare, *G mmu Tennò* forced the aborigines (*Aino*) further and further north. He then founded, in the centre of the great island, the kingdom of *Yanato*. This is the beginning of Japanese history and forms the point of departure for anyone, who would wish to study the Japanese mentality.

While collecting the above details, which I have thus scantily told, I seemed to see the apostle St. Paul, at Athens, in the middle of the Areopagus, when he was instructing the pagans in the way of truth. He called them from the darkness of superstition and ignorance to the light of faith and truth, and led them, gradually, to the worship of God, the Creator of all things.

We ourselves do our best to preach this doctrine to the people. If we can only make them realise the dignity of their origin, and have them conform their lives and actions to that dignity, certainly, we will have made a big step towards inducing them to accept our holy religion.



B. 1319

Japanese "bonzos" on their way to the Temple.

Lest we forget

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

A Plenary Indulgence.

Every month—

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

On each of the following days:

September 8th	Nativity of B. V. M.
September 12th	Holy Name of Mary.
September 14th	Exaltation of the Holy Cross.
September 15th	Our Lady of Sorrows.
September 29th	St. Michael.
October 7th	Our Lady of the Rosary.
October 11th	Maternity of B. V. M.
October 16th	Purity of Our Lady.
November 21st	Presentation of B. V. M. in Temple.
November 22nd	St Cecilia.
December 8th	Immaculate Conception.

It is also worth remembrance

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

1) For any one of these ejaculations a plenary indulgence. The choice of the particular ejaculation is left to each one's discretion.

2) For each of the others 400 days indulgence each time.

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

Graces and Favours

STAFFS (England). — Many thanks to Blessed John Bosco and Dominic Savio for the granting of a very special favour. I ask the prayers of the associates for another personal intention that I wish to obtain through the powerful intercession of these servants of God.

H. HUDSON.

BALLYCASTLE (Ireland). — Please publish in the *Bulletin* my most grateful thanks to Our Lady, Help of Christians and Blessed John Bosco for the successful issue of a delicate eye operation that I had to undergo. I enclose a thank offering for the benefit of the Salesian activities.

ROSE CLARK.

A THOUGHT FOR OCTOBER.

"Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise blessing: for unto this are you called, that you may inherit a blessing"

(I Petr. III, 8-10).

OBITUARY

- Rev. Fr. Victor O. P., *Trinidad* (W. Indies).
 Mr. P. Pay, *Dungannon* (Ireland).
 Dr. V. Tarragone, *Bari* (Italy).
 Mr. H. Johnson, *Down* (Ireland).
 Mr. Jordan, *Lancs* (England).
 Mr. Rochford, *Wicklow* (Ireland).
 Mr. T. Dargan, *Wicklow* (Ireland).
 Mrs. M. J. Dempsey, *Dublin* (Ireland).
 Mrs. M. T. Dolan (Ireland).
 Mrs. A. Hoare, *Cork* (Ireland).
 Mrs. A. M. Jackson, *Dunfriesshire* (Scotland).
 Mrs. M. Ward, *Cavan* (Ireland).
 Miss M. Gladstone, *Lancs* (England).
 Miss A. Joyce, *Limerick* (Ireland).
 Miss M. Vick, *Lancs* (England).
 Mother Anne Genio, *Krishnagar* (India).

For the Cult of the Blessed John Bosco

Statues.

Statue of the Blessed John Bosco, by Cellini,—suitable for Churches, chapels, playgrounds etc. — is procurable in various heights (limit about 7 feet) and in either bronze, marble, wood, cement, or chalk.

Bust of the Blessed John Bosco—taken from the above statue — in various sizes and in the above-mentioned materials.

Blessed John Bosco at prayer — small statue by Cellini—in size 40, 30, 20, 15, 10 centimetres (1 ft 4 ins, 1 ft, 8 ins, 6 ins, 4 ins)—in bronze, alabaster, alabastrite, (silver or gold-plated).

Blessed John Bosco with a boy and a little savage, — taken from the monument at Castelnovo d'Asti, in the same sizes and materials as the last mentioned.

Portraits.

Blessed John Bosco—portrait by Angelo Enrie.

Blessed John Bosco—portrait by Ludovic Pogliaghi.

Blessed John Bosco, Founder of the Daughters of Mary, Help of Christians — work of Crida.

The above mentioned works may be had direct from the painters themselves. However there are on sale:

Oleographs in various sizes suitable for churches, chapels, etc.

Printed reproductions in sizes suitable for parlours, class-rooms, work-rooms etc.

Holy pictures and postcards.

A rich assortment is placed before the public. These holy pictures are taken from the above portraits and also from the various portraits of the *Blessed John Bosco* by Rollini. The types are as varied as possible and range from the most expensive to the more economic. These articles are procurable in colours, sepia, photogravure, etc. Every purse will find a model to suit its range.

Medals.

A wide variety from the more expensive ones in gold and silver to the less expensive in oxidised metal and aluminium. All struck expressly for the beatification, and after models taken from the portraits.

Miscellaneous.

There is on sale, too, a very large assortment of portraits etc. mounted on celluloid, metal, marble; as also many other religious souvenirs of the happy event.

Music.

Music, sacred and profane, was one of the weapons that Blessed John Bosco used in his educational campaign. To him then we owe the homage of music. The chief is the Solemn Mass in 4 voices of *Professor Pagella*. However, there have been issued, works of other Salesian professors, (Masses in 2 or 3 voices, Tantum Ergo, Hymns etc.) of *Can. Dogliani*, *Frs Tassi*, *Antolisei*, *Messers de Bonis*, *Scarzanella* etc. There is also ready a work of *Manfredi of Novara* and of *Comm. F. Caudana*, a Salesian Old Boy and at present organist of the *Cathedral of Cremona*.

“DON BOSCO”

OPERE E SCRITTI EDITI E INEDITI

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e illustrazioni documentarie

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È pubblicato il Volume Primo diviso in due parti:

PARTE I. — **Storia Sacra.** Pagine L-428; illustrazioni nel testo e 6 tavole fuori testo L. 35 —
PARTE II. — **Storia Ecclesiastica.** Pagine XVI-600 con una illustrazione nel testo e 6 tavole
fuori testo L. 40 —

Per la solenne Beatificazione di Don Bosco, la Pia Società Salesiana ha sentito il bisogno di mettere in luce quella parte capitalissima dell'attività e, chi ben l'intende, della virtù del Beato, che si esplicò nella svariata e copiosa letteratura dei suoi scritti: ed ha voluto che ciò fosse fatto, all'infuori d'ogni interesse materiale, secondo i più rigorosi dettami della critica, affine di dare, una volta per sempre, il testo genuino di quanto uscì dalla penna di Don Bosco.

Tale incarico venne, con felice scelta, affidato al Sac. Alberto Caviglia, come a colui che per la poderosa preparazione specifica e per la compiuta formazione spirituale e artistica dell'alto ingegno, di cui illumina ogni suo lavoro, dava il migliore affidamento per la completa riuscita della nobile impresa.

Gli scritti di Don Bosco, a chi ne studia le occasioni e le cause che indussero a produrli e ne guidarono la composizione, sono il più delle volte un rispecchiamento del sorgere e del succedersi di altrettante correnti favorevoli o avverse alla fede e verità cattolica, al bene morale, alle condizioni della Chiesa, allo svolgersi dell'opera da lui iniziata, al trionfo in una parola, dell'idea e del compito per cui si sentiva chiamato dalla voce di Dio.

Perciò la raccolta delle opere e degli scritti di Don Bosco acquista un carattere di evidente interesse, che le sarà indubbiamente riconosciuto da quanti avranno la fortuna di leggere i volumi che formeranno la raccolta stessa, che si comporrà delle seguenti *Serie*: SCRITTI STORICI - SCRITTI RELIGIOSI - SCRITTI PEDAGOGICI - SCRITTI MORALI E AMENI - L'ISTITUZIONE DELL'OPERA SALESIANA.

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