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THE SALESIAN BULLETIN

ILLUSTRATED REVIEW.

ORGAN OF THE
ASSOCIATION OF
SALESIAN CO-OPERATORS



« DA MIHI ANIMAS, CAETERA TOLLE »

JANUARY-FEBRUARY 1929

SEZIONE
CIRCOLANTE

Who was Don Bosco?

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A BIOGRAPHICAL SKETCH BY

W. G. AUSTEN S. C. B. A.,

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Wonder-worker and friend
of neglected youth.

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Do you know in what this system consists?

Do you know the advantages of this system?

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Do you know that this is the only real system of education?

Do you know that the modern world tries to carry out this system?

Do you know why the world, as such, can never practise this system
to perfection?

If you cannot answer ALL these queries
satisfactorily then you need to read —

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by FRANCIS SCALONI S. C. D. D.

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In course of preparation:

Part IV. Anecdotes of the Ven. Don Bosco in connection with his
educational work.

For above works apply to, The Prefect, Salesian School, Surrey Lane, Battersea, London.

SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF SALESIAN
CO-OPERATORS

SUMMARY: Missionary burse in memory of Fr. Bonavia. — Annual letter of Very Rev. Philip Rinaldi Superior General, to the Salesian Co-operators. — "What's in a name?" — Lest we forget. — Consecration of Archbishop Mederlet. — Papal Legate at Sunbury. — A thought for lent. — News in brief. — The Age-Long Epiphany of Christ.

MISSIONARY BURSE IN MEMORY OF FR. BONAVIA

With great pleasure we have received the £ 200 necessary to found a missionary burse in memory of the late Fr. Bonavia S.C. The offerer of the burse is a Salesian Priest, Fr. Jones, Naval Chaplain at Chatham. The offerer wishes this burse to be founded in memory of this Salesian from a filial sense of reverence and gratitude towards the same.

Fr. Bonavia was one of the first Salesians of the English foundation. He worked incessantly and zealously for the country of his adoption. His memory is venerated by all who came in contact with him. Single-minded in purpose, his sole aim was the spreading of the kingdom of Christ, by means of the development of the Congregation of which he was such an illustrious member. The English Province owes much to his insight and to his care of the vocations of its early members. Fr. Bonavia died in 1903. Elsewhere in this issue will be found the announcement of the foundation of two other burses by the Salesian Old Boys' Association of Battersea.

May the example thus given encourage other generous souls to come forward and found burses to assist in the great missionary work confided to the Sons of Don Bosco. Mary Help of Christians bless these generous souls and give them the hundredfold promised, in this life, to those who perform a good work for the sake of Christ, and in the next, happiness that knows no limit.

Annual letter of Very Rev. Philip Rinaldi Superior General, to the Salesian Co-operators.

Turin, January 1st. 1929.

My dear Co-operators,

Before referring to the many topics of interest that I have to communicate to you, I wish to present my best wishes for the year we have just begun. May God bring you all safely through to the end of the year, happy in the thought that the year 1929 will shine as a brilliant jewel in your eternal crown. May He guard and keep you from all danger; may He bless your every endeavour: may He give you the greatest of all treasures, the happiness of a good conscience and the unity of purpose that will bring you all one day to the realms of eternal bliss. May Mary, Help of Christians smile on you all and cover you all with her maternal mantle, protecting you from the assaults of the enemy of mankind, and assuring you the success that you all desire. May she be able to present all your hearts to her Divine Son, in all the purity of intention and integrity that must attend your every action.

The year just elapsed has been and will ever remain memorable for us from the evidence that has been afforded us of the ever-present protection of Mary, Help of Christians. We proposed at the beginning of the year, you will recall, to signalise 1928 by an increase of devotion to her and by special feasts to celebrate the twofold anniversary of the coronation of her picture and the approbation of the blessing. The result has been that, more than ever, we have been witnesses to her protection.

Mother Mary at thine altar...

The above mentioned anniversaries gave rise to celebrations throughout the Salesian world. From more than three hundred centres we received accounts of the salutary

enthusiasm that attended the functions, meetings, and congresses held to extol the virtues of the Madonna of Don Bosco.

In Turin the manifestations were split into three sections. The first section, which was best attended, was on behalf of the Co-operators and Old Boys. The second was for the young attached to our festive oratories. The concourse of young people easily surpassed the three thousand. The third section was devoted to the clergy and was attended by some hundreds of priests, from all parts of Italy.

It would take too long to ennumerate the other splendid congresses held in various parts of the world, but I cannot refrain from mentioning that which took place at *Nitheroy* in Brasil. This congress was an immense success and culminated in the coronation of the statue of Mary, Help of Christians. Worthy, too, of note is the congress held at *Cordoba* in the Argentine Republic, which terminated in the inauguration of the crypt of a great temple that will be dedicated to the august queen of heaven.

Constantly there comes to our mind the words of our Ven. Founder, Don Bosco, "*The Blessed Virgin will certainly continue to protect our Congregation and Salesian activities, if only we continue our confidence in her and our efforts to spread devotion to her*". These words while being a consoling and heartening message are, at the same time, a rule of life and a programme of action that we must do our best to carry out.

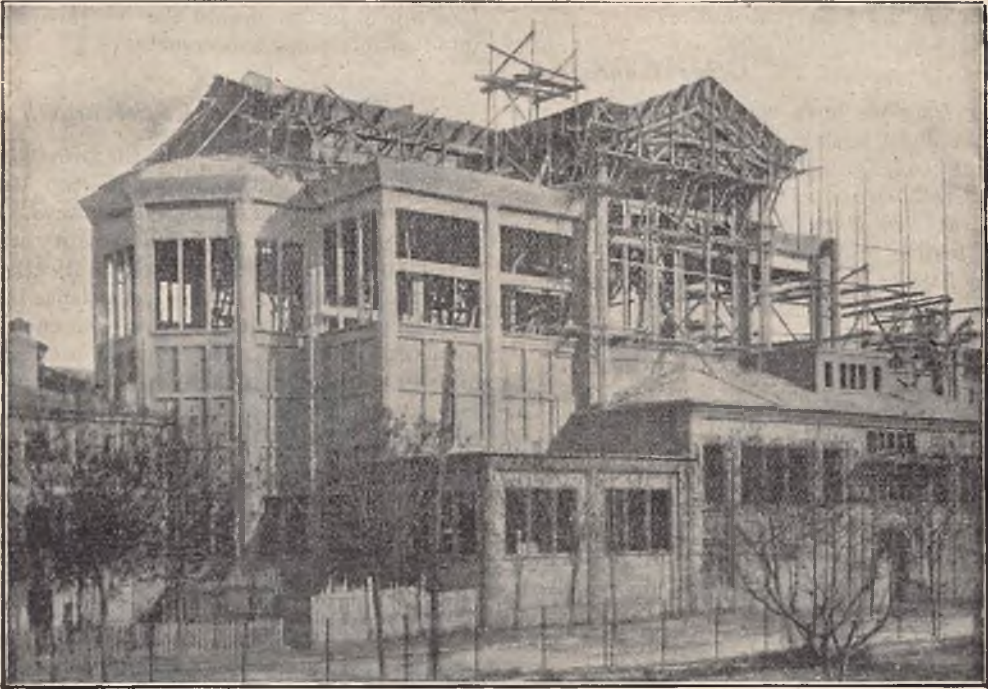
You, also, my dear Co-operators, cultivate this devotion. Be zealous in recommending it to your friends. Have the picture of Mary, Help of Christians in a place of honour in your homes. Carry always with you and recommend to your friends the medal of this powerful Patroness. Repeat often and devoutly the ejaculation, "*Mary, Help of Christians, pray for us*". On the 24th of

every month let your thoughts be especially of this good mother, that so she may deign to bless your efforts, succour your needs and console you in your sorrows. Make use of the novena recommended by the Ven. Don Bosco. Be devotees of Mary and you will experience what it is to live happily and purely as the Saints of God.

catholics has been confided to us by the Holy See.

2) The important mission of *North Arcot*, in *Southern India*, with 2,000,000 inhabitants, of whom 36,000, scattered in 380 villages, are catholics, has also come under our jurisdiction.

3) In the person of *Mgr Mèderlet* the



Nice (France). — Church of Mary, Help of Christians in construction.

Activities in 1928.

As I have remarked the year just passed has been marked by a special intervention of the Mother of men. This intervention, however, has been specially remarkable in the development of the various missionary fields confided to the Salesians.

Missionary development.

To avoid undue length, I here indicate only the new territories and centres, where the Salesian Missionaries have begun their apostolic labours in 1928.

1) The destitute missionary-diocese of *Krishnagar* in *Bengal (India)*, which counts 7,000,000 inhabitants with scarcely 7,000

Archdiocese of *Madras* comes within the missionary scope of the Salesians. This archdiocese together with that of *North Arcot*, has 10,000,000 inhabitants with only 67,000 catholics.

4) At *Bombay* we have taken over the Catholic Educational Society's school "Tardeo". At this city, too, we are invited to open a school of arts and trades and an agricultural school.

5) At *Calcutta* we shall initiate a school of arts and trades.

6) At a short distance from *Calcutta* we have assumed charge of the Sanctuary of *Bandel*, which is celebrated throughout India

To these may be added the two new missions of which I spoke last year, but in which, in reality, the Salesians have only

begun to work in 1928 namely in the missions of, *Siam*, which embraces five provinces with 5,000,000 souls, with less than 6,000 catholics and Porto Velho in Brasil, where there have already been initiated the works for the construction of three chapels. From these summary observations, you can see that the development of the missionary work of the sons of Don Bosco has gone on apace in the year just finished.

Other foundations.

In *Italy* we have accepted at *Cuneo* the Civil College, with the public church attached thereto: at *Spezia Migliarina*, *Civitavecchia* and *Grottaferrata*, parishes and festive oratories; at *San Donù di Piave*, an Orphanage and festive oratory.

In *Europe*, we have inaugurated; in *Spain* a new house at *Moron*;

in *Poland*, a hospice at *Jaciazek* and a church and festive oratory at *Wilno*;

in *Austria* a hospice and agricultural college at *Jagdberg-Schlins*;

in *Holland*, our first foundation at *Lour-adorf-Wa'bach*.

In *America*, the Argentine Republic has four new foundations to record. A parish and festive Oratory at *General Vico*; festive oratories and public churches at *Mar del Plata Córdoba*, and *Corrientes*. At the last mentioned place there has also been opened a boarding and day School.

Missionary formation houses.

We have also been assisted to open three other houses of great importance, since they are directed to the formation of young men desirous to embrace the Salesian life. These houses are at *Lanuvio* (Rome) *Farnieres* (Belgium) and *Raskrizje* (Jugo-Slavia).

Three others too, particularly dear to me since they have for scope the formation of personnel for the ever-growing and pressing needs of the mission fields. These houses, centres of activity and happiness are situated at *Newton* (U. S. A.), *Cumiana* (Italy), and *Madrid* (Spain). These three foundations must be a great consolation to you all. You are all, I know, filled with pity for the many millions of pagans that await the light of the faith and the advantages of a *Christian* civilisation. Would that every country where the Salesians work, had its own missionary

house! Then indeed would we be able to cope a little better with the demands for foundations, that come in from all quarters. Constantly the cry is for more labourers. These houses are all too few, for the harvest is white but the labourers do not come—why? Because we have no room for them. If each country has its own missionary house, how much easier would it be and how much nearer would the conversion of innumerable pagans become!

The charity of Christ urgeth us.

The assistance afforded by the providence of God to our works does not stop here. There are some more instances, so noteworthy that I would fail in my manifest duty were I not to present them to your notice.

With the help of divine providence and your generous support we have been enabled to accept, educate and maintain a greater number of poor orphans and children who had no means of support. Thus, without counting the orphans who live in our Houses in the mission fields, the number of young souls, totally dependent on the charity of the Sons of Don Bosco, surpasses 5,000. These children have no-one to support them. The Salesians must be for them both father and mother. These "treasures of the church", as St Lawrence called the poor, are scattered among the various Salesian Houses; but, day by day, they are united in spirit, in prayer to the Father of All, that He would deign to repay the generous souls who have, by their charity, made possible for them a catholic education and the salvation of their souls. Before the altar of the Mother of God they plead for her intercession on behalf of their benefactors. God cannot resist such prayers and, I am sure, you have all had in the year just past, abundant evidence of the divine mercy.

Again, with the means furnished us by your charity, we have been able to send to the widespread Salesian mission field more than one hundred missionaries. They are few but we hope that God will enable us to send more as the years increase. The expenses which we had to make to finance this expedition surpass £. 6,000 which debt is unfortunately not yet liquidated.

Furthermore, we have been enabled, with the aid of the alms of our co-operators, to

Jubilee Year of His Holiness, Pope Pius XI



PRAYER FOR THE POPE.

Let us pray for our holy Father the Pope. 'The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not up to the will of his enemies'. O almighty and eternal God, have mercy on Thy servant PIUS XI, our chief Bishop, and direct him according to Thy clemency into the way of everlasting salvation; that by Thy grace he may desire those things that are agreeable to Thee, and perform them with all his strength.

Through Christ our Lord, Amen.

accept many new novices and aspirants to the Salesian life. In view of the ever-increasing work demanded of the Salesians and of the ever-urgent needs of the mission, it is a consoling sight to see the applications for admission pouring in. It is not the least of the favours that God has bestowed on us, that He has inspired so many and so fervent young people to embrace the Salesian ideal. I have, hence, the greatest pleasure in notifying you that the new novices, or rather those, who already demand to be admitted among the Sons of Don Bosco, amount to something over a thousand. The aspirants reach several thousands. This is another cogent proof of the perennial protection of her who inspired and guided our Ven. Founder in his work for youth.

The Blessed Virgin too inspired the Missionary Crusade of which I wrote in the letter of Easter last. The ideal of 1000 burses for the formation of missionary personnel has not, of course, yet been attained but I was most edified to see the enthusiastic reception given to our appeal. The number of burses already founded, or in course of foundation, arrives at the hundred.

"To Jesus heart, all burning.."

A great consolation was vouchsafed me in the solemn inauguration of the church of the Sacred Heart at *Leghorn*, in Tuscany. In the last years of his life, Don Bosco manifested, more than ever, a tender devotion to the Heart of Jesus. Amid many and grievous trials, he brought to completion the Basilica of the Sacred Heart, in Rome. He pledged himself for the construction of a great temple to the Sacred Heart on the *Tibidabo*, near *Barcelona* (Spain). He initiated in honour of the Sacred Heart the English Province. The church of the Sacred Heart at *Battersea* London is one of the most beautiful in that part of London. In *Brasil*, at *San Paolo*, the province was dedicated to the Sacred Heart and in the name of the adorable Heart, the first missionaries were sent to Ecuador. It was, too, during his last years that Don Bosco inculcated ever more insistently, on his boys, Salesians and Co-operators, a tender devotion to the Heart of God, in the spirit of whose meekness and gentleness so much of the animating force of his society finds its source.

***The Daughters of Mary
Help of Christians.***

In the year 1928, the Salesian Sister Congregation held the ninth general chapter. The Sisters, too, have had most evident proof of the love of her, whose most glorious title they bear.

In *Italy*, they opened new houses at; *Casanova* (Turin), for the formation of fresh personnel: and for the aspirants of various nations at *Conegliano* (Treviso), *Castel Gandolfo* (Rome) and *Ottaviano* (Naples).

They have undertaken Schools of Domestic Economy and festive oratories at *Frujarolo* (Alexandria-Italy), *Alba*, *Ruwi di Puglia*, *Liberi and Presenzano* (Caserta): and professional schools at *Callabellotta* (Agrigento) and *Melilli* (Syracuse).

They have assumed (1) the direction of boarding-houses for working-girls at *Vercelli*, *Rieti* (Perugia) and *Naples*; 2) The supervision of girls engaged in the pearl-industry at *Este* (Padua); 3) the domestic direction of the Salesian Houses at *Chiari* (Brescia) and *Leghorn Colline*, at which last place they have added a festive oratory and domestic science class.

In Europe they have accepted the domestic direction of the Salesian House, *Cowley, Oxford*; the direction of a school for the children of Italian emigrants at *Brussels* and *Courtrai* (Belgium); the care of the children of the orphanage at *Jagdberg-Schlins* (Austria).

In America they have founded day and boarding schools with festive oratories attached at *Puerto Mont* (Chile), *Riobamba*, (Ecuador), *Popayan*, (Colombia) and *St. Rose de Copan*, (Honduras); at *La Paz*, (Bolivia), they have opened a house and prepared for the evangelization of the Indians, who in the part of the country bordering the city invoke the light of the Gospel and the fruits of the catholic civilization.

With these most summary remarks on the extent of the Salesian endeavours in 1928 before you, you cannot but be inspired with gratitude to God, Who has so signally favoured you by letting you co-operate so abundantly in the spreading of His kingdom on earth. Unite your prayers, my dear, co-operators, with those of the children of Don Bosco, who, at the dawn of this new year feel the need of thanking God to be

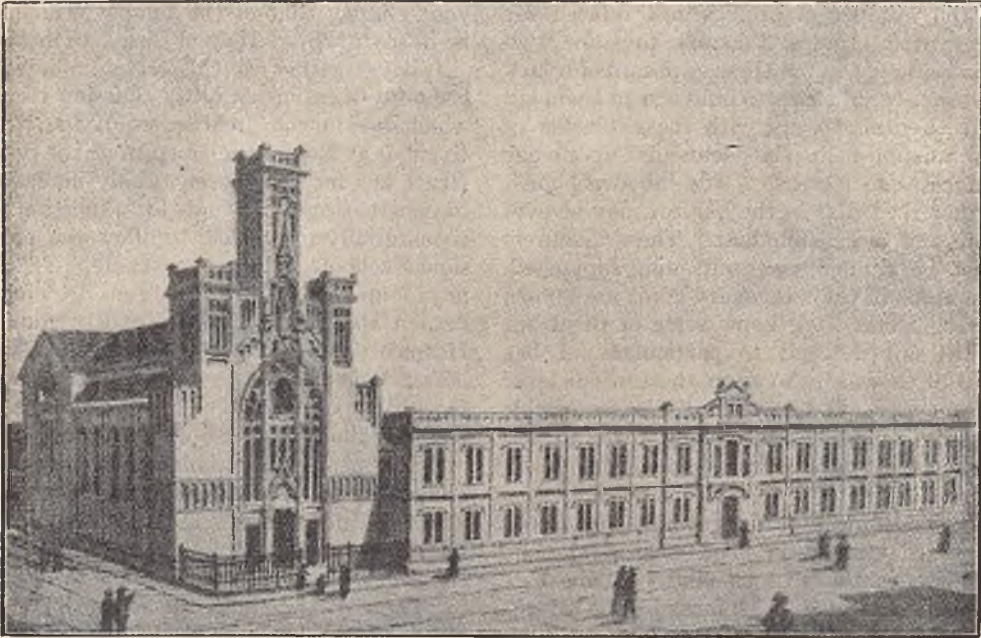
imperative, but who, at the same time feel that their prayers are all too poor to express one half of the gratitude they experience for the benefits received in the year just elapsed.

A year is born.

And what of 1929? What is our programme for this year? We shall do what the Lord wills. His hands have made and fash-

A glance at the most pressing needs.

I must confess that we find ourselves in very difficult straits financially, for the material demands upon our aid and the increase of the spiritual distress consequent on the increase of the missions undertaken, require instant satisfaction. The demands are ever increasing year by year, and, in consequence of the imperative need of succouring the necessities of the souls that come



Córdoba (Argentine Republic). — Church of Mary, Help of Christians.
Plan of proposed building.

ioned us and we shall endeavour to carry out our part in the great work of saving souls to the best of our ability. We are all in His hands, but, if we do our part God will not be wanting. If we are generous with Him, He will be generous with us. God cannot be outdone in generosity. He has command of infinite treasures of grace and He will give us of His treasure if we endeavour to render ourselves worthy of it. Did He not Himself say—“*Seek ye first the Kingdom of God and His justice and all these things, (that is all the things you need for the successful prosecution of your mission on earth), will be added unto you*”.

under our jurisdiction, so too do the houses and provinces find themselves in difficulties almost from year's end to year's end. Allow me to enumerate some of the most pressing of the calls upon our charity.—

1) With the increase of the numbers of orphans and children totally dependent on us, increase the expenses for lodging, food and clothing for the same.

2) Year by year, too, the need of enlarging the premises of our houses, especially the schools of arts and trades, makes itself felt most keenly. The present day movement towards the employment of only skilled labourers makes it imperative, that we

impart to these pupils of ours a thoroughly modern education and training, whether in the agricultural or mechanical branches of industry. The number of applications for admission to our schools passes belief. The parents who desire that their children, while learning a trade, should also learn the solid doctrine of the Catholic Church, is, thank God, becoming ever more numerous. The Salesian Oratory at Turin alone has to refuse over seven or eight hundred applications for admission to the mechanic's class. In all, the number of applications refused for the various trades amounts to some two thousand. We refuse these applicants for lack of space: would that we could accept them all!

3) Needless to say with the extension of our mission-field the demands upon our finances also increase. The labourers must be increased that so the harvest may be ever more and more abundant. These labourers must be trained, sent out and supported. The needs of the missionary lands are known to God alone. We know some of them but I will not descend to particulars. I beg you all, however, to keep these needs ever before your mind's eye and if a favourable occasion arises to recommend them to any persons, who may be in a position to alleviate the same.

4) I must also call to your mind the various works that stand in need of general help. I allude to the various churches, that are being constructed in different parts of the world: such as that of Mary, Help of Christians at *Nice* (France); the temple of the Sacred Heart at *Tibidabo*, (Spain); the church of St. Roch at *Barranquilla* and of Our Lady of Mt. Carmel at *Bogotá* in Colombia; of the church of Our Lady, Help of Christians at *Córdoba* in the Argentine; of the Holy Family at *Florence* (Italy).

5) This year too we must build about one hundred chapels in our widespread Mission field. In Patagonia, which is becoming ever more thickly populated; in Matto Grosso (Brasil) and in the Other Brazilian Missions; in Ecuador: in the Belgian Congo; in China: in Japan; in India; in Indo-China: all the missionaries are calling out for chapels. God has Himself assured us that He considers as done to Himself any act of charity that is done for one of our needy brethren. He has promised a double reward for such acts. What reward will He not give to those, who,

by their sacrifices and almsgiving, make possible the erection of a chapel to His glory; and who, thus, assist so many souls, who, besides being in great material distress, are far more in need of the bread that satisfies the innermost longing of the soul and of that water, which takes away all thirst?

Opera Pius XI.

Among the churches in construction, I would recommend in a particular manner to your charity that of the temple, which will be raised to Mary, Help of Christian in *Rome*.

I have, earlier in this letter, alluded to the need of extension of the Salesian Houses, which are in the great cities of the world. Even so at Rome, the Hospice of the Sacred Heart has for years been totally inadequate to cope with the demands for admission. It is materially impossible to allow the professional schools to develop there. There is no room. Hence it has been decided to detach that branch of the work from the Hospice and to transplant it in Via Tuscolana, which place has, in recent years, become thickly populated. The inhabitants amount to some thousands and are totally destitute of the means of fulfilling their religious obligations in a convenient manner. Last year the design for the new schools was presented to His Holiness Pius XI, with the request that he would deign to allow us to dedicate it, under the title of, *Opera Pius XI*, to be a perpetual record of his sacerdotal jubilee. The Holy Father was pleased to favour our request and not only gave the work his blessing, but, bringing into evidence the religious needs of the inhabitants of the quarter, invited us—precisely in the year when we were doing our utmost to honour our heavenly patroness—to undertake the construction of a church to be dedicated to Mary, Help of Christians. The church is to be attached to the professional schools and, in token of his practical interest in the furthering of the work, the Holy Father gave us a most generous offering, so that he himself, the father of christendom, has given you the example.

The work of founding the professional schools is already in hand and soon we hope to have the consolation of holding the solemn ceremony of the laying of the foundation-stone of the new church.

History repeats itself.

When the Venerable Don Bosco celebrated mass at Rome for the last time, he did so in the newly-opened Basilica of the Sacred Heart of Jesus. Almost all the time of the Mass he was in tears, for he had before him in vision, the mysterious dream that he had had at the age of nine. In that dream Jesus Christ and His Blessed Mother appeared to him to confide to him the educational mission that awaited his efforts, and to point out the method he was to follow in his work of education. The fulfilment of this dream filled him with gratitude towards God and his emotion could not be restrained. How will he exult in heaven, when he sees rising in Rome the temple to Mary, Help of Christians! The Basilica of the Sacred Heart was built at the express desire of Leo XIII. Now, the successor of that illustrious pontiff, has asked the successor of the shepherd lad of Becchi, to build a temple to the Patroness of the Salesian Congregation. Thus, in the centre of catholicism, the two columns that support the whole edifice of Don Bosco's system and work, namely devotion to the Sacred Heart of Jesus and Mary, Help of Christians, find their expression in two magnificent churches. One a reality—the other soon to be so. The homage of our praise can be paid in no better way than in helping to build this temple. Shall we be wanting in love towards our heavenly queen?

I hope, therefore that the co-operators of all nations will vie with each other in the helping to erect this church, for I have a presentiment that, as at Turin, so at Rome, every brick of the new church will recall a favour granted to the devotees of the Help of Christians. Thus will this church rise up from its foundations amidst a hymn of praise and thanksgiving and when completed will constitute a record of graces that will add new glories to the already resplendent crown of the queen of heaven.

Between ourselves.

And here I have a thought to impart that for some time has preoccupied my mind. Even now I would not yet manifest it but for the fact that I will have no other opportunity, and it is necessary that I communicate it to you. Hence, I tell it to you

in the strictest confidence, as if I were speaking *personally* to each one alone.

Together with the important work of erecting the temple to Our Lady, Help of Christians, at Rome, there is ever present before me the need of undertaking fresh work in connection with her Basilica in Turin. A place must be prepared in this mother-church of the Salesian Congregation against the day when the Founder of the work



Nictheroy (Brasil). — Coronation of the statue of Our Lady, Help of Christians.

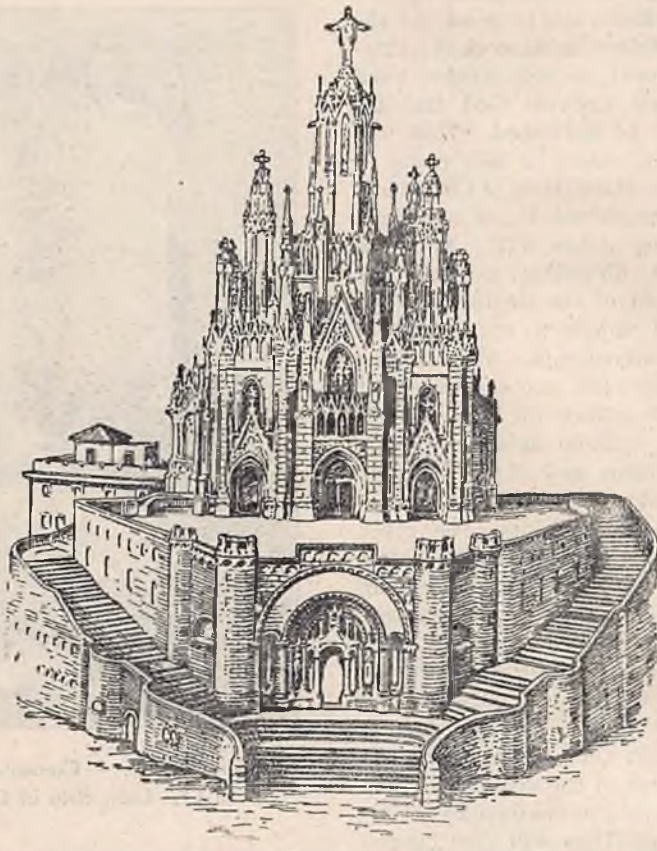
will have been elevated to the honours of the altars. He must have not only an altar but at also a place capable of holding his Sons and the faithful, who will come to do him honour and seek his intercession. This work, if it is to result at all decorously will entail no little expense. For this reason I allude to it for it is a grave obligation that must be discharged. Who knows? Perhaps this simple allusion may inspire some admirer and friend of the Ven. Don Bosco to show his generosity and nobility of heart by undertaking the expense of providing a place for the mortal remains of our Ven. Founder.

Folly?

Perhaps some will be tempted to say that we venture to accomplish too much: that our ambitions exceed our prudence, because in the meantime we will have to meet no indifferent liabilities.

I answer that I wished simply to mention in what dire necessity, and, consequently

the followers of Christ God is the Lord of all hearts and we pray him that He may deign to move them to come to our aid. What I *do* ask of each and every co-operator, of each and every Old-Boy, is prayer and much prayer. During the year 1929, do us the charity of reciting daily a prayer for the whole Salesian family, with all its component members of Salesians, Daughters of



Barcelona (Spain). — Proposed Sanctuary of the Sacred Heart on Tibidabo.

in what difficult straits, the Sons of Don Bosco find themselves and in which they will remain for some time to come. Many of our Co-operators, reading this my letter, will, I know, come to our aid. Those who cannot do anything in the way of material aid, whether they are temporally incapable or no, can at least pray for the work of Don Bosco, and may remain quite undisturbed at their present seeming incompetence.

The works of divine providence are preserved in being by the charity and faith of

Mary, Help of Christians, Co-operators and Old Boys. Jesus Christ, Himself, said that "wherever one or two are gathered together in my name there am I in the midst of them". What great potency, then, will be attached to this prayer that arises from the whole Salesian family, scattered physically throughout the lands of the earth, but united in spirit to obtain from God the grace to work for His greater glory and for the salvation of souls.

Prayer.

Recall to mind what Ven. Don Bosco used to say, "Prayer is the primary nourishment of the soul as bread is of the body. He who does not pray, cannot persevere in good just as he, who does not eat, must die of hunger".

"Prayer", repeated Don Rua in his turn, "is the key that opens the treasures of God. It is a holy 'open-sesame' by means of which we can obtain access to the treasure-house of the grace of God, even when we know we are unworthy to enter therein. It is the mystic ladder, which Jacob saw in vision, which enables us to climb up to the throne of God and there present our petitions".

These our holy fathers in the Salesian ideal never tired of inculcating the necessity of prayer, and, they practised what they preached, to such a degree that, they became models of what christians should be. Let us follow in their footsteps.

Let us pray for our most worthy co-operators, that God will grant them the promised hundredfold in this life and the kingdom of heaven in the next.

Let us pray for all the missionaries that they may remain steadfast in their sublime vocation: that they may rise superior to all the difficulties and obstacles that they encounter: that they may, together with their own soul, save multitudes of others.

Let us pray, that in every Salesian House there may be inculcated the true and legitimate spirit of catholicism: that even in the midst of the fatal allurements and grave dangers of life, at the present day, there may be renewed the prodigies of the christian faith, which will be realised wherever that faith is practised with constancy and conviction.

Let us pray, in a special manner for the Cause of Beatification of the Ven. Don Bosco. We raised our joyous prayers to heaven, some two years ago when the decree on the heroism of his virtues was published, for it was a great step forward. Since that time, by the grace of God, other steps have been made and we feel instant within us,

ever more and more, the desire of hailing the dawn of the day, when we may invoke him at the foot of his altar. *Faxit Deus.*

One hundred years ago...

A hundred years ago Don Bosco was not yet fourteen. He was still a farmer's-boy at the farm-house of Moglia, near Moncucco. There, in humility and labour, though young, he had begun his apostolate. Particularly was he devoted to the exercise of prayer. Thus, in prayer and work, two years passed by, from February 1828 to December 1829. One summer's day, the farmer returning home weary and hungry saw his boy, who had preceded him by some minutes, kneeling at the foot of the stairs, reciting the *Angelus*. "Oh! look at that", he exclaimed, "we, who are the owners of the farm, must perforce, work all day and behold our boy tranquilly praying".

John finished the *Angelus* and then politely remarked, "You have seen that I did not spare myself in the work of the fields: but I do assure you, that I have gained more by prayer, than you by work. If you pray, for every two grains that you sow, you will have four ears of corn: if you do not pray, for every four grains that you sow, you will have only two ears of corn".

He who has ears to hear, let him hear.

My dear co-operators, let this year be for all a year of sincere, constant, and earnest prayer. Thus will we merit special blessings from the Sacred Heart of Jesus and from Mary, Help of Christians.

In all the Salesian Houses, in accordance with the tradition founded by Don Bosco and preserved by his sons, special prayers will be offered up daily for you and your intentions.

I, too, will remember you every day, not to say every moment of the year. Believe me to be, my dear co-operators,

*Your devoted Servant in the Hearts
of Jesus and Mary,*

PHILIP RINALDI, S.C.

Superior General.

AN APOLOGY. — Owing to an unfortunate oversight we omitted to acknowledge our indebtedness to *St. Anthony's Annals* for the sketch on page 189 of our last issue.

We tender our apologies to the Editor and here acknowledge our gratitude for the sketch mentioned above.

“WHAT’S IN A NAME?”

Many readers, I suppose, have often puzzled over the name “Salesian”. This name appears so frequently, that, by familiarity, its real significance has either been overlooked or ignored. Why are the Salesians so called? Why are they not named after their Founder? Why has St. Francis of Sales been chosen as the patron of this Congregation?

In the Catholic Church there are many religious orders, and few things are more curious, than the way these orders are named. We have the *Capucians*, who are so called, on account of the cowl or small hood, which forms a distinctive part of their habit and which in Italian is named “*cappuccio*”; or again the *Cordeliers* (an old term for the Franciscans) on account of the girdle or knotted cord with which they are girded.

Other orders, on the contrary, take their name from the place (often a mere Geographical term) from which they take their origin. Thus *Cîteaux*, gives us the *Cistercians*; *St. Sulpice*, (a parish in Paris), gives us *Sulpicians*; *St. Barnabas* (a parish in Milan), the *Barnabites*; *Mount Carmel* (in Palestine) the famous order of *Carmelites*.

Some Congregations, also, have taken their name from the object of their apostolate. Thus we get, “*The Brothers of the Christian Schools*”; “*The Little Sisters of the Poor*”.

Certain orders have adopted the name of their founder: thus the *Dominicans*, *Benedictines*, *Franciscans*, *Poor Clares*, *Rosminians* *Oblates of St. Charles*.

Finally numerous orders bear the name of the one that has been chosen for the patron or model. Sometimes it is the Godhead: thus the *Trinitarians*: or Jesus Christ: *the Jesuits*, *the Redemptorists*; or the Holy Ghost: *the Holy Ghost Fathers*; or the Mother of God: *the Marists*, *the Assumptionists*; or a Saint of the Church; the *Augustinians*, the *Salesians*.

* * *

There is no doubt that it was Ven. John Bosco himself who chose the Bishop of Anancy, St. Francis of Sales, as the Patron of

his Congregation. Historical evidence is by no means abundant on this point, but, what there is, is so clear and unmistakable, that no shadow of doubt enters our mind, as to the origin of the name *Salesians*.

In a note-book, which belonged to Don Rua, the first successor of Ven. John Bosco, we read the following item, — “*On the evening of January 26th 1854, we met in Don Bosco’s room. There were present (besides Don Bosco), Cagliero, Rocchetti, Artiglia and Rua. The proposal was formulated, that we should all begin, with the help of God, a period of practical charity towards our needy brethren. At the end of this period, we would be able to bind ourselves by a promise, and later this promise could be changed into a vow. From this evening onwards, the name Salesians was given to all who embraced this kind of work*”.

1854! This date awakes but one echo in the hearts of the faithful—It was the year of the promulgation of the dogma of the Immaculate Conception; but for the Church in Turin, for the sub-alpine Dioceses it recalls one of the worst epochs of anti-clericalism, that the Sardinian States (1) ever suffered.

It was the eve of the proposition of (November 24th 1854) and of the voting for (May 28th 1855) the legislation of Ratazzi, which had for object the expulsion of all the religious orders, excepting three groups; that is, those given to teaching, preaching, or works of Charity. All others, whether of men or women, were to be robbed of their possessions, and driven out. However, the three groups mentioned were only temporally tolerated. They were also suppressed in 1865.

It is certain, thus, that in these years neither public opinion, basely deceived by an abominable campaign of calumny; nor the public officials, led by and soaked in “*Liberalism*”, had the faintest sympathy for anything, that savoured of religious orders. The words; *novitiate*, *profession*, *vows*, *congregation*, held an odious meaning for the

(1) The Sardinian States consisted of the Duchy of Savoy, the earldom of Nice, of Piedmont, of Sardinia, and of the Duchy of Genoa.

popular prejudice, which had been carefully nourished by the press and by anti-clerical slander. All "*habits*" were viewed with unfavourable eyes: all Orders, if not actually molested, were suspected of what, in Elizabeth's time in England, was misnamed "high treason. It was, hence, by no means a favourable moment to found an Order, of the same kind as those that were being suppressed. Yet, we find, that it was precisely in these years, that Don Bosco, anxious for the future of his work, on behalf of poor and neglected youth, began to hold in his room in the evenings, those meetings, which were attended by young men, whom he desired to initiate, almost insensibly, into his projects for the future and for his great apostolate.

All about him were the ruins of the other Orders; the traces of the spoiler's hand: but in the heart of the Servant of Good, there was germinating a seed of truth that was to grow into a small plant and finally into a gigantic tree, in the shadow of which all the nations of the earth should take their rest. It was but eight years later, in 1862 that the first 23 Salesians were professed. *Sicut granum sinapis...*

* * *

Salesians! Disciples of St. Francis of Sales! Thus did the Ven. John Bosco wish his followers denominated. Why? For many reasons, none of which is negligible.

The intention of Don Bosco, of placing all his apostolic labours under the protection of the gentle Bishop of Geneva, goes back very far in his life. It was at the time that, as a young priest from the seminary, Don Bosco was a student at the *Ecclesiastical College* in Turin, that he laid out the plans of his future work and held in the playground of the College his first Festive Oratory. At the time his closest friends and advisers were two saintly men, Don Cafasso (now Blessed Cafasso) and Don Borel. By the advice of these men and in company with them, Don Bosco placed himself and his work under the protection of St. Francis.

This devotion towards the future doctor of the Church, (for it was in 1877 that St. Francis of Sales was declared a doctor of the Church by Pius IX), was shared also by his benefactress the Marquess Barolo, who, at Don Bosco's instigation, or, at least, encouraged by his zeal, had for some time had



St. Francis of Sales,
Patron of the Salesian Congregation.

the project of founding a Society of Priests under the Patronage of St. Francis of Sales. For this purpose, at the foot of the staircase of the house, wherein lodged the three chaplains of her orphanage, Frs. Borel, Pacchiotti and Bosco, she had had painted on the wall the picture of the Bishop of Geneva. Time has had no respect for the picture, but still one can see faint traces of it on the wall.

Moreover, as has been seen, it was a sad time for catholic thought in this part of Italy. The anti-clerical press had made the religious a by-word of reproach to the easily-led populace. Three great heresies were being

revived and were attempting to swell their ranks by attracting the attention of the faithful; these heresies were protestantism, liberalism and Jansenism. Thus there was a great need of christian apologetics. St. Francis of Sales, then, man of doctrinal controversy, the model of the polite and methodical controversialist, the first to give to the world, the idea of the worth of the pamphlet in the spreading of the faith, the apostle of the Gospel, indefatigable, in searching for the lost sheep; St. Francis of Sales then, seemed to the Ven. John Bosco to be just the type to be imitated by those, who, in this epoch, devoted themselves to christian apologetics whether by word of mouth or by writing, by sermon, conference or by the use of the press. Hence was this zealous apostle of the Chablais chosen by Ven. John Bosco as his patron and protector and as the titular saint of his future Congregation.

Finally, and chief of all, in giving his sons the name of the Bishop of Geneva, Ven. John Bosco wished, that they should adopt the spirit of him, who was known, as the gentlest man of his age. That in their works on behalf of the young his followers should emulate St. Francis' gentleness, patience, charity and self-sacrificing zeal. That they should be known as *Salesians*, by the spirit of St. Francis, that was to inspire and permeate all their works. That they should attract souls to themselves by their goodness and by being, "*all things to all men, to gain all to Christ*". That they should become representative of that spirit of joy which the catholic faith enjoins. That all their efforts should be to lead souls to the feet of Christ and that, thus, they should be disciples of the evangelizer of the Chablais.

In the life and works of the Ven. John Bosco the spirit of St. Francis is manifest. The preventive system is impossible without the spirit of the Bishop of Geneva.

Thus Don Bosco gave this Saint to his followers as their model, so that, by the all-conquering power of love, inspired by christian ideals, they should succeed as educators, as formers of characters, as true apostles of the Catholic Church. This then was the origin of the word *Salesians*. As guide, patron and model of the *Salesians*, St. Francis of Sales, has inspired all their works on behalf of the young. May he continue to protect this his Congregation.

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:

January 18th	Chair of St. Peter at Rome.
January 23rd	Espousals of B. V. M.
January 25th	Conversion of St. Paul.
January 29th	St. Francis of Sales.
February 2nd	Purification of B. V. M.
February 22nd	Chair of St. Peter at Antioch
March 19th	St. Joseph.

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.

Consecration of Archbishop Mederlet.

Scenes of enthusiasm marked the ceremonies attendant on the consecration of His Grace the Most Rev. Eugene Mederlet, S.C., as Archbishop of Madras, at 7 A.M. on Sunday, Feast of the Kingship of Christ. Crowds of people assembled from every part of the city and, thanks to the admirable arrangements made, much of the confusion common on such occasions was prevented. The members of the Assumption Sodality assisted by a few Catholic police officials formed a cordon on both sides in the compound of the Cathedral and made, so to say, an avenue to enable the Church dignitaries, priests and people to pass through easily. A huge pandal was erected facing the Cathedral for the benefit of the people who were not lucky enough to secure accommodation inside the building.

The most striking feature of the gorgeous decorations were the profuse hangings of white and yellow cloth, representing Papal colours, from the extreme end of the Church right up to the sanctuary. Special attention was devoted to the High Altar which looked picturesque with its rich foliage and fresh flowers. Mgr A. J. Van der Burg, Fr. Mc Cormack, the Parish Priest, as well as the other priests resident at the Cathedral, assisted by an enthusiastic band of the laity, spent days of painstaking preparation for the adornment of the Cathedral for the imposing ceremony. The service was fixed to take place at 7 A.M., but the Church was crowded long before that time by people anxious to witness the unusual service. For, since the consecration of Dr. Theophilus Mayer on November 4, 1894, no such ceremony had been held in the Cathedral. The atmosphere of the Church was one of quietness, devotion and silence.

The Archbishop-elect was led in solemn procession from the Bishop's Hall to the Cathedral at 7 A.M., preceded by the clergy and the Bishops. The Church dignitaries present were the Most Rev. Elie Jean Joseph Morel, Archbishop of Pondicherry, consecrating Bishop, the Right Rev. Theotonio Manuel Ribiero Viera de Castro, Bishop of Mylapore, the Right Rev. D. Vismara,

Bishop of Hyderabad, co-consecrators, and many other distinguished members of the episcopate of India. The Right Rev. Dr. P. Rossillon, Bishop of Vizagapatam, who was to be one of the coconsecrators, and Right Rev. E. Bars, S.C., Administrator of Krishnagar, were unable to be present owing to the breaches on North-East Railway line.

The Solemn Ceremony.

The rites of consecration began with the reading of the Apostolic mandate by Mgr. A. J. Van der Burg. The consecrating Archbishop, who was assisted by Rev. Frs. J. Aelen and V. Arulappa as deacon and sub-deacon respectively, then examined the elect as to his orthodoxy in matters of doctrine, his loyalty to the Holy See, and his willingness to discharge faithfully the duties of the office to which he was about to be raised. After the recitation of the prayers and litany of the Saints, there followed the most solemn part of the service. The Archbishop and his assistants laid hands on the elect with the words, "Receive the Holy Ghost", whilst the choir chanted the "Veni Creator". The consecrator anointed the head of the Archbishop-elect, then the left thumb, the right index-finger, and the palms of the hand with the sacred chrism. The ring and crosier, the insignia of episcopal office, were then presented to the new Archbishop. At the Offertory, Mgr. Mederlet made an offering of two lighted candles, two loaves of bread and two small vessels of wine. The Mass was then continued by both Archbishops together at the High Altar. At the end of the Mass, the consecrator blessed and put upon the head of Archbishop Mederlet a mitre by which is signified the helmet of salvation.

One of the most impressive scenes of the ceremony was when the consecrating Archbishop led the new Archbishop by the hand, and accompanied by the assisting Bishops, to the episcopal throne, placed him on it with the pastoral staff in his hand. The singing of the *Te Deum* followed, when the new Archbishop in his full pontificals was



led by the co-consecrators right up to the end of the nave of the Church and blessed the congregation. Returning to the sanctuary, and with his head crowned by the mitre and holding in his left hand his pastoral staff, the new Archbishop advanced towards the consecrator and the co-consecrators, who were standing on the Gospel side of the altar, genuflected thrice and sang thrice, but each time in a higher key, the salutation: *Ad multos annos*. After the salutation he was received

His Holiness, the Pope, sends His paternal congratulations to the Archbishop of Madras—Prays that He may receive heavenly help and grants most lovingly the Apostolic Benediction to him and to the consecrating Bishops and most graciously blesses the clergy and the people.

Cardinal GASPARRI.

Mgr. Mathias then preached an eloquent sermon on the origin and wonderful progress



Madras (India). — Archbishop Mederlet with the Prelates present at the Consecration ceremony.

with the kiss of peace by the consecrator and each of the assistant Bishops.

Thus ended the memorable function of the consecration of Archbishop Mederlet, S.C.

At 4.30 P.M., a group photo of the Bishops and the clergy present was taken. At 5 P.M. began the evening service, when Mgr. L. Mathias, Provincial of the Salesian Fathers in India, read a cable addressed to Archbishop Mederlet conveying to him and his flock the blessing of the Holy Father.

“Augustus Pontifex”, ran the message, “Archiepiscopo Madraspolitano paterno animo gratulatus caelestique auxilio precatus apostolicam Benedictionem peramanter impertit tibi, episcopis quoque consecrantibus, cleri, populoque libenter benedicit”.

Cardinal GASPARRI.

of the Salesian Society, to which the Archdiocese of Madras has now been entrusted.

Sermon over, His Grace the new Archbishop gave Benediction of the Blessed Sacrament assisted by Frs. G. Ter Beek and P. Thomas.

The Bishops and the clergy were then led to a beautiful shamiana erected in open air, A warm reception was accorded to His Grace by the clergy and laity. The proceedings commenced with of song welcome by the pupils of the Presentation Convent followed by an address, on behalf of the clergy, read by Mgr. A. J. Van der Burg. The address is as follows:

Your Grace,

Our Holy Mother, the Church, ever anxious for the welfare of her children, in whatever part

PROSPERE PROCEDE ET REGNA!



TO HIS LORDSHIP, MONSIGNOR EUGENE MEDERLET, the Salesian Bulletin sends hearty greeting and cordial congratulations on his elevation to the Archbishopric of Madras, promising, at the same time, prayers, that God would deign to grant him all the graces, necessary for the successful discharge of his onerous office, Pax, vita et salus perpetua.

AD MULTOS ANNOS VIVAT!

of the world they may be, has entrusted to you the care of the Archdiocese of Madras whose See was left vacant by the resignation of His Grace, Dr. Aelen. This morning we were present at the inspiring ceremonial that accompanied your consecration and elevation to the dignity of an Archbishop. And now, on the threshold of your career we, the clergy of the Archdiocese, offer our sincerest congratulations and hope that your Grace will be spared many a long year to rule over this part of God's vineyard.

The duties, inseparable from the dignity that has been conferred upon your Grace, are indeed onerous, but we think we may assure your Grace that these will be alleviated by the fact that the relations between clergy and laity in the Archdiocese are those of harmony and cordiality. We have always found the laity to be eager co-operators and generous workers; in fact, second to none in India in their enthusiasm and love for the Church. We gladly take this opportunity of publicly recording our deep appreciation of their loyalty.

The Salesian Congregation, though only of seventy years duration, has swelled its ranks to thousands. The splendid work it has done, particularly in South America, forms a glorious page in the annals of modern missionary enterprise. Perhaps the most meritorious work of this Congregation is its work in the many orphanages and technical institutions it has established. Your Grace will have ample scope for this work in the Archdiocese especially in this city which is fast rising in importance.

Strength is in union of hearts; and, when the Pastor and the Flock are united in the bonds of love, the fold is safe and no wolf can harm it. A Bishop asking for light and guidance of the Holy Spirit, his priests faithfully executing the work allotted to them, and the Faithful obediently following the lead of their Spiritual Directors form a strong army which cannot be defeated no matter what the odds may be. That such may be the Archdiocese during your Grace's reign is the fervent hope of your Clergy.

Madras, 28th October, 1928.

Signed on behalf of the clergy

A. J. VAN DER BURG.

The pupils of St. Mary's High School, the Cathedral choir and the pupils of St. Anne's Convent, Royapuram, sang during the function at different intervals. The address, of the laity, read by Mr. A. E. Rencontre, was as follows:

REV. EUGENE MEDERLET, S. C. D. D.
Archbishop of Madras.

May it please your Grace,

We the laity of the Archdiocese of Madras beg leave to approach your Grace on this solemn and memorable occasion, and accord to you a hearty welcome to our historic city and to this Metropolitan Archdiocese. It is as no stranger that you come to us, for your great work in the town of Tanjore is well-known and is already celebrated in the annals of the industrial history of this Presidency. By your appointment as Superior of the Vellore Mission of Salesian Fathers your name has already become associated with that progressive policy of dividing up India into smaller and more manageable dioceses, which is charged with so much hope for the advance of the Church in this country. Nor can any one come to us as a stranger, who comes with the credentials of the Holy Roman and Apostolic Church. For, now by the favour of the Holy See you have been chosen to succeed our beloved Archbishop, the most Rev. Dr. J. Aelen, who under the weight of increasing years has resigned his exalted office, after a long, arduous and fruitful reign. To-day we have had the supreme happiness of witnessing your consecration and enthronement. We welcome your Grace as Archbishop of the Metropolitan See of Madras, as our chief pastor in God and in Christ, and as the Chosen of him, the supreme pastor at Rome who is the depositary and guardian of the Faith that is dearer to us than life.

We welcome your Grace with an assurance, in the first place, of our whole-hearted devotion and loyalty and obedience to you as our Archbishop, and of fruitful co-operation in all your endeavours for the promotion of the prosperity of the Church in Madras. Nor should we lose this opportunity of begging your Grace to convey to His Holiness Pope Pius XI, who has already shown unmistakable proofs of his special regard for the progress of the Church in India, our expression of unalterable loyalty and devotion to his See and person. We in Madras may be the least of his children in worldly wealth or position, but the Holy Father will not find in the wide world more loyal, more devoted and more faithful children than the Catholics of Madras.

We welcome your Grace also with the hope and confidence that under your fatherly rule the Church in the Archdiocese of Madras will grow in strength and prosperity. We pray that the good work which lies to the credit of your distinguished predecessors may be continued. We think it is of happy augury that at this moment in the economic history of the country an Order, which has been distinguished

for its services to industry, should be placed in charge of the Archdiocese. We are looking forward to the establishment of industrial schools that will tend to solve the problem of unemployment which presses hard upon Catholics as upon other people and will be of special use to the poor and the depressed. We would also beg your Grace to establish in the city of Madras a High School for Indian girls for which there is an urgent need. An Indian orphanage would be a form of organised charity that will be welcomed by the charitable as well as by the objects of the charity. We would, for the rest, beg Your Grace, that at this time when the conscience of society is being awakened to the needs of the poor and the depressed, the interests of these classes of all communities—for they exist in all communities—will be your special care. If assurances were needed, we would take this opportunity of assuring your Grace that in all your work for the spiritual and temporal welfare of the people of your archdiocese, you may count upon the co-operation and assistance of the laity.

We would conclude by once more welcoming your Grace to your See, and to assure you of our feelings of devotion and loyalty to your person and office. We beg your Grace to accept this pectoral cross, chain and mitre as a token of our feelings on this happy occasion.

* * *

A Tamil translation of the English address was read by Mr. P. C. Chinnappa Pillay, followed immediately after by an English address from Tanjore Catholics, over a hundred of whom had come all the way to Madras to honour their former Parish Priest. On behalf of the Catholics of Madras Mr. E.E. Theodore presented His Grace with a pectoral cross and chain and a mitre and the Tanjore Catholics presented a ring, a crosier and a purse.

His Grace the Archbishop received an enthusiastic ovation when he rose to reply.

"I feel bound" said His Grace, "to thank the Rt. Rev. Mgr. Van der Burg, who, on behalf of the clergy, has given the first address. The clergy is certainly the most cherished part of the Pastor's heart, and, therefore, their expression of fidelity and devotion has touched me very deeply. Certainly, I feel that I shall find in the clergy of the Archdiocese faithful co-operators in the great work which is expected of the Pastor by his flock. It is naturally understood that the transfer of the Salesian Fath-

ers to the Archdiocese of Madras does not bring any change. The clergy of Madras remain always the clergy of Madras.

My heart-felt thanks to Mr. Rencontre, who, on behalf of the laity, has read the beautiful address. Yes, I am aware that the relations between clergy and laity in the Archdiocese are those of harmony and cordiality, and I bless this union. *L'union fait la force*, says a French proverb.

The Salesian Society will certainly do in Madras, what with the help of God, it has done all over the world. And I am sure that, in the near future, the wishes expressed in your address, will be accomplished, namely an Industrial school for boys, a High school for Indian girls, as well as other institutions that may be needed. Of course, I take advantage of the offer made by the laity, namely, of their material assistance and I hope that good and generous souls will begin to find funds for the above institutions, you are asking for".

His Grace then thanked Mr. Appasawmy Pillai, who, on behalf the Tanjoreans, presented an address and various gifts. He expressed his great love for the Catholics of Tanjore among whom he had laboured for more than 20 years.

His Grace thanked the donors for their generous gifts—the clergy for the beautiful furniture for his room, the laity for the pectoral cross and chain and the mitre.

The cross of a Bishop, he said, is generally heavy but the one presented to him was light. The Bishop of Mylapore, who had visited him the previous evening and had examined the cross, had expressed the opinion that just as the cross presented to him was light, so also the burden of the administration of the Diocese would be light, for the people of Madras would not give him much trouble. His Grace thanked the members of the organisation committee, the Cathedral Fathers and all those who had taken part in the grand reception accorded him. He thanked especially the members of the Assumption Sodality who under the direction of Mr. J. D. Mathias had spared no trouble for the success of the various functions.

Following the ceremonies in the Cathedral and the various functions in honour of the new Archbishop, the Bishops and about 65 priests were entertained to dinner at 8 P.M.,

in the Cathedral House. Mgr. L. Mathias, S.C., on behalf of the Salesian Congregation, offered good wishes to the newly-consecrated Archbishop and wished him long life and prosperity. Mgr. A. J. Van der Burg referred to the many and pressing problems which His Grace would have to face in the administration of the diocese. Mgr. M. A. Xavier of Kumbakonam took the occasion to thank His Grace for the kind and generous hospitality he had offered to many priests of his diocese when they had gone on business to Tanjore where he had been Parish Priest for so many years. The Bishop of Hyderabad, the Archbishop of Pondicherry and the Bishop of Mylapore wished long life, happiness and much consolation to the new Archbishop of Madras. The Bishop of Mylapore recalled in particular how he had seen and received the blessing of Don Bosco, the founder of the Salesian Congregation. Archbishop Mederlet, replying to the speeches, thanked the Bishops and the clergy for their

presence and conveyed in a special manner his feelings of gratitude to Archbishop Aelen and Mgr. A. J. Van der Burg as well as the Bishop of Mylapore and Bishop Teixeira.

The band of the Adyar Orphanage was in attendance both at the morning and evening functions.

Old Year Regrets.

*I had a song, but ere I tried
To put it into words, it died.*

*I had a wish, kind deeds to do;
But it, alas! took wings and flew.*

*I had a thought, kind words to say;
But kept it for another day.*

*I vowed I would improve my hour,
But let it slip beyond my power.*

*I said I'd smile through good or ill,
But sorrow came and bent my will.*

*I had a garden, sweet and fair,
But Winter came and laid it bare.*



Sunbury (Australia). — The Cardinal Legate, Archbishop Mannix and other distinguished visitors at the Salesian Agricultural College.



Sunbury (Australia). — The College Chapel.

PAPAL LEGATE AT SUNBURY.

His Eminence Cardinal Cerretti, who was accompanied by members of his suite and his Grace the Archbishop of Melbourne, the Most Rev. Dr. Mannix, visited the Boys' Training College, "Rupertswood", Sunbury, on Tuesday afternoon, 9th inst. Among others present were Rev. T. Considine, P.P., Rev. H. Baker, P.P.; Rev. N. A. Clack, P.P.; Rev. F. Kissane, D.D.; Rev. B. Geoghegan, Count O'Loughlin, Mr. T. M. Burke, Mr. F. J. Corder (president of the Catholic Federation), Mr. Naughton, and Mr. L. McCarthy (St. Joseph's Old Boys' Association, North Melbourne). The pupils attending St. Mary's School, Sunbury conducted by the Sisters of St. Joseph, were drawn up in front of the college, and formed a guard of honour for the Papal Legate. They displayed gold and white favours, and carried Papal and Australian flags. The children's turn-out was creditable to the nuns and to

their parents. A large cross, decorated in the Papal colours, was placed over the main entrance to the college. The Papal Legate and visitors were warmly welcomed by the Rev. Fr. Manassero, Director of the institution.

The college has been established by the Salesian Fathers, who propose to undertake the teaching of boys and train them in agricultural and industrial pursuits. Associated with Fr. Manassero are Fr. Cerruti, Fr. Maioca, and twelve Brothers, and a community of Sisters of the Sacred Heart is co-operating with them. A fire which destroyed dormitories and other buildings at "Rupertswood", occurred early this year, and upset the plans of the Fathers. However, arrangements have been completed for the erection of dormitories, classrooms and a general hall, and on the completion of this work, which is in progress, boys will be

admitted to the college. Three hundred acres attached to the college have been sown with oats, and the Fathers get good returns from a well-selected dairy herd. The Brothers have undergone a thorough course of training in agriculture and different branches of industry. The college has very pleasing surroundings, and the main building was

Fr. Manassero said the children of Don Bosco greatly appreciated the visit to the college of the Papal Legate, to whom they were deeply grateful. They were also sincerely thankful to his Grace the Archbishop of Melbourne for accompanying Cardinal Cerretti and arranging the visit. The Salesians were delighted to honour the Legate,



Sunbury (Australia). — Archbishop Mannix, Cardinal Cerretti, Fr. Manassero.

formerly the mansion of the late Sir Rupert Clarke. The former well-appointed ballroom at the mansion has been converted into a chapel. The community made a beautiful central altar out of furniture at the place, and also erected a side altar. A large statue of Our Blessed Lady, which came from the Salesian house at Buenos Ayres, has been placed over the central altar. Statues of the Sacred Heart and St. Joseph have been given by Messrs. Sullivan and Pellegrini. A fine set of Stations of the Cross, the gift of the Rev. C. Sheahan, P. P., was blessed by Cardinal Cerretti.

whose visit would be long remembered by them. The foundation and life-spring of all Don Bosco's works were the Most Holy Eucharist and Our Lady Help of Christians, and the Fathers and Brothers at "Rupertswood" felt quickened in spirit by the visit of the direct representative of his Holiness the Pope.

His Eminence had seen evidences of the vigorous life of the Church in Australia, and had taken part in the wonderful Eucharistic Congress in Sydney, and his visit would do much for Church life in the Commonwealth. The work at "Rupertswood"

was interfered with by a disastrous fire, but action had been taken to erect necessary buildings in order to begin college life without further delay. The Salesian Fathers hoped to accomplish useful work. Boys who were in danger from perilous surroundings would be taken in hand and placed in the way to an honoured Christian and civic life. The real beginning of Salesian activity had been delayed, but the staff was in readiness to undertake scholastic, agricultural and industrial teaching in conformity with the requirements of the country. They were encouraged by the interest taken in the college by Archbishop Mannix. It was only heroic perseverance that enabled Don Bosco, the venerable founder of the Salesian Congregation, to establish his mission, and he found encouragement in the support of Bishops and clergy, and the advice and blessing of the Holy Father.

Cardinal Cerretti said he was delighted to visit the institution, and he wished the Salesian community every success in its work. He regretted that the activities of the college had been delayed by a disastrous fire, but all great undertakings were surrounded by difficulties. A commencement had been made to erect necessary buildings, and he hoped that everything would soon be in readiness for the beginning of the training work. In Italy, South America, Spain, France and other lands, the Salesians were doing magnificent work, and he was confident that their Sunbury institution would accomplish great things also. The college was set in beautiful surroundings, and he trusted that the Salesian Fathers would be blessed by God in doing a wonderful work for Australian youth. With their great experience in training boys, the Fathers should be signally successful. He had enjoyed his visit to Melbourne, and he would long remember the kindly reception given to him by the Salesian Fathers and the people of Sunbury. The sons of Don Bosco had left their mark throughout the world, and he trusted that the Sunbury college would be one of the most notable houses of the Order. (Applause).

The distinguished visitors made an inspection of the college and grounds, and were afterwards entertained at tea. As the Papal Legate drove off, the children gave hearty cheers and waved the Papal and Australian flags.

(*The Melbourne Advocate*).

British Parliamentary Mission to the Argentine Republic.

Acceding to an invitation from the Argentine Minister of Agriculture, Lord Cawley, Captain Fergus Graham and Mr. E. T. Campbell arrived at Buenos Aires by the « *Almanzora* », on the 25th. of October 1928, with the object of visiting the principal cattle breeding centres of the Country and inspecting the sanitary conditions of same and the up to date methods adopted in the Argentine freezing establishments.

Among the many important places they visited, was the Estancia of Mrs. Concepción Unzué de Casares at Huetel, which covers an area of 230 square miles of grazing land occupied by over forty thousand head of cattle and a very large number of sheep, horses, pigs, poultry, etc. etc.

There are immense plantations all over the *estancia* and the lady's dwelling house — a grand palace — is surrounded by a beautiful park through which one can drive for over 30 miles constantly on new routes, without treading the same street a second time in any single case.

Madam Casares, in memory of her late Husband Sr. Carlos M. Casares, has erected an Agricultural School with accomodation for a hundred boarders, and after endowing it with three thousand acres of land destined to provide scholarships for the children of the families labouring on the estancia, she gave it over to the Salesian Fathers.

The visitors were received at the School by the Rev. Frs. Stephen Pagliere, Thomas Ussher, James Doyle and Leopold Rizzi.

Fr. Thomas Ussher after greeting them with a hearty welcome, said: "We shall cherish the memory of this day as recording one of the most important events to be registered on the pages of the history of the school which has been erected and endowed by the munificent generosity of the grand Argentine lady, Madam Concepción Unzué de Casares, as a monument in memory of her late husband Sr. Carlos M. Casares, and with the object of providing education for the children of the families working on her immense, magnificent and princely estate".

Lord Cawley answering Fr. Ussher's address, admired the organization of the establishment and congratulated the Salesian Fathers on their work. He also congratulated the scholars for the education they receive which is indeed a great blessing for them. He considered the foundation of the establishment as a very appropriate manner of recording the memory of the dead and hoped that Mrs. Casares example would have many imitators. (*Contributed*).

A THOUGHT FOR LENT.

WHAT IS THE CROSS? THERE ARE TWO WILLS

GOD'S WILL

GOD'S

OUR WILL

OUR WILL

THE WILL OF
GOD IS CLEAR,
UPRIGHT, DES-
CENDING FROM
AND ASCEND-
ING TO HEA-
VEN.

WILL

OUR WILL IS
OBSCURE, UN-
CERTAIN, CON-
TRARY ALWAYS
CROSSING THE
WILL OF GOD
AND

DIVIDING IT IN TWO

LET US JOIN
OUR WILL TO
THE DIVINE
WILL; LET US
ENCLOSE OUR
WILL IN THAT
OF GOD. THE
ANXIETIES OF
OUR SOUL WILL

OUR WILL
IN GOD'S WILL

BE DISPELLED.
THE SORROWS
INSEPARABLE
FROM LIFE ON
THIS EARTH
WILL DOUBT-
LESS CONTIN-
UE TO VISIT
US BUT

THE CROSS WILL DISAPPEAR
AND THE PEACE, THAT IS
BORN OF SUFFERING PATI-
ENTLY BORN, WILL GIVE US
EVEN ON THIS EARTH, A
FORE TASTE OF THAT ETER-
NAL PEACE THAT PASSETH
ALL UNDERSTANDING.

NEWS IN BRIEF

A correspondent from Peru notifies us of the progress made by the Salesians in that country within the last few years. The work is chiefly restricted to schools of arts and trades. The boys are thus taught practically and theoretically to become skilled workmen. The number of schools mounts to ten, the most important being at Cuzco, which has a roll-call of five hundred. Two years ago a school was opened at Yucay near Cuzco, for the education of the native children. This work has the appreciation and support of the Peruvian Government. The results so far obtained are admirable but the work is slow, owing to the children's ignorance of any language beyond their tribal tongue. The learning of Spanish is thus the first obstacle to be overcome. Again the natives themselves are of a somewhat indolent disposition and disinclined for progress. However with the teaching of agriculture the Salesians are gradually leading them to the desire for civilisation and progress. We recommend this mission to the prayers of our Co-operators.

Agriculture is the one means of national prosperity by which Ireland must succeed or fail. It is her basic industry. She has pursued it from time immemorial. It has sustained her people and herds down through the ages. It still furnishes the necessaries of life for the great bulk of her population. The rural community is the national reservoir of the race. It provides the men and the food for the cities, towns, and hamlets of Ireland. Here urban economic condition fluctuates with the rise and fall of rural prosperity. When agriculture prospers the commerce of her towns progresses; when it declines the town life is depressed. The state of the agricultural population, therefore, is the state of the Irish people in the main, and its concern must be the first concern of the Irish Government for the time being.

If Australia were divided into 90 equal parts the whole of Ireland would easily fit

into one such division. Covering an area of 32,224 square miles, it is smaller by almost 12,000 square miles than North Island in New Zealand; it is, however, larger than Tasmania by more than 6,000 square miles. As countries go in Europe it is by no means small in area. Of the 25 States which composed the German Empire before the recent Great War, Ireland exceeded in area that of all of them, Prussia alone excepted. Excluding the four kingdoms of Prussia, Bavaria, Saxony, and Wurtemberg, the area of Ireland was greater than of all the other States of Germany combined. It was larger than all the countries forming the old Austro-Hungarian Empire, with the sole exception of Hungary. It is greater in size than the independent States of Greece, Serbia, Switzerland, Denmark, Holland, and Belgium. It is larger than Scotland and Wales severally in the neighbouring island of Great Britain. Looking to the west we ascertain that there are 11 States in the United States of America smaller in area than Ireland, and that it equals the combined area of Massachusetts, Connecticut, Maryland, Delaware, and New Jersey. Looking to still more remote lands we find that it exceeds in area that of Ceylon, Natal, Costa Rica, Panama, and Haiti. Ireland in point of size is, therefore, comparable with many important independent and semi-independent states and countries the world over.

Of Ireland's 32,224 square miles, the Irish Free State has jurisdiction over almost 27,000 square miles, the balance being comprised in the area now known as Northern Ireland.

The area of Ireland, exclusive of large rivers, lakes, and tideways, is 20,371,125 acres, of which 17,019,155 acres lie in the Free State, and 3,351,970 acres in Northern Ireland. Of the entire acreage, it is computed that, approximately, five million acres are under barren mountain, turf-bog, marsh, roads, buildings, fences, etc. The arable and grazing land proper may, therefore, be taken as comprising an area of not less than 15,000,000 statute acres.



Newton (U. S. A.) — The new Novitiate.

In view therefore of the above remarks, it follows that those who foster the agricultural spirit of the race are well deserving of Ireland. Such is the object and aim of the Salesian College Pallaskenry. Here we are very pleased to be able to present the successful result of the midsummer examinations.

	ENTERED	PASSED
Dublin Local Exams	26	25
Government Agricultural		(4 honours)
Finals	14	13
Agricultural Shows		16 awards,
(Co. Limerick)		

including 6 six first prizes for poultry, pigs, vegetables, fruit and flowers: and two second places for cattle.

This is indeed a creditable record and shows that the work done at the school is thorough and of a very high standard. We hope to be able to present shortly an account of the daily routine of the school.

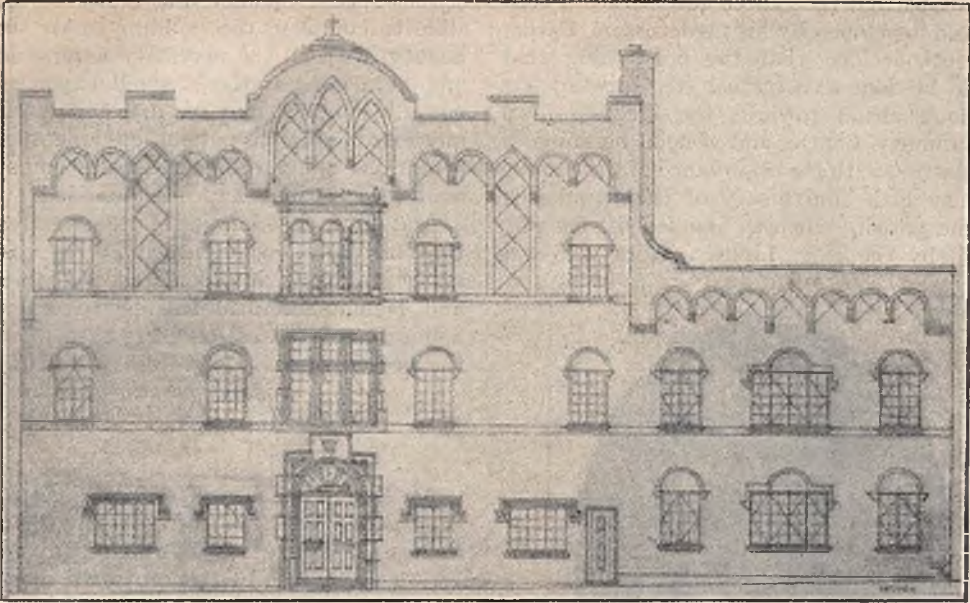
News from the United States informs us of the opening of the Salesian House of Studies, under the patronage of St. Joseph, at Newton, New Jersey. The students and novices numbering some twenty-five have already taken possession of the new building.

Newton is a small town occupying a splendid position on the hills of New Jersey. It stands at 60 miles from New York and is easily approachable by train. The Salesian property extends over some 180 acres and lies on the outskirts of Newton. The estate is much enhanced by the possession of a beautiful lake, farm-houses, barns and playing fields all in superb condition.

The accompanying picture of the beautiful cutstone building is the new novitiate. It is proposed to erect another house to educate aspirants to the Congregation. At present these latter are scattered in the various houses of the eastern province.

The solemn dedication of the new House of Studies is due to take place on December 8th. We hope to be able to give an account of the ceremony in our next number.

At Port Chester, New York, the completion of the buildings has given occasion to great rejoicings. The new buildings include a large and beautiful parochial hall, rooms for night-schools and the centre for the "Don Bosco Club". There is room, too, for the headquarters of the other flourishing sodalities of the Salesian parish of the Holy Rosary.



Port Chester (U. S. A.) — The new Community Centre.

The solemn opening was performed by Mgr Coppo S.C. on November 18th. The following is a brief history of the parish since its assumption by the Salesians.

The first Salesian priest to take charge of the Holy Rosary Parish was the Rev. B. Gentilini, S.C. To this zealous priest is due the spiritual organization of the parish. The St. Joseph's Sodality, founded by him, and consisting of fathers of families, is still existing.

Father Gentilini was succeeded by the Rev. Frederick Barni, S.C., who with the help of the Rev. Vincent Montanari, S.C., began the little chapel in Washington Park, Port Chester. Here the people increased to such an extent that it became necessary to build a new church, a fine stone edifice, which holds an honourable place in the archdiocese. This new building was completed but last year, and is a monument to the excellent priestly zeal, energy and sacrifice, of the Rev. Peter Mayerhofer, S.C.

In the year 1917 Father Barni was succeeded by the unforgettable Father John Ferrazza, S.C., who was esteemed as a saint by all the parishioners. Father Ferrazza's charity knew no bounds and the poor of the parish always found in him a friend, a benefactor, and a father. After five years of

arduous apostolate his soul winged its flight to heaven to receive the reward of his labours, being lamented not only by the parishioners but by all the many friends who had the fortune to know him in life. Father Ferrazza had been a beloved confessor always ready to give a word of comfort or encouragement.

Father Coppo next took charge of the parish for a short period, which was brought to a close when he was called to Italy to attend the General Chapter of the Salesians at which, in answer to a request by the Holy See for the Salesians to take over the Vicariate of Kimberley in Australia, he was proposed as Superior and was elevated to the bishopric.

The Rev. Charles Buss, S.C., succeeded Mgr. Coppo and completed the work so ably begun by his assistant, Father Mayerhofer, (who had had decorated the interior of the church and secured a new organ,) by having the exterior of the building, succeeded erecting a beautiful steeple and furnishing the church with a fine set of bells.

When in June, 1925, the Salesians took over old St. John's church in Albany, Father Buss was nominated pastor, and Father Focacci was transferred to the Holy Rosary Church from St. Anthony's in Paterson, N.J.

On seeing that the church activities had been so well developed by his predecessors, Father Focacci decided that the only thing that could be done as a further step forward was to look ahead towards the erecting of a Community Centre and school building in connection with the observance of the coming twenty fifth anniversary of the foundation of the parish. He was assisted in this proposal by the Rev. James O'Hara who was



Fr. Milanese, first Parish Priest
of Holy Rosary Church.

then curate of the church. The purpose of the Community Centre is to afford a suitable place of education and recreation for the youth of the parish. In this building will be the quarters of the Don Bosco Catholic Club and the meeting places for the various Sodalities. A large auditorium will be used as a gymnasium and for parish entertainments. A Day Nursery, too, will be housed in this building in order to enable mothers who have to go to work to leave their little ones under proper care, which will be given by Sisters. And finally there will be parochial classes as soon as the moral and material assistance of parents will be assured. It is hoped that the school will open within a year.

Father Focacci feels that he would never have been able to realize all this if he had not been seconded by able assistants such as Fathers Mayerhofer, Simona and Pappalardo.

Indeed it is due to Father Pappalardo in

a very special manner that it has been possible to complete the building in its simple beauty, with all the necessary requirements, and at a comparatively small expense, for with his knowledge of art and building methods, and by his patient and indefatigable attention, many difficulties were smoothed over and various expenses avoided.

And now the Salesian Fathers, after all that has been accomplished at the cost of many sacrifices, invite all the parishioners and Italian-American friends, to extend a helping hand toward realizing even more for the benefit of the Holy Rosary Parish.

(Commemoration Souvenir).

At New Rochelle, New York, there has been added to the already existing Salesian College, a centre for Fordham University. The degrees given by this centre are recognised by the government and the curriculum



Rev. John Focacci, S. C.
Actual Parish Priest of Holy Rosary Church.

is adapted to the State demands. Great results are expected from this venture. May we express the hope that the results may be one hundred per cent.

At the same school the Old Boys' association is progressing steadily. The energetic committee are working hard to round up all the past pupils and soon we hope to have

a full report of their first real reunion. A special object of the Association will be the cultivation of Salesian American Vocations, which object should find hearty support not only from the Salesian Old Boys but from all American Catholics.

On October 28th the solemn inauguration of the new orphanage at Tampa Florida,

least potentially a very powerful and efficient agency for the very highest good.

Its origin points to its work. Its members are educated. They have banded together because they are educated; educated in the truest ideals of both mind and heart; and their real place in society is education, education of the same standard as that which they themselves have received, education that knows that the light of the mind is



Tampa (Florida) — New Orphanage of Mary Help of Christians.

took place. The new home for the orphans is dedicated to the mother of men the Help of Christians. The officiating dignitary at the function was Mgr. Barry, Bishop of Florida, who takes a lively interest in the work.

The Salesian Old Boys Association in England is already an accomplished fact. It is more than that. It is an impressively accomplished fact. Its numbers, the character of the members, the interest felt and manifested by them in their devotion to their organization cannot but attract immediate and earnest attention to it, as at

useless, unless it leads ultimately to the knowledge and the love of God.

It is no small thing that this Association is already in existence. Patient thought and patient toil are necessary to bring about such results; and the work already accomplished is no small thing. It is a guerdon and pledge at least in outline of what future achievement may be. Yet even though long years of richly fruitful results form its story, "Forward" is still its only proper word.

Saint Paul was an educator. He was an educator of the very highest rank. He was the "teacher of the Gentiles" in all the basic moral truths that glitter upward from man

on earth to God in His heaven. Yet he said, "Not as though I had already attained or were already perfect."**Brethren, I do not count myself to have apprehended. But, one thing I do, forgetting the things that are behind, and stretching forth unto those things that are before, I press toward the mark, to the prize of the supernal vocation of God in Christ Jesus.**For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ" (PHILIPP. iii., 12-18). Inspired words, these that might well be emblazoned high at every meeting of the Association, and that certainly ought to rest deep in the heart of every member.

In seeking, as any intelligent agent must, and in adopting, a proper object for its specific activity, it would seem that the Association should strike its note on a lofty plane of altruism, of the very highest form, an altruism almost apostolic in its truth and its love, an altruism copying at least from afar the great Apostle's desire to be anathema for his brethren. There is a "noblesse oblige" very much truer and very much higher than that which the world rather pompously acknowledges. There is a Christian obligation, resting very heavily upon those who are rich, with God's best gifts, of sharing their refined wealth with others. "Thou didst receive good things in thy lifetime, and likewise Lazarus evil things" (LUKE i., 16-25), seems like a very simple reproach, yet it means a very great deal to the self centered man of wealth.

The intellectual future of the members themselves, and consequently their moral well-being now lies in their own hands. Whatever others could do for them has already been done. They have received fortune's fairest gift—cultured truth and trained ability to increase its store. Now, unless their training is to be exactly reversed and negated, they must become generous open disseminators of the priceless wealth which they themselves now enjoy. Little self-satisfactions and little mutual congratulations must now disappear, and give place to much nobler and more important sentiments and actions.

Rarely, if ever, in the history of the world has there been presented an opportunity for educational altruism fairer than that which now presents itself over the wide mental

domains of the Kingdom. The masses of the people are eager for knowledge. They have already a good general commencement of education. In the main, they are honest, and readily accept whatever has the deep ring of real truth. The numberless series of publications which they read furnish unlimited avenues of approach to their minds and their hearts. The world-circling Roman roads guarded by the world-conquering Roman eagles were prepared by divine Providence for the rapid spr ad of Christianity. Now, world presses are throbbing night and day ready to proclaim Christ Himself as King.

The members must, indeed, ever attend to that personal perfection and that personal advance which is their first duty. Yet they must remember that it is not their only duty. Leaving the cloister of their own personal communion with God, they must at times enter the outer world; in the primary schools, in the silent shades of learned retreats and most of all, at the side of the tireless mighty monsters of the night, they must make God better known that He may be better loved.

The centenary of catholic emancipation contains a challenge for every Salesian Old Boy. Have I done my bit? The answer is in the depths of your own consciences. The time is ripe for work—are we, who should be in the attack, shirking our responsibility "Lord Thou gavest me five talents..." Have you gained other five? The means of cooperation are know to you all. Do you use them?

At the Salesian Church, Battersea, nearly 100 members of the Salesian Old Boy's Association attended the annual Mass for their deceased members. The Mass was sung by the Very Rev. A. Sutherland, S.C. (rector), assisted by the Rev. T. Collinson, S.C., and the Rev. T. Campbell, S.C., as deacon and sub-deacon respectively. After the Mass the establishment of a permanent memorial to the late Father C. B. Macey, S. C., who had been President of the Association for many years, was discussed. It was decided to found two burses bearing Father Macey's name—one for the education of a boy at the Salesian College, Battersea, and the other to educate a boy for the Salesian Foreign Missions.

(Catholic Times).

The Polish Minister, the Consul-General for Poland, and other diplomatic officials attended High Mass at the Church of Our Lady and St. Casimir, Shadwell, to mark the tenth anniversary of Poland's independence. Fr. T. Cichos, S.C., officiated, and the *Te Deum*, prayers for the Republic, and the National Anthem ended the celebration. London Poles attended a reception on the previous day at the Polish Legation.

(*Catholic Times*).

So many improvements, alterations, etc. have taken place at Burwash during the last four years, that a few words about this flourishing Preparatory School will no doubt be of interest, not only to readers of the Bulletin who know Burwash, but also to all who are interested in the work of the Salesian Congregation.

The writer, a frequent visitor to St. Josephs has watched the progress of the school month by month and has seen it develop slowly, but surely, into the finely planned and completed school now standing.

Twelve months ago, owing to the generosity of a benefactor, the Church, which had remained in an unfinished condition for so many years, was completed. The wooden and tin porch has now been replaced by a beautiful edifice of stone and brick, with handsome double oak doors, and the Church is now one of the finest in Sussex.

Another great work has now been completed by the Rector—the building of a new wing to the school. The structure comprises three floors. On the ground floor are four excellent new baths and a large dining room for the boys. On the first floor there is a Medical Room, bathroom and infirmary, the latter being a large room with windows on three sides. This is bright and airy and those who may be unfortunate enough to be on the sick list at any time, will find themselves in a bright and sunny place, where the breezes, fresh from the sea, blowing across the Sussex Downs, will help the patients to recover speedily from any little ailments from which they may be suffering.

On the top floor of all are six good bedrooms, all well lit and ventilated.

Not only has the new wing been erected, but

the old building has been altered and improved. The slanting roof has been raised and large dormer windows built in, thus making big, airy and light dormitories, which, with the large ones on the floors below, give the boys roomy and healthy sleeping accommodation.

The new buildings are well planned and one of the most striking features of the school is the fact that every part of it, including the Church, house, etc., is compactly connected, so that it is absolutely unnecessary for the boys to go out into the open when moving from one part of the building to another — this certainly being a great boon in the inclement weather.

Central heating has been installed all over the school, together with electric light, not only in the school, but also in the Church.

The school possesses its own Home Farm (nearly a dozen head of cattle can be seen grazing in the many acres of pasture land surrounding the school), and with the well-stocked poultry farm, the boys are able to get plenty of fresh milk and eggs, together with good wholesome vegetable produce from the extensive kitchen garden.

The numbers have increased remarkably there being now over 70 Boarders; and there is a splendid spirit throughout the school. Every care is taken with regard to the Spiritual and temporal welfare of the boys, under the personal guidance of the Rector himself, who has the whole-hearted co-operation of his loyal and capable community and Staff.

Although St. Joseph's is a Preparatory School, special provision is made for the very young ones. These dear children, ranging from the age of 5, have their own separate class rooms, recreation and dormitory. They are specially catered for in every way and great care is taken to see that they are well and happy. The Rector gives them their own "Good-night", speaking words of kindly encouragement and wisdom to them, and he understands and knows each boy in his school.

In conclusion reference must be made to the splendid results obtained in last year's Public Examinations, each Candidate being successful, and in many cases distinctions being obtained—a record of which any school might well be proud.

(Contributed).

The Age-Long Epiphany of Christ.

The recurrence of the solemn feast of the Epiphany, whose name originally signifies the manifestation of the Christ Child to the Gentile world in the person of the Magi, should bring forcibly to the mind of every thinker that the multiplied manifestations of the Christ and His philosophy of life, which are so abundantly in the world for those who will but look for them, leave the majority of men indifferent. We may lack indeed the spectacular guidance of the Star of Bethlehem, which brought the Wise Men from their distant homes to offer their gifts to the new-born King, Whom they found in such unkingly surroundings, but the Church provides evidence sufficient to bring any one, who sees and cares to recognize the kingship of Christ, though they, too, may often find Him in unconvincing surroundings.

Since that first Epiphany day when the blazing star led Gaspar, Melchior and Baltassar to the cave of Bethlehem, Christ has been clearly before the world to be reached by all who will follow the guiding star of faith. No doubt the Magi were surprised at the humble *milieu* in which they found the Child but they showed no evidence of disillusion but fell down in adoration and offered their gifts of gold and frankincense and myrrh. So today many, who find Christ, unlike the Wise Men do not recognize Him because He is not what they had anticipated, and so they refuse their adoration and withhold their gifts.

Commentators on the Gospel explain the offerings of the Magi by seeing in gold the tribute to Christ as King, in frankincense the acknowledgment of Christ as God, and in myrrh the confession of the reality of His human nature. In this threefold character of King and God and Man, the Lord, Who first manifested Himself on Epiphany day, has ever appeared before the world; and so today in this triple manifestation does He present Himself for the world's acceptance.

Those who would profit by the Epiphany of Christ must offer to Him the gold of allegiance to their King. His Kingdom indeed is not of this world, but it is that very real empire that is within us; and to its Ruler we must offer the submission of our minds in faithful adherence to the creed of revealed truth and the submission of our wills in obedience to the law of conscience. The gold of tribute is demanded by our King every time we are called upon to humble our minds in acceptance of the mysteries of faith; every time we must bend our

will by the sacrifice of pleasure or gain in obedience to His commandments.

We cannot hail the Epiphany of the Christ-Child and refuse the incense of belief in His Divinity. Too many will say that Christ was divine in the sublimity of His doctrine and the matchless beauty of His life in that He was the divinest expression of Divinity in mere human nature; but this is not to offer incense with the Magi, unless we also admit that He was none less than God-made-man, the Eternal and Almighty Being, living in human flesh as a man among men. If we do not present frankincense in acknowledgment of the Divinity of Christ, we have no obligation to pay Him gold in tribute of His sovereignty over our souls. His claim to Kingship rests on His claim to be God. If He is really the Word of God Incarnate, then His doctrines must be accepted with unswerving faith and His precepts must be followed with unquestioning obedience, however little the former may agree with our prejudices or the latter with our selfish purposes.

The gift of myrrh typifies acknowledgment of the human nature of Christ. As there have been heresies inducing men to believe that Our Lord was not really God, so there have been false teachers who claimed that He was not really man. One offers myrrh by belief that Christ was no mythical person but One Who really lived with a body and soul like ours, Who was born into this world in Bethlehem, Who lived and preached and worked in Galilee and Judea, Who died a real death in the agony of crucifixion, though being God as well as man. He then by His own power rose from the tomb and ascended into heaven.

During this season of Epiphany, the Church points to the star of faith which shines in the world with light sufficient to bring those who will follow its guiding rays to the truth of religion. To take advantage of its leading, however, men must follow with the resolution of the Magi and must, like them, accept what is, rather than what one would like, humbly accepting the evidence which is offered, presenting with generosity the gold of allegiance, the incense of faith, and the myrrh of confident belief.



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