

THE SALESIAN BULLETIN

ILLUSTRATED REVIEW
OF THE ASSOCIATION OF
SALESIAN CO-OPERATORS



«DA MIHI ANIMAS, CAETERA TOLLE»

JANUARY-FEBRUARY 1927

OPERA APUD NOS.

DE CENSURIS LATAE SENTENTIAE quae in Codice Juris Canonici continentur commentariolum digessit JOANNES CAVIGLIOLI. — Vol. in-16 pp. 170: L. 3,75. — Apud exteros: L. 4,50.

ELEMENTA GRAMMATICAE HEBRAICAE cum chrestomathia et glossario scripsit ITALUS PIZZI Doctor Philol. linguarum Orient. professor in R. Univers. Taurin. — Vol. in-16 pp. XII-323 L. 8. — Apud exteros: L. 9,60.

FLORILEGIUM HIERONYMIANUM, anno MD a Maximi Doctoris obitu recensuit adnotationibus auxit Angelus Ficarra, prefatus est Felix Ramorinus, curavit Pia Societas a S. Hieronymo nuncupata evangelii italice pervulgandis. — In-16 pp. XII-236: L. 10. — Apud exteros: L. 12.

Continens: Scripta paraenetica - Epitaphia - Scripta historica - Scripta theologica et polemica - Scripta exegetica.

GRAMMATICA HEBRAICA a punctis massorethicis libera qui accedit chrestomathia et glossarium scripsit FERRUTIUS VALENTE M. J. — Vol. in-16 pp. XVI-144: L. 10. — Apud exteros: L. 12.

LIBER PSALMORUM HEBRAICE edidit signisque modernis auxit FERRUTIUS VALENTE M. J. — Vol. in-32 pp. VIII-248 L. 15. — Apud exteros: L. 18.

Editio est elegantissima novissimaque psalmodum, hebraica lingua concinnata.

MANUALE CHRISTIANUM in quo continentur:

- 1) **Novum Jesu Christi Testamentum** juxta exemplar Vaticanum (pagg. XXVI-670).
- 2) **Vademecum clericorum** continens: Officium parvum B. Mariae V.; Officium defunctorum, Ordinem totius Missae juxta typicas Missalis ac Breviarii editiones pluribus selectis precibus additis (Pagg. 225).

- 3) **De Imitatione Christi** libri quatuor (Pagg. 222).

Linteo anglico contextum, sectione foliorum rubra: Libellae 15. — Apud exteros: Lib. 18.

NOVUM JESU CHRISTI TESTAMENTUM juxta vulgatae editionis textum Clementis VII auctoritate cum indice locupletissimo editum divisionibus logicis cum summariis et locis parallelis munitum. Pagg. XXVI-670. Linteo anglico contextum, sectione foliorum rubra: Libellae 11,50. — Apud exteros: Libellae 13,80.

OFFICIUM MAJORIS HEBDOMADAE ET OCTAVAE PASCHAE a Dominica in Palmis usque ad Sabbatum in Albis juxta ordinem Breviarii, Missalis et Pontificalis cum cantu juxta editionem Vaticanam. — Vol. in-16 pp. 630 (altum 17, latum 11). Carta indica, cum lineis rubris in quadrum ductis ad omnes paginas.

Linteo anglico contextum, sectione foliorum rubra: L. 22,50. — Apud exteros: L. 25.

OFFICIUM PARVUM BEATAE MARIAE VIRGINIS ET OFFICIUM DEFUNCTORUM addita commemoratione omnium fidelium defunctorum juxta editionem typicam Breviarii Romani. Pagg. 124 — Linteo anglico contextum, sectionem foliorum rubra: Libellae 5,25. — Apud exteros: Lib. 6,30.

PSALMORUM LIBER I edidit signisque modernis auxit FERRUTIUS VALENTE M. J. — Vol. in-16 pp. VIII-72; L. 3,50. — Apud exteros: L. 4,20.

The SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

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Number 1.

SUMMARY: Anno Domini 1927. — Annual Letter to the Co-operators. — Don Bosco. — The New Year. — St Francis of Sales. — Mission News. — "Lest we forget" — St. Agnes Virgin and Martyr Patroness of Purity. — An Old Boy's note book. — The Salesian World. — Devotion to Our Lady Help of Christians. — S. O. B. A. — The Co-operators. — Graces and Favours — Obituary.

Anno Domini 1927 For what purpose?

Bells, bells, bells! 'Tis an old English custom that of ringing out the old Year and the New Year in. What a variety of images the sound of these bells conjure up before our retrospective fancy! I do not think there is exactly any other sound like that of the bells of New Year's Eve. True, we hear the *same* bells frequently, during the year, but they do not have the same effect on us. On this night they seem to have, as it were, a personality which strikes deep into our hearts. We *feel* rather than hear their notes.

Truly at this time, just at the dawn of the year, one might easily exclaim "all the air, a solemn stillness holds". But only for a moment. Both before and after, the business of life occupies our attention. The usual rites of the "first-footing" ceremony are religiously observed, and for many the time is a happy one despite the onslaughts of adverse Fortune. But this happiness is tinged with sadness. Regrets for duties neglected, joy at kindnesses rendered, the sufferings undergone, all are concentrated into the mind by the advent of another Year.

And this year of grace 1927? How shall we spend it? Well or ill? At the end shall we have to regret the gift! These are the questions which *demand* an answer *before* we make any resolutions. Ah, these resolutions, children of an hour, they drop almost stillborn from the mind! Shall we then make any? Yes, but only one and that a simple one, namely, *to live from minute to minute performing the duty that presents itself, not from routine, but with a lively remembrance of the end in view, God Himself.* We have to live from minute to minute necessarily, so why live either in the future or the past? The past is done with and the future may never be! A prosperous New Year to all our readers. May they have the grace to spend 1927, in such a way, that at its conclusion they may look back upon it with the satisfaction which inevitably attends anything which is well done, with the proper end in view.



THE SUPERIOR GENERAL'S Annual Letter to the Salesian Co-operators.

Turin. January, 1927.

My dear Co-operators,

The year 1926 will always remain a memorable one in the annals of the Salesian Society. It will always have its place among the great years of the Sons of Don Bosco. During this time, as is well known to you all, there has been celebrated the 50th anniversary of the departure of the first band of Missioners of the Ven. Don Bosco. The Missionary Exhibition, which was the concrete mark of the success of this venture, has shown us how great is the unanimity of feeling for the further progress of this branch of our work. The signs which have been given to us, in the course of the past year, of the almost universal desire to support and further our Missions, have given us abundant matter for gratitude to the Father of the Poor. Everywhere the praises of the Apostolic Missioner have been sung. But it is not only this which will assist the great work, but we must all study attentively the needs of the various missions and then take the simplest and most practical means to satisfy the same.

Missionary Co-operation.

The object which the Salesian Exhibition of May-October 1926 had most especially in view, was the diffusion, in all classes, particularly in the working classes, of a correct view of, and a corresponding admiration for, the Catholic Missions. The good that was done by this Exhibition can easily be gathered from the fact that it was visited by thousands of people each day, and that it recalled into the minds of each and every visitor the fact that there were still many millions of souls abiding in the darkness of idolatry and ignorance who await the advent of the catholic Missioner

to receive the light of Faith and the benefits of civilization.

Contemporaneous with the great Exhibition at the Mother-House there have been held National and Regional Congresses with the same object in view; each Salesian House has had from time to time well prepared lectures on the Missionary theme. The "*Bulletin*" of July 1926 gave an ample and glowing account of the "Tenth International Congress of Salesian Co-operators" which was held at Turin and which was attended, by representatives of almost every nation where the Sons of Don Bosco are known; by most eloquent speakers; by the presence of august and venerable persons; and to which a splendid autographed letter of the Holy Father was sent, conveying His Holiness's blessing for the Co-operators and best wishes for the success of the Congress.

The pupils of the Oratories and Salesian Schools vied with the pupils of the Daughters of Mary Help of Christians in celebrating this Missionary Jubilee. They held meetings which had as their object the contemplation of the state of those nations which were still to be evangelized. Of their own accord they proposed that special prayers should be offered for, and that their good works should all tend towards, the spreading of the Kingdom of God. The story of the first heroic band of Missioners was recalled—particularly the history of the late Cardinal Cagliero—and made a great impression on their youthful minds. The result of this was that the sublimity of the Missionary vocation was so clear to all, that they themselves will probably embrace this life, and in this I find my greatest consolation. The good resolutions taken at this time will, I hope, be permanent and with the grace of God, we shall see the seed which has just been sown, grow to maturity and bear abundant fruit for the Salesian Missions. All these

events augur well for the future and make it evident that every year something will have to be done to celebrate the progress of this work. The ideal of the Missionary Apostolate, joined with solid piety and a love of purity (which is so effectively recalled by the eleventh centenary of the Canonization

Thus can you see, my dear co-operators, what a special obligation of gratitude we have upon us of thanking God for the blessings He has so bounteously bestowed on us in the past year and of proving less unworthy, than we naturally are, of the Divine bounty and generosity by making our prayers of



Their Majesties of Spain at the laying of the Foundation stone of the new school at Madrid.

of St. Aloysius Gonzaga) must always be the most active coefficient in our educational system.

In the face of your intense interest, my dear Co-operators, and of the sincere enthusiasm of the pupils of the two Salesian families, the Sons of Don Bosco cannot for an instant remain indifferent. Consequently, with the presence in Turin of all the Rectors of the Salesian Houses of Europe, the opportunity was seized of holding at Valsalice, the earthly resting place of Our Venerable Founder, two meetings which had as their scope to study the means to discharge, with ever increasing success, and in more complete conformity with the ideals and spirit of Our Founder, the various charges confided to their care.

thanksgiving to ascend continually to the great white throne of God.

Another thought which has given me great consolation and also laid on me a further obligation of gratitude is the flourishing condition of the Salesian work in 1926. This flourishing condition did not exclude the fact that in many cases we have been in great financial distress in different places, but with the help of Divine Providence we have been able not only to keep up the numerous works previously undertaken—the which mean to us a sufficiently heavy expense—but also we have inaugurated some new foundations in the civilized and uncivilized, in the old and in the new worlds.

The New Foundations of 1926.

The Providence of God has enabled the Salesians and the Daughters of Mary Help of Christians to open up during the past year over 40 houses (Oratories, Institutes, Colleges, Residences etc.).

a) *Salesian Foundations of 1926.*

The new ventures number some twenty two, of which four are in Italy, three in Poland, one in Germany, one in Holland, one in Africa, two in North America, five in South-America, one in Japan, and four in India.

In Italy the new foundations are particularly apostolic in character. At Chieri, near Brescia, a house has been opened for the formation of personel both for the Missions and the home countries; at Strada, in Casentino, another with the same scope; a secondary school, with a crafts school attached, at Grosseto; and a College with boarding school at Tolmezzo in Friuli.

In Poland the first foundation is at Posnan, at which place, our dear confrère, His Eminence, Mons. Augustus Hlond, the Archbishop of Posnan, and Primate of Poland, has made his entrance into his archiepiscopal See; a college at Sokolow, (Podlaska) and a Working Boy's Home at Warsaw.

In Germany a house at Buxheim has been opened for the promotion of vocations.

In Holland the first Salesian House has been opened at Niewhagen. *Prospere et procede.*

In Africa a Festive Oratory has been founded at Algiers.

In North-America we have two new foundations, one at Goshen and the other at Pampa (Florida).

In South America they are at Rocafuerte in Ecuador, at Barcelona in Venezuela and a large school and agricultural establishment at Pindapoy in the diocese of Corrientes of the Argentine.

The past year is rendered memorable for the development in the Mission field which is marked by the initiation of three new residences—one at Kyushu in Japan; one in Ciaco in Paraguay, and one in the Prelature

of Araguay in which we have undertaken the evangelization of the fierce and savage tribe of the Cajames.

Moreover the old foundations in Terra Santa, Assam, China, and other Missionary centres, have received additional aid with the recent departure of Salesian Missionaries and Daughters of Mary Help of Christians which took place on the 10th of October 1926.

In India a new residence has been opened at Jowai in Assam with a Boys' Orphanage attached; another Orphanage has been undertaken at Gauhati; at Badarpur a new church has been dedicated; at Shillong the fine parish church which has been in a lamentable condition for some years past has just undergone a restoration.

Finally another Missionary Station has been founded at Quasimodo near Madras.

Here then you have a list of our new and numerous undertakings. How can any one help but give thanks to the all merciful and ever watchful care of Divine Providence which has enabled us, despite the lack of personel, to undertake new missions and support those already in existence? To you, in great measure, my dear co-operators, is the success of these Houses due and we confidently rely on the continuance of your help and on the consequent spread of the Salesian Society and, of necessity, of the Kingdom of Christ. *Deo Gratias* for all His manifold graces of the past year. May our hearts be inflamed with His love and may we never forget to thank Him for His graces and favours.

b) *The Sisters' Foundation of 1926.*

Despite the fact that the Daughters of Mary Help of Christians have had to refuse numerous new foundations, on account of the necessity of consolidating the work already undertaken in many regions, the number of houses inaugurated this year reaches the quite imposing total of twenty-two. Vocations to this Sister Congregation of ours are very necessary at the present time and anyone who is aware of any young girl who might prove suitable is earnestly asked

to further this, and their own spiritual work, by recommending the same to us.

In Italy the new foundations are, in brief—Kindergartens, Schools, Festive Oratories and other good works for the young, at Alessandria, Monserrato, Orio Canavese, Rossana (Cuneo), Corticella (Bologna) Brescia Pedara, and Caltagirone. Also they have

“Blessed be the name of Mary...”.

Thus you can see for yourselves my dear co-operators that Mary Help of Christians continues to shower blessings on the Congregations of which She was the Inspirer and of which She was and is the beneficent Protectress. Every year, every month, every



Mendez. — The impoverished state of the Mission.

undertaken the direction of the “Houses for Young Workers” at Turin, Carignano, and Occhieppe Inferiore.

Domestic Assistance has also been given to the Salesian Houses at Florence and Verona

In America they have accepted the administration of a Hospital at St. Paolo (Brasil); have opened colleges with Festive Oratories attached at Heredia (Costarica), Caqueza (Colombia), Huanaco (Perù), Pedrolina and Campo Grande (Brasil) and at St. Julian in Central Patagonia.

With the Salesian Missionaries they have penetrated the forests of the Equator and have taken up their abode in the promising residence of Mendez. They have moreover opened Orphanages and Schools at Jowai (Assam) and at Madras.

day, and even every hour She works new marvels for the benefit of Her Servants. This of necessity, places, us under a heavy debt of gratitude which can be paid only by an increase of filial devotion and by redoubling our efforts to bring about the spread of devotion to Her under the august title of “Help of Christians”.

At the beginning of his work, when Don Bosco saw it already expanding and consolidating, he used often to repeat “How great is the bounty of Mary”. We who now have before our eyes, both the poverty of the little house where Don Bosco spent his youthful days, and the thousands of splendid buildings raised in his name in every quarter of the globe, while acknowledging our own littleness, cannot help joining with Don

Bosco in his exclamation of "How great is the bounty of Mary". Don Bosco must surely now look down on his Congregations and still invoke the help of Mary and repeat the phrase of which he was so fond while on this earth. May the name of Mary be lisped by little ones, fondly and confidently invoked by the young in their manifold temptations, and be a source of consolation to the aged in their times of stress, and particularly in their last moments.

Proposals for 1927.

If further incentive to gratitude to Our Lady were needed, we have only to keep in view the work which the New Year holds for our Congregation. Scarcely had Don Bosco inaugurated his Missions when he succeeded in getting the Holy Father, Pius IX, of holy memory, to approve two associations, which he had long had in mind, namely "the work of Mary Help of Christians", for the promotion of vocations, both secular and regular, missionary and otherwise; and, the "Pious Union of Salesian Co-operators" to provide a band of willing helpers in the Apostolate. These Associations, which are and will always be the main props of the Salesian Work, have been a splendid example of the inspired prudence of Our Venerable Founder. Here we must deal with the items of the programme to which they ought to devote their energies in the coming Year.

The first is one of extreme importance, one might even say of vital importance to the Salesian Society, namely, the multiplication of the number of aspirants to our Society, especially by means of the Missionary zeal so necessary in these days of unqualified egoism. It may be mentioned that the Salesian Society consists of two parts, namely, the Salesian Congregation and the Daughters of Mary Help of Christians, and that vocations to both these are urgently needed, for the great work, which demands our attention in all parts of the globe, but more especially, in the vast missionary areas confided by the Holy See to our care.

The second is one of extreme importance also and one which each Co-operator can

do, with the tact, which is so vital a characteristic of Christian charity—namely, to increase the number of Co-operators who, by prayers, offerings and all the other means which their charity and ingenuity will suggest will be able to take an active part in the work which is being offered to the Salesians in every country.

a) "Vocations."

The requests to open Schools, Colleges, Professional and Agricultural Schools, Oratories and various other Establishments for the benefit of the children of the middle and lower classes of Society are so numerous and insistent that it gives me real pain and anxiety not to be able to satisfy the same. From different cities and towns the demand has been renewed, year by year not only by private individuals, but even by public and ecclesiastical authorities who, full of admiration for the spirit and educative system of Our Venerable Founder, desire to have his sons in their midst. This is, doubtless, a further proof of the benign care of Divine Providence and this was my guiding thought when, during the past year, I attended in person the commemorative festivities in Italy, and elsewhere, such as those at Florence, where I had the great honour of welcoming His Majesty King Victor Emmanuel III, and at Madrid where the Salesians were greatly honoured by the presence of King Alfonso XIII, at the laying of the foundation-stone of the new Salesian Colleges in these cities. At last, it seems men are beginning to realise in many countries that to preserve Society from ruin and incidentally the Country from disaster, the education of the youth of the land is a matter of primary importance.

The more this salutary conviction on behalf of the youth of these our lands grows, the more does there increase the zeal to carry the light of the Gospel to those who are still unacquainted with the saving Gospel of Christ. We ourselves, my dear Co-operators, at the end of this year, in accordance with the express desires of the Holy Father Pius XI who entertains a special benevolent regard

for the Salesian Congregation, will have to undertake two new fields of missionary activity in which there is as yet no apostolic labourer one in the Prelature of Porto Velho, on the Amazon in Brazil and the other in the peninsular of Malacca in Indo-China.

Hence the necessity of enlarging and multi-

Hence, my dear co-operators, do we call upon you to help us in finding new vocations. If there is within the circle of your acquaintance any young men or girls who are admirers of and desirous for, the religious or missionary vocation, (or even if you know any mechanics, farmers or other tradesmen who by working



Equator. — The Festive Oratory.

plying the houses destined for the formation of missionary personnel. For example—the College at Penango (Montferrato) which can barely contain 100 aspirants will be enlarged to hold 200, like the house at Ivrea. That at Foglizzo (Canavese) which up to the present has been devoted to the aspirants for the priesthood, lay-brothers, and craft-masters, will have to be reserved exclusively for the first mentioned work. Hence it will be necessary to open two new houses—one for the education of craftsmasters destined for the Missions, and the other for the instruction of missionary agriculturists who are in great demand in all our Missionary centres.

in the Missionary Schools and Agricultural Colleges could so efficaciously co-operate in the salvation of souls), we beg you to direct them to the nearest Salesian House. It is doubtless a great work of charity to contribute the necessary expenses for the maintenance and education of a craft-master, a catechist or a priest but it is far more charitable to procure for our Congregations a new vocation. I think that, rightly, there may be applied to the one who succeeds in gaining a missionary, the eulogium of St. Vincent de Paul—“You could not have done a better work”. What comfort, what consolation, what matter for hope will you have,

in those last moments of your earthly career, if you can only say—"Even I procured for the Church an apostolic labourer".

b) *New Co-operators.*

But vocations alone are, unfortunately, not sufficient. The Missions have other needs, and these of every species, whose number increases in proportion with the number of Missionaries and with the extension of their field of action. They have to assist their converts not only spiritually but also materially. They have to erect Schools, Hospices, Chapels and Oratories for the education of youth so that, after the manner of Don Bosco, by attracting the children they may the more easily and intimately approach and convert the parents. They have to train the children and the adults in some trade or in the cultivation of the soil. They have to build churches and open seminaries for the education of a native clergy who, in time, will take over the direction of new parishes. And so one might continue, the list is inexhaustible. Consequently the poor sons of Don Bosco, who have nothing except their own good will and individual strength, make a full and confident appeal to our goodness of heart. Your charity has not become less, that I know full well, nor will it become less in the future, of that also I am confident; but since the work is growing every day and consequently the needs of our brethren are also increasing, it is essential to multiply the number of generous Co-operators. And this in fact is the second recommendation which I make to each and every one of you. Each of you is doubtless aware that by inducing some generous soul to be inscribed in the Union of Co-operators, he thus fulfils one of the rules of the same Union. And here I think it opportune to reply to a question which is of frequent occurrence in the correspondence of new co-operators viz— "Is it necessary to practise each and every work of charity enumerated in the Regulations?" My reply is not original. Don Bosco apparently was subject to the like question and his answer is the one I give—"It is not necessary.—

Furthermore it is not even necessary to practise any of them at any set time. But *it is necessary, and sufficient, to practise them when a fitting opportunity presents itself*".

But are these occasions many? Innumerable! They occur at every turn of the wheel of life. How easy and how salutary it is to give a word of warning to a young person who is straying from the right path! How easy to bring back the erring one to the right way, if we only set about it in the right spirit! Care is of course needed; tact is essential; and above all charity is indispensable. Let no word of recrimination escape us. Let no attitude of self-righteousness estrange the one we desire to aid. How charitable also is the care of those who are deprived of parents and who are thrown on their own resources! How effective may a timely word be in the obtaining a really christian education for the children of ambitious parents who are apt to send their children to non-catholic schools for the sake of some superficial advantages of "class" and tone! Again, and herein is a real apostolate. A real and vital need of the present day. A need which if not supplied threatens moral ruin to Society and its component members. And this is the need for good literature. How easy it is to recommend books! How careless most of us are in our recommendations! The bulk of the cheap fiction of the present day is not worth reading. Let us then advise good books which we ourselves can honestly recommend. When making presents let us choose some author of whose moral standing there is no doubt. A book can do an infinity of good or harm. Let us be careful that the latter is never the case with books of our recommendation. Lastly there is the means of alms. To send offerings to works directed to the greater glory of God and the salvation of souls. Reflect, my dear co-operators, on the duties and precious fruits of charity.

"God", says Don Bosco, "made the poor so that they might gain heaven by resignation and patience; He made the rich so that they might attain the same end by charity and almsgiving..."

Let us recall to mind, from time to time,

the words of the Gospel "Give and it will be given unto you". Let us reflect that God is a munificent rewarder who will not be outdone in charity. He who performs an act of charity towards his neighbour, banks with God and is sure of drawing a hundred per-cent on his investment. And in what, you may ask, does this interest consist in the present life? It consists in the manifold aids to virtue, the blessings both spiritual and temporal which God is accustomed to bestow upon His children in this life, such as: the preservation of health, which is so important, and which we do not value sufficiently till we lose it by our negligence; the curing of diseases; the prosperity of business; the preservation from disgrace and overwhelming sorrow; the power of educating one's children well; peace and harmony within the family circle; perseverance in the grace of God; the opportunities of receiving the Sacraments, and the necessary consequence of this, of making a good end.

Don Bosco on this point makes the following observation "This reward, this recompense, no matter how great or valuable, is always small, in comparison with that which God will give us after this life is ended. The reward then will be eternal life, that is to say, heaven, the fulness of everlasting happiness—God Himself". Hence, my dear co-operators, seek occasions of practising works of charity (1). Place a special guard over yourselves to see that you do not spend money in useless enterprises. You will all know how to retrench in regard to personal adornments, food, clothing, journeys and honest amusements: and in imposing on yourselves these sacrifices, console yourselves with the thought that you are thus co-operating in the salvation of the souls of other people and incidentally, laying up an immense store of merit for yourselves in heaven.

(1) Different Co-operators have been asking whether they can leave a legacy or make a bequest in favour of our Missions without any danger of their intention being misunderstood, I reply, yes, provided that they adhere to this generic indication (there is no need to specify the person by name) "I leave, a legacy (or my inheritance) to the Salesian Missionary Institute, Turin, Italy.

Conclusion.

I bring this letter to a close as Don Bosco used to do and with his words "with heartfelt thanks for the unfailing support which in your generosity you have vouchsafed to our works up to the present time.

I thank you in the name of the numerous children of our Hospices whom we have been enabled to clothe and feed by your bounty.

I thank you in the name of our Missionaries who have been assisted in their laborious apostolate by the means of your alms.

I thank you in the name of the many children of our Schools, Churches and Oratories whom we have been able to instruct and preserve from danger and an evil life and place on the way of virtue and salvation through your christian charity.

I thank you in the name of Him in whose honour you have performed these works of charity".

Every mornig at Mass I make a special memento for you all, praying that, by the mercy of God, through the merits of Jesus Christ and the intercession of Our Lady, Help of Christians, He will give you, in this world, everything that a Christian soul could desire, but more particularly the grace of being able one day to find yourselves united to the great Salesian Family in the country of the Blessed to praise and bless God for evermore.

I recommend to your prayers, the souls of those Co-operators who during the past year, have departed this life, to render an account of their stewardship. Their loss has been a great one to us. Let us pray, the merciful Saviour, to receive them into the everlasting dwelling places, and let us not forget these souls in our daily prayers and good works.

Pray also for me that I may worthily discharge the heavy burden which it has pleased Providence to lay upon my shoulders. Believe me to be, my dear co-operators.

Your most Obedient Servant in Christ

Fr. PH. RINALDI. S. C.

Very Rev. John Bosco S. C.

Born - August 16th 1815

Died - January 31st 1888

*Cause of Beatification introduced
July 24th 1907.*

Thirty-eight years ago on the 31st of January there died at Turin one, John Bosco, a priest. He had had a hard life battling



constantly against adverse fortune, evil-minded men and the machinations of Satan. His life had been one of unremitting toil from his earliest years to his deathbed. As a young man he had been looked upon as a madman for the sole reason that he was a man of God. His trust in Providence led him to utter words betokening plans which in view of his financial position were, humanly speaking, impossible. He nevertheless persevered and as is always the case God was not wanting. Another "impossible" thing which he brought to success was the establishment of a religious Congregation at the very time when religious societies of all kinds were being suppressed in Italy. This Congregation was to perpetuate his life's work and aspirations namely, the salvation and education of the young, especially poor boys who are exposed to so many dangers of perdition. The success of his Congregation is today immense. One thing alone is wanting. The official seal of the Church as regards the heroic sanctity of the founder. Declared Venerable on July 24 1907 by Pius X, John Bosco's cause has been sub-

ject to the usual searching enquiry of the Church. His numerous writings of a civil and ecclesiastical character, his triple family all have to be examined with the minutest care. Hence much time is necessary for this process. We ask our readers to pray to Mary Help of Christians, for the beatification of her faithful servant, that the seal of sanctity being rendered by the Church his sons may be enabled with still greater zeal to spread devotion to John Bosco's Madonna under the august title of "The Help of Christians".

The New Year.

*Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.*

*Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going let him go:
Ring out the false, ring in the true.*

*Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.*

*Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.*

*Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.*

*Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.*

*Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.*

*Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.*

(LORD TENNYSON).

ST FRANCIS DE SALES.

It is related that the great Theban general, Epaminondas, dying childless on the battlefield, and being commiserated on leaving no posterity, proudly recalled his achievements, and replied: "these are my posterity". And thus, like many great men, he has an immortality of fame. But far more real is the immortality of the founders of great religious orders like St Benedict, St Dominic, St Francis of Assisi, whose life and work are being reproduced by thousands of their children in the world today. In the nineteenth century the Venerable Don Bosco chose St Francis de Sales as the patron of his Pious Society; and this choice, confirmed by the Holy See, which binds and looses on earth and in heaven, has given to St Francis de Sales, as his sons by adoption, the great Salesian family. He has thus secured in the modern world a more fruitful immortality, a wider recognition, a larger influence. But without this his position in the Church was already sufficiently secure. For more than three hundred years the Order of the Visitation had borne witness for him; Alexander VII had placed his name on the roll of the saints; Pius IX had proclaimed him a Doctor of the Church.

Ominous Signs.

God's saints differ from one another as star differs from star in glory. In the shining firmament of the Church, how shall we single out St Francis de Sales? What is his place in history? What atmosphere surrounds him? Against what background does he appear? What odours of virtue, what effulgence of doctrine linger round his memory?

He appeared in dark and troubled times. For more than two centuries the rumbling of an approaching storm sounded ominously and periodically.

Wycliffe in England, Huss in Germany, Philip the Fair in France were portents. Christendom looked on with astonishment

and suspicion at the Papacy forfeiting its historic role of arbiter of Christian princes, and becoming at Avignon a mere vassalage of the French monarchy. Then the anti-popes appeared. As a result one saw at Constanz and at Basel the assembling of quasi-schismatical general councils, arrogating to themselves, supreme powers in Church government, and claiming the right, independent of the Pope, to reform the Church not only in its members but in its head. Thus the signs of a storm grew; and while the bark of Peter rocked on an angry sea, earnest christians prayed that divine power would manifest itself as of old on Galilee, and say to the raging elements, "peace, be still" But the time was not yet. On the contrary, into this sea began to flow the current of the Humanist Revival. The centres of learning gave themselves up to an exaggerated admiration for classical culture, extolled the pagan, belittled the Christian outlook on life, advocated the licence and the voluptuousness of the Greek Olympus, and turned away from the self-control and sacrifice typified in Calvary. There was, therefore, a resurrection even in Rome itself, of that pagan spirit, which, first challenged by St. Paul on the Areopagus, had gone down, in the days of Constantine, before the triumph of the Cross.

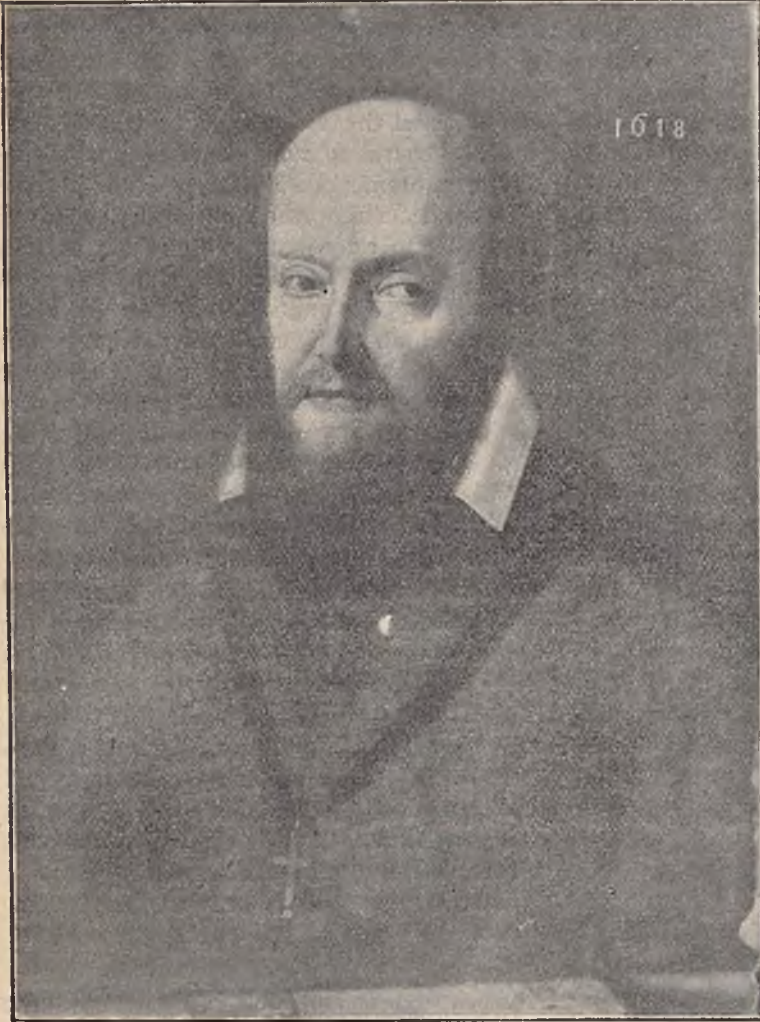
Disastrous effects.

When the storm at last burst, and the forces known as the Reformation were let loose in Europe, men saw that a united Christendom was gone, and that the Church would have much trouble in saving any considerable remnant. The Protestant tide had swept over Northern and North Western Europe, and Northern Germany; a doubtful struggle was going on in France, and Southern Germany; the Church seemed to be secure only behind the Alps and the Pyrenees.

Such was the world of confusion and strife into which St Francis de Sales was born in

1567. This is the historic back-ground against which his figure stands out in relief. He did not appear alone. He is one of a number of great saints whom God gave the chastened Church in these days of her affliction. To

meant them to be the instruments of the Catholic counter offensive. The Council of Trent was in session (1545-1563), restoring discipline, defining doctrine, casting the organization and the administration of the church into that mould which is substantially the same to-day. The catholic forces were being thoroughly re-organised. Protestantism would soon be in retreat, Catholicism on the offensive; and in these great champions the Church had, as it were, vast power-stations, whence currents of spiritual energy were carried over a city, a province, a nation, and pervading the whole of Christendom, were issuing in missionary enterprise at the ends of the world.



"Behold a great high-priest who *in his day* was pleasing to God".

" In diebus suis. "

" Ecce sacerdos magnus, qui in diebus suis placuit Deo ". " Behold a great high priest who in his day was pleasing to God ". The circumstances in which saints lives are cast vary infinitely; but we shall find, as a rule, that their lives bear a close relationship to the needs of their time — *in diebus suis* placuit Deo. And so St. Francis de Sales in his day, when truth was at grips with error along the Alps, com-

mands a sector of the battle-front. While other missionaries push on into the North along the Rhine, or into South Germany, his position in the Savoy highlands is almost stationary. Four years of sterile effort confront him. He is as a sheep among wolves, teaching and preaching with untiring zeal, his only weapons being apostolic poverty, unwearying patience, infinite

mention only outstanding names, we see this age giving birth to St Charles Borromeo, St Philip Neri, St John of God, St Teresa, St Ignatius, St Pius V, St Francis Xavier, St. Francis Borgia, Venerable Canisius, St. Francis de Sales, St. Vincent de Paul. What catholic can contemplate the almost simultaneous appearance of these great figures in Church history, and not feel that Divine Providence

sweetness of character, a width and depth of knowledge of things divine, that would one day win for him the title of doctor of the Church. In sixty five parishes containing upwards of twenty five thousand souls, there were scarcely one hundred catholics.

"The people of Berne and Geneva", writes S. Francis, "have deterred the people from listening to our sermons, saying that the truce is but a truce, and that presently duke and priest will be driven out". Unable to get a hearing, he distributed broad-cast in defence and explanation of the Faith, those pamphlets, which under the name of *Les Controverses*, recall the writings of St. Augustine, or St. Athanasius. Suddenly the enemy front breaks before him, and Catholicism sweeps down to the lake of Geneva, and to the very walls of that proud city, his titular see, and the seat of militant Calvinism. Scenes reminiscent of the conversion of the nations are re-enacted; and seventy two thousand souls are gathered into the fold of the Church.

Such, then is one aspect of the character of St. Francis de Sales, a great missionary, a great figure in the catholic Counter Reformation, one of that band of missionaries who rolled back the Protestant advance from the Alps, went down into the North to recover France and Southern Germany, and drive a Catholic wedge along the Rhine to the Northern sea.

The Gentle Saint.

In his native tongue, our saint is pre-eminently "le doux Saint François de Sales" — the gentle saint. "Learn of me, for am meek and humble of heart (Matt. xi, 29). Blessed are the meek for they shall possess the land (Matt. v, 4)". There is no saint in the Calender, whose life is, in a higher degree, an expression of meekness and humility; nor is there any, in whom is more amply fulfilled the promise of the Beatitude. He made himself all things to all men, and he won all to Christ: truly he possessed the land.

He is, moreover, the good Shepherd, who giveth his life for his sheep. Like St. Charles Borromeo before him, he is the model pastor,

the apostolic bishop, in whom is incarnate again the heroic spirit of an Ambrose, or a Chrysostom. The less worthy type of bishop, even the hireling, had been but too common in the Church's recent past. In 'Lycidas' we have an almost contemporary description of the hireling bishop, which Ruskin has elaborated in 'Sesame and Lilies'! We have the men "who creep, and intrude and climb into the fold". Church History supplies examples of each type. The sly Thomas



The birthplace of the Saint. — The Castle of Sales.

Cromwell, so astute, so cunning, worms himself into the confidence of Cardinal Wolsey, supplants him in the affection of the King, and creeps into his seat. The intruders are those who reach episcopal office by the mere accident of princely or noble birth, by the undue influence of the secular power, or as in the case of Alexander VI by the lavish expenditure of gold. The climbers are those who make the episcopate a stepping stone to a great career, who are princes and politicians rather than Shepherds, — a Wolsey whom ambition ruins, a Richelieu who fosters Protestantism in Germany in the interest of the French monarchy.

How different is the attitude of men like Pius X, who confronted with the responsibility of Peter's office, begs the assembled cardinals to spare him the bitter chalice of supreme authority. St. Francis de Sales gave evidence of a like detachment of spirit. Only

under extreme pressure, would he consent to become Co-adjutor Bishop of Geneva and he refused episcopal consecration until the time of his actual succession. He was utterly detached from pomp and power, and wealth, utterly devoted to his pastoral office, and to the recovery of his sheep that were lost. The indictment shall not lie against him that his sheep fold is being daily raided by the "grim wolf with privy paw and nothing said." Other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd". Nor shall there be any ignoble "scrambling at the shearers' feast", any pursuit of the dignities and emoluments of office. "Duo rogavi te, ne deneges mihi antequam moriar. Divitias et paupertatem ne dederis mihi, sed tantum victui meo tribue necessaria" (*Prov. xxx, 7-8*). Two things I have asked of thee, deny them not to me before I die. Give me neither beggary nor riches, give me only the necessaries of life. The income of the See of Geneva was two hundred and sixty nine pounds: but even this modest sum seemed to touch upon the superfluous; for retiring gladly to his poorly furnished bedroom he would say, "I must be the Bishop of Geneva by day, but I shall be Francis de Sales by night".

"Tantum victui meo tribue necessaria".

No blandishments of Henry IV, no offers of a cardinalate shall wean him from the service of the simple mountaineers, whom he has begotten in Christ. Ever present to him is the solemn moment of his episcopal consecration, when, as he says, rapt in ecstasy God took him from himself, and gave him to this people, that he might no longer live but for God and for them. The King of France offers him a great abbacy. "No, Sire, riches would be an encumbrance and a snare to me". The King increases his bid to an income of two hundred thousand livres, the Archbishopric of Paris, a cardinal's hat. "No, Sire, the Lord has given me my little flock at Geneva, I many not desert them". Christina of France makes a splendid marriage with the Prince of Pied-

mont, partly through the good offices of St. Francis de Sales. The princess rewards him with gleaming jewels. The saint hesitates to accept them; for like St. Lawrence he can only receive them in trust for the poor. "Cui Levita, ubi eas repositas haberet, ostendens, numerosissimos sanctorum pauperum obtulit greges". The Levite for answer, pointing to the multitude of God's poor, showed him where he had bestowed the treasure. Some such vision comes to the mind of the saint in this instance, for he makes reply: "Madam, I fear I shall abuse your bounty", And in fact, the rich gift pressed upon him, is at once pledged to the needs of the poor, and is again and again redeemed by the princess.

"Feed my lambs".

The indictment of the hireling continues: "the hungry sheep look up and are not fed". The charge does not lie against our Saint, who would expound to a solitary listener, with the same ardour as he would to a crowded audience in a great cathedral, the whole riches of the Gospel. Contemporary testimony to the efficacy of his preaching is abundant. The great harvest of souls in Savoy vouches for it. His reputation brings him to the French Court to preach the Lenten Course in 1602. Huguenot nobles surrender to his charm and unction, and we have the testimony of Bishop de Belley, that the saint's mere reading of the Our Father had power to melt the most hardened heart.

His Inner life.

What odour of virtue, what effulgence of doctrine linger round his memory? The answer is found in his Conferences, his Controversial Treatise, the Introduction to a Devout Life, and the Treatise on the Love of God. In particular the two latter have shed a light down the years, have ever been a spur and a guide to the sanctification of others, as they are no mean witness to his own. Cardinal Newman relates in his Apologia, that on one of his solitary walks, he met an Oxford Don, who said to him: "Nunquam minus solus

quam cum solus". You are always least lonely when you have no company. Minds so richly endowed as the cardinal's, need not the commerce of ordinary social life to relieve them of the boredom of solitude. They are able to people a wilderness with the teeming riches of their moral and intellectual life. So, as Lacordaire says, "every man converses with himself, and that converse with himself is his inner life; just as the converse, which from all eternity God makes with Himself in the Blessed Trinity, is His inner life... The inner life is the whole man, and forms all the worth of man. One is clothed in purple, and yet he is worthless, because his converse with himself is that of a worthless being. Another passes along the street barefoot and in rags, yet a great man because his inner converse is that of a hero or a saint. Happily, and thanks to God, there are orifices, through which our inner life constantly escapes, and the soul like the body hath its pores". The channels through which, more than any others, the inner life of our Saint escaped, are his Introduction to the Devout Life, and his Treatise, on the Love of God. Classics in the French language, and classics in devotional literature, they mirror the teeming riches of his mind and soul. In the long history of the Church there are not, perhaps, half a dozen books to rank with these in the delineation of the intimate relations of the soul with God. The Introduction is a series of letters addressed to people in the world—in town, in court, in camp, in domestic life, in which the author shows that a high degree of perfection, and intimate union with God, are possible for people of all conditions in life. The Treatise on the Love of God is more formal and profound. "I have been forced", writes the saint, "to say many things that seem more obscure than they really are. The depths of science are always somewhat hard to sound". Hence we have an exhaustive exposition of mystic and ascetic theology. Its composition occupied him two whole years; and he records that occasionally a short paragraph necessitated his reading more than one thousand pages of the writings of saints, and doctors. He has treated exhaustively all states of

prayer, from simple vocal prayer, to contemplation and ecstatic rapture.

In this regard one may recall the later development of Quietism. Bossuet and Fénelon will wrangle long over the implications of his teaching; but the Church by putting the seal of her approval on his works, has sufficiently rebuked the sometimes disparaging patronage of the one, and the rather compromising support of the other. St. Vincent de Paul had not, perhaps, Bossuet's



The parents of St. Francis.

massive understanding, nor the subtle mind of Fénelon, but with the intuition of sanctity, he arrived at a more adequate appreciation of this Treatise, — in his judgment, "a truly admirable book, the universal remedy for the feeble, the goad of the slothful, the stimulus of love, the ladder of those who are tending to perfection". We must be on our guard against assuming that there is anything soft in the character or teaching of St. Francis de Sales: For him the will is man's noblest faculty, and love is the aspiration of the soul, under the imperious command of the will, to the highest good as seen by reason and faith. — We must not mistake his temperament for his teaching nor his manners for his principles. The way of perfection is the steep and narrow road of the gospel, and the gentle saint of Geneva has found no other way to it, than the way of the Cross.

NEWS FROM THE MISSIONS

TANJORE (India).

A Church - builder.

(Fr. Ignatius Muttu).

The Parish which the Salesians administer at Tanjore in the south-east of the peninsular is one of the most widespread. Its radius is somewhere about thirty-two miles and comprises about seventy villages. All these are scattered in the plains and some of them contain a mere handful of Catholics. Hence it will be easily imagined that the task of supplying them with fairly regular religious functions is by no means an easy one. The problem of the great cities and towns of the present day is the identical one which presents itself for solution in the plains of India. And what is that? To strengthen the faith in the hearts of neophytes and of christians of long standing alike, it is essential to render their access to the church, and all that that implies, not only easy but unavoidable. It is of the utmost importance that these scattered sheep of the fold should have some pen to which they may betake themselves in their dark hours. These Christians must be supplied with a network of churches which will serve as so many refuges for the Indians when trouble afflicts them or when the burdens of life press too heavily upon their weary souls.

This necessity has not of course escaped the notice of the Salesians at Tanjore. They are doing their utmost to multiply these chapels within their own field of action. They are working might and main to set up these help-giving centres which will become in time so many seats of flourishing fervent christianity. One of these Salesians, Fr Muttu, the first Indian Salesian, has occupied himself for over two years in the construction of a chapel in the suburbs of Tanjore, which chapel is destined to gather together all our parishioners from the villages in the district

for their weekly public act of homage and thanksgiving. Up to the present the religious ceremonies have been celebrated according to the exigencies of time and space. When the missionary made his apostolic tour. In a barn or even in the open air. In the early dawn or late morning. In the evening or after dark had already set in. At all times, in all places, the Mass, baptism, and the other rites have been celebrated or administered. Doubtless it was better than no ceremony at all but it could not serve as a fixed centre to which ten villages might refer, sure of finding a priest, the Mass, the Sacraments, and the word of God.

This chapel so humble is nevertheless very cosy. It is capable of holding about 400 people and has been built, in a great measure, by the subscriptions of its parishioners. Indubitably the mother-church of Tanjore has dived deeply into her pocket to help on the good work, nor have there been wanting benefactors from Europe, but despite this, the bulk of the expense has been defrayed by the poor but generous future parishioners. It is an old lesson which here is learnt but one which the builders of churches would do well to acquire. What trouble they give themselves in searching for a munificent benefactor! What unheard of pains they take to engage the interest of some generous nobleman or exalted personage! Yet all the time, they neglect the fact that the people who are to benefit from the erection of the church, no matter how indifferent or "unreligious" they may seem, would only be too proud and glad of the opportunity to cooperate in its construction. Fr Muttu was one of the few who has learnt this lesson well. The result is that his chapel rapidly rose from its foundations. He has almost finished in about two and a half years a chapel which though not exactly a magnificent structure is yet a servicable one for the needs of the inhabitants of this region.

The celebrations which marked the inauguration of the chapel were far from boring. On the evening preceding the blessing of the chapel, an immense procession set out from the presbytery and wended its way by devious routes to the Church, carrying in triumph the Statues of the Saints which

for the protestant section of our community. Who knows what may come of this? How many may be able to count the beginning of their conversion from this day? We pray God that this may be so indeed! In the meantime Fr Muttu is thinking of bringing his work to completion. The furnishing



The New Church and its parishioners.

were to adorn the sacred building. A torch-light procession wended its way through the locality for two hours to the accompaniment of the local "band". From time to time to vary this truly oriental programme there was fired off a species of rocket which glittered brilliantly and illumined the starry heavens with its multi-coloured fire. The whole proceeding was very noisy, very lively and very characteristic of the people—yet notwithstanding also very pious.

These events which were quite unusual had evidently great interest not only for our catholics but also for those still wrapped in Paganism and, what is more remarkable, even

of his little sanctuary has still to be done. To quote his own words "there is only wanting now two small porches on either side of the church, a peal of bells, the lighting arrangement and some benches...". And then what more? But it is not to be thought for a moment that the good man is discouraged. On the contrary he has put himself to the task of building a second chapel in a more remote village. He has succeeded once; why not again? And his efforts will not end here. For the small deficit, which despite all his efforts he leaves at the fore-mentioned church, and which we desire our friends in Europe to help to make

good, he will give to the church at Tanjore a crown of respectful children subject indeed to the mother church but rivaling her in the ardour of their faith.

Salesian Pilgrimage to Lujan.

(A *Foreigner's Impressions*)

Buenos Aires, October 16, 1926.

On Tuesday last it was the writer's privilege to accompany the Salesian schoolboys of this city on their annual pilgrimage to Argentine's National Sanctuary, the Basilica of Our Lady of Lujan. I attached myself to the contingent from the Pius IX College as, at 5.15 a.m., headed by their Band, they filed out of the college gates. On our way to the railway station, many people paused for a moment to gaze with surprise at the unusual spectacle of a multitude of boys marching through the streets at such an early hour. As a matter of fact, most of the boys had arranged to go on foot the whole distance to Luján, but owing to the state of the roads the project had to be abandoned. Arrived at the station, we were joined by the boys from the colleges of St. Francis and St. Anthony, with their troops of boy-scouts and bugle bands. Here we entered a special train—a long, long train, which was followed by another long, long train carrying the boys of the Don Bosco, St. Catharine, St. John Evangelist, St. Isidro and Leo XIII colleges. Altogether three special trains were chartered, each of which carried well over a thousand boys. En route the boys recited the rosary, singing a hymn to Our Lady between the decades.

At Luján, the whole vast body formed up four deep and slowly walked, bareheaded, towards the Sanctuary, singing hymns as they went to the accompaniment of the bands. The Basilica, towering majestically to a great height and entirely rose-coloured in the morning sun, looked exceedingly beautiful. On entering, one is immediately struck by the austere beauty of this noble gothic

temple, reminding one of the grand mediæval cathedrals of Europe. The Right Reverend Monsignor Francisco de Campos Barreto Bishop of Campinas, celebrated Holy Mass, during which anthems were sung by a surpliced choir, and there was general communion. It was truly wonderful and impressive to see this multitude of boys approaching the altar to receive their Sacramental Lord—that Lord Who has so often expressed His particular love for children. The Bishop wore a magnificent *blue* chasuble, a privilege peculiar to Luján. Towards the conclusion of the Mass we heard distant singing which growing stronger every moment, heralded the approach of the boys from La Plata, Ensenada and Bernal. This contingent, headed by the Salesian novices and ecclesiastical students, vested in cassocks and surplices, then entered the Basilica, and Mass was celebrated for them by the Very Reverend Father George Serié, Provincial of the Buenos Aires Province.

After breakfast the boys dispersed in groups, under their various Class Masters, some for football in the grounds of the Marist College, others to inspect the Basilica, the Museum, or to take walks by the riverside. At noon dinner was served (and I may mention here that if you want to see people *thoroughly* enjoying themselves, go and watch schoolboys doing justice to a "festal" dinner! You may be a pessimist or a misanthrope, but you will come away an optimist and philanthrope). After dinner, or rather during the desert, the boys gave full vent to their exuberant spirits by singing songs, whistling, and playing tricks on one another and I should think their songs might have been heard half-way to Buenos Aires. They certainly understand the maxim "*Servite Domino in laetitia*". At one o'clock a short visit was made to the Basilica, after which the boys dispersed as in the morning concentrating again at 2.30 and marching once more to the church for sermon and benediction, and to sing their *Adiós* to Our Lady of Luján. The sermon was preached by the Very Reverend Father Stephen Pagliere, the well-known and beloved Rector of St. Catherine's. Choosing his text from

the Book of Wisdom, "Qui elucidant me, vitam aeternam habebunt" (they who magnify Me shall possess life everlasting), the preacher in a few vigorous and well chosen phrases, yet adapted to the understanding of the youngest boy present, reminded his hearers that devotion to the Blessed Virgin is the pledge of predestination... that the moral formation of the child is founded in this devotion. He urged all present to beseech Our Lady of Lujan to obtain an abundance of graces for the clergy of Argentine, for their Fathers and Superiors, and for success in their studies, concluding with an exhortation to all to pray fervently to Our Lady of Lujan. After Benediction the boys completed the prayers for the Pope's intentions in order to gain the indulgence, and then followed what was perhaps one of the most affecting scenes of the whole day, the singing of the *Adiós*, which was most beautifully rendered by a choir of boys, their sweet young voices at one moment swelling and filling the great church with a mighty volume of music: at the next, dying down to the merest whisper, but clear and pure as a silver bell. Truly, such must be the singing of the Seraphs in heaven!

I was very much edified by the fine bearing of the boys—their piety, their bright, happy faces, visibly reflecting the grace of God within. As we knelt in the church, I could not help thinking how pleased Our Lady must be with the loving homage of these generous young souls, gathered there to honour her, and through her, her Divine Son. Without doubt, those who conceive and build a beautiful temple to the honour and glory of God do a great and noble work, but greater and nobler still is the work done by those who—like the Salesian Fathers—



The Elephant Waterfall near our residence at Tnnjore.

devote their lives to the building of these "living temples"—temples of the Holy Ghost.

Argentine has reason to be proud of her Basilica, but even greater reason to be proud of her boys, at once the hope and glory of the nation.

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

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

“LEST WE FORGET”

Salesian Cooperators 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 Cooperators' meeting.

On each of the following days—

January 18th — St. Peter's Chair at Rome
 January 23rd — Our Lady's Espousals
 January 25th — The Conversion of St. Paul
 January 29th — St. Francis of Sales
 February 2nd — The Purification
 February 22nd — St. Peter's Chair at Antioch
 March 19th — St. Joseph
 March 25th — The Annunciation.

It is also worth remembrance—

That, *on the sole condition of being in the state of grace* the Cooperators, 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 Cooperators 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.

JANUARY 21st

St. Agnes Virgin and Martyr Patroness of Purity.

*Deep on the convent roof the snows
 Are sparkling to the moon;
 My breath to heaven like vapour goes:
 May my soul follow soon!
 The shadows of the convent towers
 Slant down the snowy sward,
 Still creeping with the creeping hours
 That lead me to my Lord;
 Make Thou my spirit pure and clear
 As are the frosty skies,
 Or this first snow-drop of the year
 That in my bosom lies.*

*As these white robes are soiled and dark,
 To yonder shining ground;
 As this pale taper's earthly spark,
 To yonder argent round;
 So shows my soul before the Lamb,
 My spirit before Thee;
 So in mine earthly house I am,
 To that I hope to be;
 Break up the heavens, O Lord! and far,
 Thro' all yon starlight keen,
 Draw me, thy bride, a glittering star,
 In raiment white and clean.*

*He lifts me to the golden doors;
 The flashes come and go.
 All heaven bursts her starry floors,
 And strows her lights below,
 And deepens on and up! The gates
 Roll back and far within
 For me the heavenly Bridegroom waits,
 So make me pure of sin.
 The sabbaths of Eternity
 One sabbath deep and wide—
 A light upon the shining sea—
 The Bridegroom with his bride!*

(Lord TENNYSON).

Compose yourself to rest in such a way that sleep may steal upon you with your thoughts fixed on divine things, and your mind preparing itself to spend the next day in greater holiness.



An Old Boy's note book

The closing months of 1926 were rendered memorable ones in the Salesian Schools in England by the visit of one of the members of the Superior Chapter of the Congregation. Such an event never happened in my time at school, so I looked upon the event as a unique one. However I was informed that such events had taken place before although not in my time. Hence for me it was a new experience to meet one who evidently held a high post in that Congregation by the members of which I had been educated. It was therefore a matter of some surprise to me when I heard this man who was undoubtedly a foreigner, and no longer in his first youth, speak my own native tongue with so much success. His words were well-chosen and apt to the occasion. The only time I heard him speak was on the occasion when the committee of the London Branch of the Salesian Old Boys' Association was presented to him. The Committee had met at Battersea for their monthly conference concerning the affairs of the Association. This opportunity was then seized upon for the interview with Don Candela. This man impressed me immediately as one slow to speak but sure in utterance. His tongue was no idle conveyor of aimless thoughts. His words had purpose and a real purpose to achieve. Hence when he spoke he was deliberate, measured and impressive but none the less enthusiastic. He spoke with great ardour of the good of the Old Boy's Association. He congratulated, in the warmest terms, the committee on the magnificent work they were doing and exhorted them to persevere in their efforts for the progress of the said Association. He pointed out

that the Association should (and he was sure would) be a tremendous factor for good in all the places where it was established. That the progress of the Salesian work could be most effectively advanced by the members of this association; for a good layman is able by his example and advice to achieve far more, among certain classes, than can priests, for, so narrow-minded and bitter are some people that, they cannot imagine the clergy doing anything except from an ulterior motive. He concluded by wishing the Association every success and promised his prayers for that end. May I, here, pay my own little tribute of respect to this worthy Salesian for the evident interest which he took in the Salesian Old Boys' Association.

The annual mass for deceased members.

Every year the Associates take care to have a mass offered for the repose of the souls of those members who have gone to render their account to the maker of all. This practice is not only very laudable, but also very consolatory to those members who still abide here below. In former years the Mass has been said on a week-day but this year the committee decided to have it said on Sunday, November 14th. This change was a welcome one for it enabled some of the present members of the Association to attend in person. Over fifty were present at the Solemn High Mass which was sung in the stately parish church of the Sacred Heart. An apt discourse was pronounced during the mass by the Rev: J Connor. S. C. The music was rendered by the choir of the church in a deeply impressive manner. The "Dead

March in Saul" was played after the Mass and I issued from the church not only uplifted, but even prepared to leave this world, when my time should come, with confidence, trusting my soul to the prayers of the future members of the Association.

The Sport's Club.

I noticed in the recent issue of the *Bulletin* a notice regarding the Sport's Club of the Battersea Branch. I am pleased to be able to note that the same is making good progress and that the results of this venture have been highly satisfactory. I should however be more rejoiced to be able to record a still further increase in the number of members.

The annual meeting and winter Re-union.

I am informed from my memorandum that this important event will take place on the 9th of January. As usual this is a Sunday so I shall have the pleasure of being present. The Reunion as usual is at the school by the kind permission of the Rector of the school Very Rev. M. H. Mc. Carthy S. C. who is also our much respected President. I hope to be able to give a full account of this event in my next notes and am eagerly anticipating a record gathering.

Item. The O. B. A. held a grand *Dance and Social* at the *Fulham Town Hall* on Wednesday November 10th. There was an excellent gathering and the evening was one of the most enjoyable I have spent since the Great War deprived us of our natural and wholesome gaiety. The funds of the Association, I am told, benefited substantially by this event. I am not only glad to hear this but wish that every event of this nature was so harmless and beneficent. The modern craze for anything that shocks was totally absent and yet, or rather and so, the evening was enjoyed by all.

Item. I noticed an appeal in the last issue of the *Bulletin* for the enrolment of past pupils. I would like to mention, à propos, of this that it is the great desire of the energetic

and zealous Secretary to have, *at least*, three hundred members on his books this year. The present numbers are not at my disposal but I venture to suggest that they are nearer three than two hundred. May this year see not only the three hundred passed but even the five hundred.

Item. The boys of the present always think that it will be a glorious day when they can count themselves as boys of the past. I did, I know, but how I wish I could go back! However since time waits for no man the wish is vain. So it was with great satisfaction that I heard of the establishment of two special prizes for the present boys by the Old Boys. One of these a prize of two guineas is awarded by the Association to any boy who succeeds in gaining first class honours in the Examinations of the Oxford Board. The prize was won by only one boy this year Hugh O'Donnell carrying off the coveted honour. The other prize is the award of Mr Daniel Dempsey, for the boy who is the first in History in the school for the year. The name of this youth is not to hand. This encouragement of honest endeavour is one of the most pleasing aspects of the Association and speaks volumes for the spirit which informs that body.

*Salesian School! Within thy walls
I stored my brain with tales of lore;
The memory of my past recalls
The pleasures of those days of yore.
The burdens of a man's estate
Have proved the lessons not unknown;
But kindly too has been my fate
Due largely to the seeds there sown.
My boyhood's days I will repeat
So long as this my life shall stay;
For ready is the hand to greet
The members of the O. B. A.*

A. F. G.

That moment which will decide on your eternity, will come more quickly than you think, and so it is well to take measures in good time, that you may go to meet it well prepared.

THE SALESIAN WORLD

S. Francisco U. S. A. A dynamite bomb wrecked the vestibule of the Catholic Church of SS. Peter and Paul here at 5.15 this morning (October 29th 1926). It was the third bombing of the church in the last ten months.

No one was injured, but the damage is estimated at 5,000 dollars. Three quarters of an hour after the explosion the regular 6 o' clock Mass was celebrated as usual.

SS. Peter and Paul's is an Italian church, and is charge of the Salesian Fathers. It conducts an Americanization school in which seven lay teachers instruct 130 pupils. The Rev. Oreste Trinchieri, S. C., attached to the church, believes that the bombing was the work of fanatics.

The bomb, which exploded at the door of the church, blasted away the oak doors shattered stained glass windows and made a hole in a granite stairway.

Following the two previous bombing attempts SS. Peter and Paul's had been under police guard, but the watchmen were taken away a few days before the latest attempt took place.



Gniezno and Posnan, Poland. Mons. Augustus Hlond, the august Primate of Poland, a Salesian, is only forty five years of age. His entry into his Archiepiscopal See was a veritable triumph. Having taken the oath at Zamel, the presidential palace at Warsaw, in accordance with the Concordat between the Church and this country, Mgr. Hlond commenced his journey to Gniezno.

He stopped at Czestochowa at the request of the inhabitants who had constructed an illuminated advertisement of their wishes, which ran thus "Mane nobiscum, Domine, quia vesperascit". "Stay with us, Lord, for the evening draweth on". And Mgr.



Mons. Augustus Hlond.

Hlond saw that it was good and stayed. Six years previously he had passed through this village as an attendant on Mgr. Ratti (now Pius XI gloriously reigning) who was then Papal Legate of Benedict XV.

On the 10th of October he departed for Gniezno and at the first church of the town received the "cappa magna" according to the ancient custom of inauguration. He was met at the Cathedral by two Archbishops, six or seven Bishops, the religious authorities, the representative of the President of the State, His Excellency, Niezabitowski and by Father Tirone, a former provincial of Poland and at present a member of the Superior Chapter of the Salesian Congregation, who attended as the representative of the Salesian Society. The Pontifical Mass being finished the "pallium" was

conferred. Fr Tirone presented the new Primate with a magnificent pectoral cross inset with emeralds and diamonds together with a chain of massive gold. This was originally presented by the Argentine Government to Cardinal Cagliero.

A week later Mgr Hlond proceeded to Posnan where the solemnities surpassed the previous ones. There he was met by Cardinal

this capacity will equal that which he enjoyed while still working amongst us as Father Hlond. Ad multos annos.



While absent in Brussels *Brussels. Belgium.* to attend the funeral of Cardinal Mercier, Lord Halifax sent to an assembly of his co-religion-



Mons. Hlond at The Oratory en route for Poland.

Kakowski and other ecclesiastical dignitaries including the Archbishops and bishops of Poland, by the Minister of Justice, Senators, Deputies, Nobles and all the other persons inevitable at such times. In the evening he took up his residence in the Archiepiscopal palace which formerly was the home of the kings of Poland. The levée held the same night by the new Primate was attended by more than 3,000 people.

This Son of Don Bosco has indeed merited well of his father. Together with all the other Salesians we send our greetings to this august Prelate for a long and fruitful apostolate in his new Mission and hope his success in

ists in London this striking message, "Unless we are prepared to recognise the Primacy of the Holy See as being *jure divino* there is no hope of reunion with Rome."



A happy Mother! — In *St. Rose. Brazil.* the shadow of the Salesian Institute of St. Rose there stands a little cottage sheltered from the burning rays of the sun by magnificent palms. This is the dwelling place of a proud mother, Maria Mattos de Oliveira. The reason for her pride is the magnificent success of two of her children. These two boys

born within two years of one another, entered the Salesian Institute together. They pursued their course of studies with singular success. Their characters were just as opposite as possible. The elder Emmanuel is the personification of sweetness, gentleness and reticence. The younger Helvetius, is a proof of "perpetual motion". He excelled at games in which his elder brother took little interest.

In 1901 these two brothers returned to their mother as priests. Both had received the great vocation and had followed it to its conclusion. They then entered on their several careers as professors, and directors of various Salesian Houses. In every calling they preserved their individuality and obtained unmitigated success.

In 1923; — Helvetius after being Bishop of Corumba since 1918 and titular Archbishop of Verissa and coadjutor to the Archbishop of Marianna since 1922, upon the death of the last mentioned was raised to the archiepiscopal see of Marianna. On the day of his young brother's elevation, Emmanuel was also present to receive episcopal consecration as



Emanuel Oliviera, Bishop of Goyaz.

bishop of Goyaz, the capital of the state of the same name.

In 1926 both bishops celebrated their silver jubilee of their ordination to the priesthood.

What a record to be proud of? How happy must that mother be in her sons! And what more? Probably Emmanuel will be made Archbishop also for his See is one of great



Helvetius Oliviera, Archbishop of Marianna.

importance in the country. Ad plurimos annos vivant.



New Rochelle Last month our readers
N. Y. learned of the fourteen

new professions made at the Salesian Institute, New Rochelle, N. Y. We can now add that several other young novices have since taken their religious vows, thus binding themselves to the Salesian Congregation, in which they will labour for the greater glory of God. The newly professed are now commencing their philosophical course at our new school in Goshen, N. Y. For the past six years the philosophical studies were pursued at New Rochelle, but owing to the big development during the past few years, it became necessary to transfer the philosophical department elsewhere. The novitiate for the time being will remain at New Rochelle.



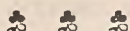
Recently the Salesian Institute was honoured by a visit of His Excellency, the Apis-

tolic Delegate to Australia, Mgr. Cattaneo, and the Rt. Rev. John J. Dunn, Auxiliary Bishop of New York. Both dignitaries visited both buildings of the Institute and the novitiate and were pleased to note the rapid progress made in a few years. His Excellency, the Apostolic Delegate, kindly bestowed his blessing on the novices and on all the Fathers and Brothers present.



Rome.

The process in connection with the Cause of Beatification of the Polish Prince, Father Augustus Czartoriski, S. C., has been terminated in the diocese and sent forward to Rome. This holy Prince was born on the 2nd of August, 1858, and died in the odour of sanctity in the Salesian Congregation on April 8, 1893. It is to be hoped that the Salesian Co-operators may soon be able to have this distinguished and saintly member of the Congregation as their special patron.



Barcelona (Spain).

News has come from the diocese of Barcelona, Spain, announcing the opening of the canonical process for information in the Cause of Lady Dorothy de Chopiteal (1816-1891), a noble and zealous lady Co-operator who rose to a high degree of sanctity in the world, being indefatigable in her work for the poor. To her interest the Salesians owe their School of Arts and Crafts at Sarrià and St. Joseph's College at Barcelona.



U. S. A.

The Rev. Alfred Sacchetti, S. C., Procurator of the Salesian Missions in the Holy Land, has been for some time in the United States, where he came with the purpose of making a lecture tour of the country. He is now staying at the Salesian Institute, New Rochelle.

Father Sacchetti in his lectures is telling of the extensive works of the Salesian Fa-

thers in the Holy Land which works are devoted to the religious and technical training of poor Arab boys, especially Armenian orphans. After 40 years of labour, the Salesians have three large Orphanages where technical and agricultural training is given free to boys. These are at Bethlehem, Nazareth and Beit-gemal.

In addition the Fathers conduct four large day schools, Sunday schools and Catholic Clubs. Some of these institutions are at Jerusalem, Cremisan and Haifa, as well as at three other cities.

At present there are 92 Salesian Fathers working in the Holy Land.

Father Sacchetti lectured extensively in England immediately before coming to America, taking as his subject the great Salesian missionary exhibition at the Mother House in Turin.

At present the Salesian mission in Palestine is in great financial difficulties.

Practically every Catholic, some time or other, is called upon to answer some query about Catholic customs, history, or even dogmas. And yet, how many of us are unable to answer simple questions concerning our faith?

What a shock it is to the well-meaning inquirer when his Catholic friend is unable to explain the fundamentals of his religion or the attitude of his Church on certain questions of the day.

It is true that every practical Catholic has at some time studied the principles of his religion, and understands a great deal concerning it. But how often do we forget what we once knew so well.

How often, too, do new questions arise, which the Church answers but of which we are ignorant. Laymen, of course are not expected to have the knowledge of theology and kindred subjects which a priest has acquired only through long years of study.

Nevertheless, every practical Catholic ought to be able to defend the Church intelligently and to give satisfactory answers to simple queries about it.



DEVOTION TO OUR LADY HELP OF CHRISTIANS

*"Men say that loving thee I dim
The glory of Thy Son Divine,
But otherwise I learn of Him,
And call thee His, and find thee mine."*

THE PURIFICATION

February 2nd

According to the law of Moses the purification of women after the birth of a male child had to be undergone thirty-three days after the child's circumcision or forty-one days after its birth. Thus we read in St. Luke "And after the days of her purification according to the law of Moses, were accomplished, they carried him to Jerusalem.... to offer a sacrifice, according as it is written, in the law of the Lord, a pair of turtledoves or two young pigeons". Thus we find Mary fulfilling the law of Moses. Why? It cannot be said that this was necessary; but it was fitting that she should be conformed to the image of her Divine Son from Whom the grace that preserved her from the stain of uncleanness was derived. Jesus Christ as the giver of the law of Moses, was most certainly not subject to that law. Nevertheless He wished to be circumcised and submit to the other demands of the law to furnish us with an example of obedience and humility and so that He might fulfill the law and take away from the Jews all opportunity of calumny or scandal. For these same reasons He wished His mother to submit to the demands of the law so that she might be in all things possible conformed to His image, although like Him She did not need the legal purification.

Mary then carried her first-born child to Jerusalem "to offer Him to the Lord". To that temple in which she had spent the days

of her childhood She comes to offer to God His only-begotten Son. At the altar there stands an old man whose white flowing beard gives him an majestic aspect. Upon catching sight of Mary approaching with the Infant in her arms a look of ineffable bliss steals over his face. At last, his patience is rewarded. He is about to take in his arms "the Consolation of Israel". This man just and devout had been summoned to the temple by the Holy Ghost. He takes the child from His mother and breaks forth into a hymn of thanksgiving—"Now thou dost dismiss thy servant O Lord according to thy word, in peace" Simeon blesses the parents of the child and says to Mary his mother "Behold this child is set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted" Mary now realizes fully what a life of sorrow hers is to be and yet one full of heavenly consolation. She knows that this child which had been sent into the world for the salvation of men would be the ruin of many through their own obstinacy. His doctrine they would despise; his life they would take; his miracles they would scorn; his commandments they would disobey. All these things added to the sorrow which oppressed the soul of Mary. Simeon sees all this and is troubled. His benign countenance holds a world of pity as he slowly pronounces the rest of his prophecy "And thine own soul a sword



Carpaccio. - The Presentation. - "A light to the revelation of the Gentiles!"

shall pierce, that out of many hearts thoughts may be revealed." The Virgin Mother accepts her cross with joy. Most acceptable is the suffering which will enable her to cooperate with her Divine Son in the Redemption of the world. She is clearly told that her

sufferings are not to be bodily but mental. She is to see her Son rejected by the Jews and crucified because of His very righteousness. The persecution is to begin very shortly under Herod, will be carried on by the Pharisees and carried to its tragic comple-

tion, as far as the human body of Christ is concerned, on Calvary.

It was at this period of her life that Mary undertook to carry out to the full her tragic lot. It was at this time that She started to be the "Help of Christians". Her acceptance of her sufferings, which were to prove so heavy, associated her with Jesus Christ in the Redemption of Mankind. She was willing to cooperate for she loved her neighbour as herself and that in God. How well she has fulfilled and still fulfils the task she undertook at this time is amply borne out by the history of the Church. No one in distress has ever appealed to Mary in vain. No one has ever been scorned by this all-powerful Mother. Her help is at our disposal at all times. We have only to ask. And is this a difficult task? Far from it. The sole necessity is to present ourselves before her and just state our needs, relying on her all powerful intercession. The Help of Christians! Yes indeed this is the best title for the Mother of men. "A new title" say some. This is an error. It is, after

"the Mother of God", one of the oldest of her titles. The first miracle of Jesus was worked at the intercession of the "Help of Christians", at Cana in Galilee. Her method of prayer is just the one we must use ourselves. "They have no wine". A bare statement of a fact and yet so potent a one that "although His hour had not yet come" for His manifestation to the Jews, Jesus grants the request of His Mother. And wherein lay the potency of this prayer? In the complete confidence with which it was uttered. Let us then from this onwards invoke the "Help of Christians" in all our necessities both spiritual and temporal and if we have confidence our requests will be granted provided that they tend towards our salvation for we could not expect a "favour" which would turn to our eternal detriment to be obtained by the "mother of divine grace".

"Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed". (Luke I, 48).

Salesian Old Boys' Association.



The Secretary of the above mentioned is anxious to get into touch with all Old Boys of the Battersea or Wandsworth Houses. Will all Old Boys who are not yet members kindly write to him. We also urge our readers to promote this good work by making this appeal known to any Old Boys they chance to know. There are two Football Clubs attached to the Association and, if possible, Cricket and Tennis Clubs will be formed in the Summer.

The members of the Association have a distinctive badge which can be obtained from the Secretary. The School Magazine is sent the members free of charge. The subscription is five shillings per annum.

The Secretary. S. O. B. A.
Salesian School

SURREY LANE. - London S. W. II.

Telephone: Battersea 0246

The Jubilee Year of our Missions has just closed. It has necessarily monopolised a great portion of the *Bulletin* so that another and equally important anniversary has been in part overlooked viz the anniversary of the institution of the Salesian Third Order—The Co-operators. Side by side with the undertaking of the Missions and a necessary consequence of the same was the founding of the Union of Co-operators. Don Bosco realized only too well that the help of pious and zealous laymen was invaluable. Consequently we find that together with the growth of the Salesian Congregation there has always been an increase in the number of Co-operators.

The Salesian work in England is still, of course, in the beginning of its career: its developement has only just begun. Consequently one cannot expect the Union of Co-operators to show that flourishing condition which prevails in the older foundations. However despite this fact something can be done to improve matters in the British Isles. And herein we appeal to the Co-operators themselves. To begin with we offer the suggestion that each co-operator should do his or her utmost during the course of the year to prevail upon *one* other person to join in the Union. This is to be the offering for the Jubilee Year of the Co-operators. It is surely not too difficult. From time to time there will be published the advantages of this Union. The Spiritual advantages are of course numerous and great. In the meantime may the Co-operators' movement in England bear such fruit as will deserve the praise bestowed on the primitive church "See how these Christians love one another".

A little wrong, a trifling injustice, an insulting word, a piquing of our self-love and personal vanity, stirs us more effectually and interests us more really than the chances of being lost or saved. And yet we dream that we are serving God!

GRACES AND FAVOURS

CHERTSEY (*England*). — We would ask you to publish our thanksgiving for two special favours received, after a Novena of prayers, and promise of publication in the *Bulletin*.

S. C.

CAVIN (*Ireland*). — Sincere and heartfelt thanksgiving to the gracious aid of our Lady Help of Christians for success in several difficult examinations.

B. G.

WEST AUGUST. — Enclosed please find a small offering in thanksgiving for a favour obtained through the intercession of Our Lady and after promise of publication in the *Bulletin*.

C. H.

DEMERARA (*B. Guiana*). — All praise to Mary Help of Christians by whose aid I have recovered from a serious illness without the necessity of attending a hospital which was declared essential.

A faithful client.

GEORGETOWN (*B. Guiana*). — Please publish in the next *Bulletin* my humble thanks to Don Bosco's Madonna for many favours received.

M. A. R.

KAKOSPALOTA (*Hungary*). — It is with a full heart that I request the publication of the debt under which Mary Help of Christians has laid me. By her intercession I have been successful in an examination which dealt with nineteen different subjects. The examination lasted a whole week. The only time I had to prepare for this examination was the month preceding for other unavoidable duties occupied my whole time. Hence it is that I can only attribute my singular success, for I was well placed in the lists, to the intercession of Mary Help of Christians.

ALADAR HAUBERT.



Princess Laetitia Bonaparte Duchess of Aosta.

On the 24th of October 1926 the Princess Laetitia took part in some festal celebrations in the park of her castle at Montcalieri. About five o'clock she retired to her room to rest. A few minutes after, one of her ladies-in-waiting found her stretched unconscious on the floor of her room. She died without regaining consciousness, on the following day, October 25th.

On Friday the 30th of October a brilliant cortege wended its way to the Superga the burial place of the House of Savoy. The procession took place in the early morning at 6. o A. M. in the semi-darkness, the mist and rain of a dismal day. The elements had concurred in having her funeral day an epitome of her life. Born in 1866 of the free thinker, libertine, and evil genius of Napoleon III, Prince Jerome Napoleon and of the Princess Clothilde of Savoy, the saintly daughter of Emmanuel II, her life was any thing but happy. Her youthful days were spent with her mother who saw little of the world and still less of her husband. The catastrophe of the Sedan forced the family to seek refuge in Italy when Laetitia was scarcely five years old. In 1888 she married Amadeus of Savoy, Duke of Aosta, a man twenty two years her senior, a widower and father of three children, one of whom, was almost as old as his step-mother! Two years after the marriage Amadeus died. One year later her father, the infamous Prince Jerome, ended his days in an hotel at Rome. He was reconciled to his God on his deathbed.

The prayers of his saintly wife had wrought this miracle of grace.

Laetitia remained a widow for the rest of her life. She had had indeed one child but he died in October 1918 of the then prevalent scourge of "Spanish Influenza". Happily the Princess had learnt from her holy mother the lesson of forgetting personal sorrows in alleviating those of others. At an early age she interested herself in the crusade for battling tubercular diseases, and this was



her favourite work of charity right to the end. Among us Salesians she was president of the "Ladies' Club" of which the members every year either at the Oratory or at their own houses work for the Salesian Missions or for the poor children of our Houses by making articles of clothing, sacred vestments and the many articles for which there is such a demand. Laetitia always came to visit them, to encourage them and bring her quota for the missions.

Last year she attended the consecration of the temple to "Jesus Adolescens" at Turin and in May she attended the inauguration of the Missionary Exhibition. All these things will, let us hope, be of great weight with the maker of all. Death came upon her before she was aware of it and we do not now if she had even an instant to prepare herself before being precipitated into eternity. The

great ones of this world have to render a strict account of their stewardship for to them to whom much is given much is expected. Let us pray then for the repose of the soul of this good co-operator and beseech God through the merits of His Divine Son and the intercession of the Blessed Virgin to receive her soul into the peace of Paradise.



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

Most Rev. D. Walsh, *Dublin* (Ireland).
 Very Rev. J. Casmedy P.P., *Rathmore* (Ireland).
 Very Rev. P. Callery, P.P. V.G., *Sulmore* (Ireland).
 Very Rev. Ch. Mc Namara, P.P. V.G., *Bouff* (Ireland).
 Rev. Felix Collet, *Degne* (France).
 Rev. J. O'Keefe P.P., *Cork* (Ireland).
 Dr. O'Malley, *Belfast* (Ireland).
 Mr. W. Rogers (Sen) *Dublin*. (Ireland).
 Mr. P. Scerney, *Cookstown* (Ireland).
 Mr. W. Kilmartin, *Dublin* (Ireland).
 Mr. G. Gonsalvez, *Penang* (India).
 Mr. W. Rogers (Jun), *Dublin* (Ireland).
 Mr. J. D. O'Neil, *Dundalk* (Ireland).
 Mr. J. Kilmartin, *Dublin* (Ireland).
 Mr. J. Mc. Anally, *Randalstown* (Ireland).
 Mr. T. Kilmartin, *Dublin* (Ireland).
 Mr. D. Mc Valley, *Barnik* (Ireland).
 Mr. J. Donnatien, *Trinidad* (B. West Indies).
 Mr. T. Rogers (Sen), *Dublin* (Ireland).
 Mr. F. Simonetti, *Piacenza* (Italia).
 Mr. J. Quirk, *Dublin* (Ireland).
 Mr. J. A. Kilmartin, *Dublin* (Ireland).
 Mr. F. P. Cawley, *Sligo* (Ireland).
 Mr. Mc Fawn *Daumsough* (Ireland).
 Mr. T. Rogers (Jun), *Dublin* (Ireland).
 Mr. Colgan, *Dublin* (Ireland).
 Mr. Rogers, *Dublin* (Ireland).
 Mr. T. Barry, *Corta* (Ireland).

Mrs. Flood, *Dundalk* (Ireland).
 Mrs. E. Kilmartin, *Dublin* (Ireland).
 Mrs. C. Rogers, *Dublin* (Ireland).
 Mrs. E. Galvin, *Dublin* (Ireland).
 Mrs. Anne Sperling, *Bath* (England).
 Miss A. Kilmartin, *Dublin* (Ireland).
 Miss M. Hemmingway, *Bradford* (England).
 Miss S. G. Rogers, *Dublin* (Ireland).
 Miss R. Maguire, *Dublin* (Ireland).
 Miss M. Kilmartin, *Dublin* (Ireland).
 Miss A. Rogers, *Dublin* (Ireland).
 Miss D'Abadie, *Trinidad* (B. West Indies).
 Miss C. Kilmartin, *Dublin* (Ireland).



"It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins". (MACCHABEES).

Who is not filled with joy when a feast of our Lady comes, those bright days that strew the year with stars? It is as if the Church had called us to leave the noise and distraction of the world, and walk by the shores of some calm, majestic lake, in whose unruffled and translucent depths are imaged the mountains of the Divine Perfections. Her divine Son always works in the Church by her, and never without her. In dogma it has passed almost into a proverb that the doctrine about Mary shields the doctrine about Jesus and contains it as she once contained Himself. In ritual they have grown together; and in the great ecclesiastical epochs her action has been manifested to the Church in countless ways both natural and miraculous; in fact our Lord never seems to act in any notable way in the Church without our tracing the instrumental hand and power of Mary.

FATHER FABER.

SOCIETÀ EDITRICE INTERNAZIONALE
TORINO — Corso Regina Margherita, 175 — (ITALIA)

Sac. Dott. ERNESTUS RUFFINI. — **INTRODUCTIO IN S. SCRIPTURAM.** Praelectioniones habitae Athenaeis Pont. Sem. Rom. et Prop. Fidei.

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FRANCISCUS VARVELLO, Sacerdos, Philosophiae Professor in Seminario Salesiano apud Taurinenses. — **INSTITUTIONES PHILOSOPHIAE.**

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