

# THE SALESIAN BULLETIN

ILLUSTRATED REVIEW.

ORGAN OF THE  
ASSOCIATION OF  
SALESIAN CO-OPERATORS



«DA MIHI ANIMAS, CAETERA TOLLE »

JULY-AUGUST 1927



## OPERA APUD NOS.

**DE CENSURIS LATAE SENTENTIAE** quae in Codice Juris Canonici continentur commentariolum degessit JOANNES CAVIGIOLI. — Vol. in=16 pp. 170: L. 3,75. — Apud exteros: L. 4,50.

**DE IMITATIONE CHRISTI** libri quattuor. Editio graeca P. MAYR S. J. et latina curante J. BAPT. GARINO S. S., 1927, in=32, pagg. xxviii=480: L. 8. — Apud exteros: L. 9,60.

Volumen linteo anglico contextum, sectione foliorum rubra: L. 11. — Apud exteros: L. 13,20.

**DE IMITATIONE CHRISTI** libri quattuor. Editio graeca P. MAYR S. J., curante J. B. GARINO S. S., In=32, pagg. xxviii=334: L. 5. — Apud exteros: L. 6.

Volumen linteo anglico contextum, sectione foliorum rubra: L. 8. — Apud exteros: L. 9,60.

**DE IMITATIONE CHRISTI** libri quattuor. Editio latina. In=32, pagg. 340: L. 3. — Apud exteros: L. 3,60.

Volumen linteo anglico contextum, sectione foliorum rubra: L. 5. — Apud exteros: L. 6.

**ELEMENTA GRAMMATICAE HEBRAICAE** cum chrestomathia et glossario scripsit ITALUS PIZZI Doctor Philol. linguarum Orient. professor in R. Univers. Taurinensi. — 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 cui accedit chrestomathia et glossarium scripsit FERRITIUS VALENTE M. J. — Vol. in=16 pp. xvi=144: L. 10. — Apud exteros: L. 12.

**LIBER PSALMORUM HEBRAICAE** edidit signisque modernis auxit FERRITIUS VALENTE M. J. — Vol. in=32 pp. viii=248: L. 15. — Apud exteros: L. 18.

Editio 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 quattuor (pagg. 222).

Volumen linteo anglico contextum, sectione foliorum rubra: L. 15. — Apud exteros: L. 18.

**NOVUM JESU CHRISTI TESTAMENTUM** vulgatae editionis juxta exemplar Vaticanum, cum appendice:

1) Concordantia evangelica. = 2) Parabolae evangelicae. = 3) Similitudines evangelicae. = 4) Lectiones, epistolae et evang. quae leguntur in Dominicis, Feriis et Festis. — Ed. in=32 (1927). Pagg. 800. Charta indica: L. 10. — Apud exteros: L. 12.

Volumen linteo anglico contextum, sectione foliorum rubra: L. 14. — Apud exteros: L. 17.

**OFFICIUM PARVUM BEATAE MARIAE VIRGINIS ET OFFICIUM DEFUNCTORUM** addita commemoratione omnium fidelium defunctorum juxta editionem typicam Breviarii Romani. Pagg. 124. — Volumin linteo anglico contextum, sectione foliorum rubra: L. 5,25. — Apud exteros: L. 6,30.

**PSALMORUM LIBER I** edidit signisque modernis auxit FERRITIUS VALENTE M. J. — Vol. in=16, pp. viii=72: 3,50. — Apud exteros: L. 4,20.

Sancti AMBROSII MEDIOLANENSIS episcopi, **DE OFFICIIS** libri tres. Edidit JOANNES TAMIETTIUS, Sac. Sal. Pagg. 264: L. 6. — Apud exteros: 7,20.



# The SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION  
OF SALESIAN CO-OPERATORS

SUMMARY: Superior General's Letter. — May 24th. at Turin. — Graces and Favours. — New Salesian Cardinal. — Ven. John Bosco, Educator. — The Salesian World. — Victims of the "Tong-Sam". — Lest we forget. — Old Boy's Note-Book. — Obituary.

## Letter of Very Rev. P. Rinaldi S. C. Superior General, to the Salesian Co-operators. - Easter 1927.

My dear Co-operators,

It was a custom inaugurated by Don Bosco and confirmed by his successors, to send a circular to the co-operators, not only at the New Year to recount the work accomplished and to be undertaken, but also on occasions of special urgency when there was pressing need of their efficacious co-operation. Gratitude and necessity now oblige me to imitate this precedent. Although the joy, which I experience at this opportunity of communicating with you, my dear co-operators, is very great, I make no pretence of concealing that to this joy there is added a sense of trepidation, for the sole reason that to the gratitude which urges me to indite these lines to you there is united a most pressing obligation of soliciting your material and spiritual aid for our works, which in these latter times have been tried to the extremity, and which have spread in all parts of the world, thus automatically increasing the need for our generous and continuous support.

I find some consolation in the thought that the Providence of God and Mary Help of Christians will through your alms, come to our aid and to you will give "a hundred-fold in this life and, in the next, life everlasting" in exchange for your support of our Missions. Hence this letter is first of all a hymn of thanksgiving. This is the fiftieth anniversary of the foundation of the co-operators. Under God, I can safely say that the rapid spread of the Salesian Society at home and abroad is due in no small measure to the Salesian Co-operators. Consequently, following the example of our

Founder and Father Don Bosco, I merely lay before you our needs, confident that your own charity and love for the Congregation will prompt you to give that which you can afford.

As already mentioned in the *Bulletin*, we have wished to consecrate an entire year—from May 9th 1926 to May 9th 1927—in thanksgivings for the Jubilee year of our Co-operators, whose Union was approved by Pius IXth of holy memory some fifty years ago. A year of prayers in gratitude to God; a year of suffrages for those co-operators who have gone to receive the reward of their co-operation; a year of impetration for the living. The month of May was, as it were the "grand finale" to our year of thanksgiving. The month is always the month of Mary but this year we decided to devote it in a special manner to Her who inspires the Union of Co-operators in their work of assisting the Salesians on behalf of youth, for the benefit of souls, for the evangelization of those who sit in the darkness of paganism.

### Accomplished work.

Do you desire to have before your eyes how much you have accomplished in these fifty years of your existence? Listen to the words of the Holy Father Pius XIth, which he pronounced in the deeply sympathetic discourse on February 20th, on the occasion of the reading of the decree concerning the heroism of the virtues of the Venerable John Bosco—"That indeed was a marvellous vision which, in briefest summary might be described as a miniature picture of seventy Provinces, more than a



thousand houses which implies thousands of Churches, Chapels, Festive Oratories, Schools, Colleges with many thousands of inhabitants, many thousands thus brought nearer to God, thousands of youths thus harboured in the haven of security and put on the road of knowledge and Christian education. There are the Salesians themselves, the Daughters of Mary Help of Christians: there are the Professed, the Novices, the Aspirants, at present numbering in all 16,000 workers in this great and truly magnificent work.

And among these workers of both sexes,



Very Rev. P. Rinaldi S. C. Superior General.

more than a round thousand are, as it were, in the front line trenches, in the nearest approach to the enemy, in those distant missions gaining new provinces to the Kingdom of God, thus meriting, in heaven, the reward which was given in the old Roman Empire to the conquerors of new provinces, namely—a triumph. Moreover to the Episcopate the Salesians have given about twenty Bishops, some at home and others still labouring in the distant mission fields”.

These then are the words of the Holy Father. I may here add that the vital force of all the above mentioned works, that which made them possible, was the co-operation of our benefactors. Don Bosco’s successor in the interests of truth, has always to confess, as Our Vener-

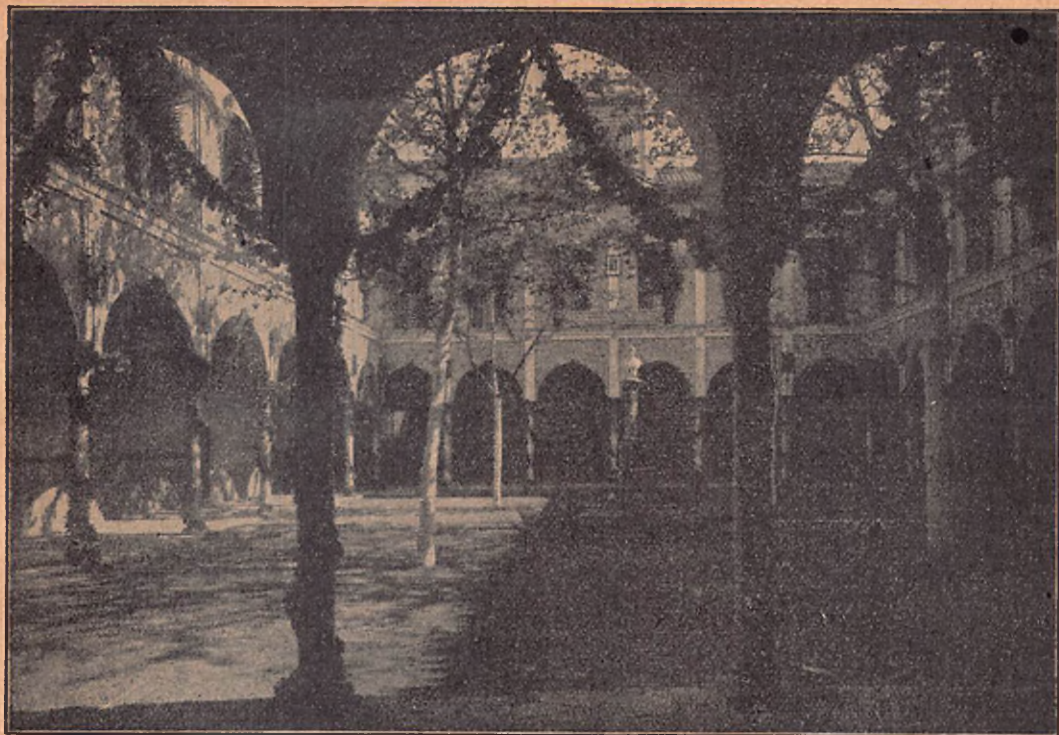
able Founder himself confessed in his testamentary letter to the Co-operators “Without your aid I could have done little or nothing: with your help however we have been enabled to co-operate with the grace of God in the work of salving many sorrows and rescuing many souls from the powers of darkness”. Truth will out, and quite willingly do I bear testimony to the fact that everything that the Salesian Society has accomplished from its origin until the present day is due to you, my dear co-operators. God has made use of you, of your material advantages, of your natural talents, to bring about the reign of His Kingdom on earth. May His name be praised and blessed for evermore.

Thus we, with our pupils, in the month of May particularly prayed to God for all those enrolled in the Union of Co-operators, for all those who in any way supported our works. We prayed that God would deign to bestow spiritual and temporal prosperity upon them keep them from all harm, guard them and their dear ones through the perils of life and give them many more years of happiness here below, as a foretaste of Paradise. We prayed that for our good Benefactors the hour of death may be a calm passing to the bliss of Heaven, that the Help of Christians may greet them at the portals of Paradise ready to answer for them as Her children, and ready to plead their cause with Her Divine Son. Particularly did we pray for our deceased benefactors that God would pardon their shortcomings and welcome them into the abode of peace where charity dwelleth in everlasting beauty. On the 8th of May we sang a *Te Deum* at the Basilica in Turin, and this hymn of thanksgiving resounded to heaven wherever a Salesian House stands. Thus from the whole world there arose a hymn of praise and gratitude for those great and humble benefactors through whose means we have achieved so much. Hidden among men they shine before God and will shine with even greater brilliance when the veil shall be torn from the eyes of men and things will stand in their true positions.

“Thy will be done”.

The second motive which urges me to write this letter to you, is the pressing necessity in which I find myself of imploring your aid once again for our works. The same Lord who consoles us, likewise puts us to the test, to see if we have yet attained to that perfection of resignation portrayed in these words of the “Our Father”—“*They will be done*”. It would be too lengthy a process to enumerate the various trials that have come upon us. Hence I will content myself with recounting only some of





Seville. — The quadrangle (above) before and (below) after the conflagration.





the more recent ones from which you can judge the others, inevitable in such a large body as ours. Within the last few months we have been literally put to the "test by fire". At Sampierdarena a fire destroyed a large Arts school for carpenters, with great damage to the articles exposed there for sale. A few days after, news reached us of a disastrous outbreak of fire at Trelew in Patagonia in which a School and a public church were completely gutted.

Then from Spain arrived the news of the destruction of the house at Seville, a most important house which suffered damage to the extent of some ten thousand pounds. In the last *Bulletin* there was reported the fire at Watsonville and the damage to the public church at San Francisco.

To these damages there are those arising from the political vicissitudes through which some of our missions are passing. Thus for example, in Matto Grosso (Brasil), the revolutionary army retreating before the regular troops, destroyed, three of our missions carrying off animals, agricultural instruments and other articles which were destined for the use of the poor tribes under the care of the missionaries. The damage sustained was very considerable. In China you know full well that the state of affairs renders the position of missionaries, at least, precarious. Our schools and orphanages if not exactly destroyed are yet but poor refuges for our children. At Shanghai the missionaries have had to take refuge in the countryside with the poor orphans and we know not how they can sustain themselves. In short, from many missions there reaches us news of disasters and accidents, which make immediate aid imperative.

All apply for aid to the poor successor of Don Bosco. His riches consist in an abundance of good will and a thousand boys. These boys have all to be clothed, lodged and fed: some are orphans, some without any human means, some in critical positions both morally and physically, from which they are saved only by our charity. Others dependent on us for support are those generous souls at Ivrea, Foglizzo and Penango who are preparing themselves for apostolic labours in the mission field.

And so I might continue. The list grows longer every day. What I have said, is, I think, sufficient to convince you of the urgency of the necessity which obliges me to make this fervent appeal to your charity. I have been somewhat tardy in making this appeal for I wished to try all other means of succouring our missions before inviting you to share the burden which Providence has been pleased to lay upon my shoulders. Co-operation is, dear co-operators, a sure means of attaining material prosperity, as is evident from the words of Comm. Cotta to Don Bosco. "The more money I give for the Salesian works, the better my affairs progress".

#### The ideal co-operator.

The best co-operator is not the one who makes a great fuss about what he does; is not the one who speaks at conferences or at reunions; but the best co-operator is he who works secretly, or rather silently, in the manner recommended by Our Divine Lord Himself, so that "the left hand knows not that which the right hand doeth". The best means of coming to my aid in this crisis is to pray the Lord that He will not abandon the works which in His all-seeing wisdom He has placed under our care, but will bring them to perfection and His own greater glory; and to send what you can in alms to alleviate the more pressing calls upon our assistance.

While awaiting with confidence the successful outcome of this appeal, I beg of you to accept my liveliest thanks together with those of all the youths confided to our care, of all the Missions under our supervision, both of which are so greatly benefited by your Christian charity. For our part we will remember your charity with unending gratitude, while we can promise you on behalf of God an everlasting reward in the life to come.

Invoking on you and on all your undertakings the powerful blessing of Mary Help of Christians and of Don Bosco I beg to subscribe myself.

Your most obedient servant in Jesus Christ

PHILIP RINALDI, S. C.

✱ 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).*





The endless sequence at the Basilica.

## MAY 24th AT TURIN.

AN EYE-WITNESS'S IMPRESSIONS.

At the station at Turin I was met by many friends. I had come expressly to experience the feast of May 24th at Turin. Frankly I was sceptical, not to say cynical. One of my friends, an enthusiast if ever there was one, naively asked me "Are you susceptible of emotion at all?" I rejoined with something approaching a bored sneer "Hardly! I have been to Lourdes several times and am quite habituated to the religious outbursts of the continentals. You don't mean to tell me that here at Turin I will be more impressed than I was at the grotto at Lourdes, do you?"

"Well" was the reply "I would not say more, but I go so far as to say that you will be as greatly impressed here as there, but after a somewhat different fashion. Anyhow you will see and judge for yourself".

And I have seen. What I have seen has so impressed me that, with humbled heart and chastened spirit, I beg the

editor of the *Salesian Bulletin* to publish. It was a spectacle of faith, of piety, of enthusiasm that I never expected. I will recount the scene hour by hour as it unrolled itself before my wondering eyes. At moments, I wished ardently that I had at my disposal a camera man, to shoot the most important and moving scenes, so that they could be presented to the catholic world and form a companion film to that other film of the faith, "The Miracle of Lourdes", or, more commonly known in England as "The Atheist".

May 23rd 9.30 P. M.

The first pontifical vespers of the feast have been over for two hours. They were recited in the Basilica, which was all too small to contain the ever-increasing throng of people. At the moment of the benediction, when the sacred host was raised aloft, the people knelt down on the pavement and in the square fronting the



church, while the miraculous picture of the Help of Christians, surrounded by brilliant lights became the centre of all eyes.

By this time night has cast its mantle over the scene and from all quarters of the city the trams disgorge their passengers at the top of the square before the Basilica. I wondered what was the attraction and looked about me for some reason. In a corner of the square was a raised platform girded with electric lights. Here a band was playing various tunes which, though good, did not, in my estimation, account for the crowd. The heavy doors of the church have been thrown wide open and the crowd passes in and out in ceaseless rhythm. There is but time to enter, recite a few prayers and then the sway of the crowd catches you up, jostles and finally deposits you in the square outside.

Outside they still wait expectantly. All eyes are turned towards the Basilica in somewhat the same manner that one sees at Rome at the time of the Conclave, when all eyes are fixed on the chimney of the Sistine chapel, awaiting that thin line of smoke which will tell them that yet another Peter has been raised up, to rule the flock of Christ. Suddenly, without the slightest warning, a deep sigh of satisfaction and admiration breaks from the breasts of the assembled people. And well might they admire! A touch of the electric switch and 5,000 electric lamps spring into a brilliant design of curved and straight lines, which outline in scintillating colours the skeleton of the Basilica. The effect was prodigious: the square was illumined with the light as clearly as if it were midday and on the topmost pinnacle of the church stood the statue of the Mother of God watching with tender eyes this crowd which ceaselessly moves and moves and moves...

### *11. 0. o' clock P. M.*

The Holy Vigil has commenced. The crowd having gazed its fill at the luminous spectacle has split in two: some have returned or are returning home, the others have entered or are about to enter the church to take part in the holy vigil. All

night long prayers are said in this church. No signs of fatigue are visible for "when one loves the greatest labour becomes a pleasure": and again the prayers are regulated with psychological calculation by the Salesian priests deputed for this task. A short instruction varying in theme with the changing hours, hymns in unison sung to well-known and soothing tunes, a decade of the rosary recited alternately by two sections of the congregation, form the substance of the night's horarium: the organisation is all that could be desired.

The congregation is quite varied. All ages, all sizes, all conditions of either sex have gathered there in the shadows of the night to offer up the first fruits of the day to the Mother of God. The peasants in their picturesque garb rub shoulders with the more modern town-folk: the head-dresses of the country folk present a vivid contrast to the scanty headgear of the people of the vicinity. Women enter with a simple mantilla drawn over their heads while in the crowd one can discern some of the older folk, who favour the bonnets of the later nineteenth century. It is a fine and representative crowd.

A touching sight is that of the babies sleeping peacefully and soundly in their mothers' arms; little pilgrims from afar, and also from the neighbourhood, they have rarely enjoyed such a sound sleep. Beneath the kindly gaze of the great Mother they are lulled to sleep: their lullaby was the hymns of the Virgin of Virgins and the prayerful murmur of the vast crowd. I heard some remark with mistaken compassion, "These children would be better at home in bed". They forgot the other side of the question; that the mothers could not have come without their babes. Their reasoning was perhaps well meant, but it missed the mark. These children will awake on the morning of the 24th in the Basilica, and contentedly will lie in the maternal embrace delighted by the myriad lights around the picture of the Madonna; and happy in the contemplation of the artistic drapings in the church, which to their imaginative and unquestioning minds will seem like the ante-chamber of Paradise, to which their mothers have transported



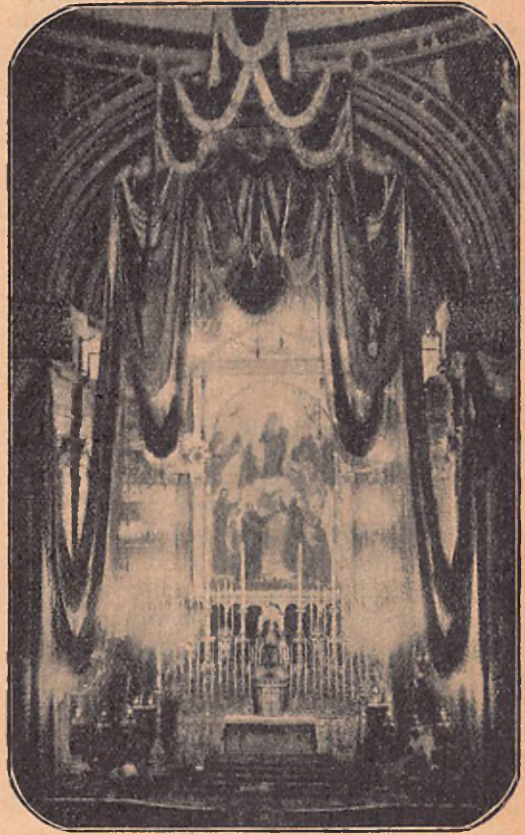
them during the blissful hours of sleep. The picture of the Madonna will remain imprinted on their mind's eye and probably this awakening will be one of the most vivid and most cherished memories of a childhood which will fly down the ages of time all too quickly.

### 1. 0. o' clock A. M.

From all parts, from the sacristy, from the sanctuary, from the choir, there converges towards the altar a body of men. They are about to take charge of the discipline of the crowd by directing the movements, the prayers and the singing. Well played the men! This is the sort of Catholics that appeals to me. This is the sort of men that really gladdens the heart of the harassed parish priest. The emergency arises and they come forward to deal with it. They have a personal interest in their parish. They are members of the church not only in name but in fact and in truth. Again well played! Their prayers are manly and composed but one feels that their whole heart is in these prayers. They have put themselves at the service of the Madonna. Who can compute the immensity of their reward? These men I noticed were wearing a badge and on enquiry I found that they were all members of the "Guild of the Blessed Sacrament".

Dawn was breaking: the Alps were just appearing: the first streaks of light were displaying the snow-clad summits of these monarchs of the landscape. Mass could be said. Clad in vestments which are really gorgeous in their simplicity the priest emerges from the sacristy. Amid the solemn hush of the immense throng the priest clearly intones "*Introibo ad altare Dei*" and the people join in with gladsome voice "Yea verily, to the God who hath rejoiced my youth" Then the men's choir takes up the Rosary. After each decade a verse of a hymn is sung with great fervour. The enthusiasm of the people can be felt. They seem not to mind things earthly but, their gaze on the Madonna's picture seems to have transported them for a brief space from "this vale of tears" to the land where Mary

reigns. On the morrow they will take up the daily round with more heart and more confidence that all will turn out well. The night vigil will be its own reward, for the morning will find them renewed in soul and consequently more able to bear the "ills which flesh is heir to".



"... to the ante-chamber of Paradise whither their mothers have transported them during the blissful hours of sleep".

### 2. 0. o' clock A. M.

Communion begins. It lasts precisely ten hours, for it is past midday before the last ciborium is replaced in the tabernacle. And what ciboriums! The size of them is almost incredible. They are, like the feast, enormous. Their content is, I think, about five or six times that of the ordinary one used in England. Every half hour they are refilled and consecrated. Two priests give communion continuously. Their task is no light one. The triple fatigue of pronouncing the



formula, of holding the heavy ciborium in the left hand, and distributing the "bread of Angels" with the right is evidenced by the fact that, from time to time, the priest stops between two communicants to regain breath and to rest his weary arms for a space.

During this time the nine permanent and the five or six improvised confessionals are besieged. From midnight the crowd has taken the holy tribunals by storm. Like the Communion rail they are never empty. From hour to hour priests of every nation take their places in the box. Who can count the thousands of souls that in this one night are absolved and set free from the chains of sin? Who can calculate the number of those who, from this confession and communion, find the strength, the light and the consolation of God? Who can compute how many wandering souls are rescued by the tender appeal of the Madonna "Show thyself a child of mine"; how many wills are thus directed along the "royal road of the cross"? Who can reckon the graces bestowed by Mary on these penitents of hers who have thus come for a heart-to-heart talk with their God, and who will depart from the church ready for the struggle of life, with the intention of being more perfect christians for the future. Surely these calculations are reserved to God alone!

#### *4. o' clock A. M.*

The prayers and hymns continue. The men of the Blessed Sacrament Guild carry out their self-appointed task with unflagging zeal and neither rosary nor song falter in their endless round. How great is the strength of these lay-associations! How great is their influence! How wide is their scope! How every parish priest should be able to depend on them, make use of them, rely on their initiative and thus extend indefinitely his own sphere of action among the people! How mistakenly, not to say evilly, inspired are those who have no confidence in the catholic laity or, which is just as bad, who regard it merely as the executor of a plan totally conceived by themselves! It is time, in my opinion, to revive fully

this noble title of catholic layman. It is time that the laymen should become the vicar or rather vice-gerents of the priests in the midst of this unbelieving generation. It is under reserve that I say, that a good catholic layman can work more effectively in some circles than a priest.

At five thirty, these men return home, drink a cup of coffee to guard against the chills of the night, snatch a couple of hours rest, in a chair, and so to their day's work. In face of these facts it is unwise to deplore the softness of the age, harping back ceaselessly to the "good old days" of the middle ages. In point of practical faith these men favourably bear comparison with our distant ancestors of the XIIth or XIIIth centuries.

By now day has properly arrived. The Alps show rosy in the reflected light of the sun. From the first glow of light until the full splendour of the sun the rays strike the Alps in ever varying hues, reflecting from their snow-clad tops to the azure sky above and inspiring one with the desire to be up and doing, early while the day is yet young. Nor are there wanting those who are up and doing. The pilgrims begin to arrive from the nearby villages. They have been up a good two hours and have made the journey on foot, reciting the rosary on the way, in the cool air of the morning and to the accompaniment of the numerous birds whose noisy twitterings left no doubt as to their joy at being up early. Afar off the pilgrims glimpse the cupola of the Basilica. Their weary limbs become more energetic and soon they find themselves within the church doors. A short prayer to the Mother of God, a confessional chosen without worry as to the priest within, a fervent communion, a mass heard with edifying faith and piety, and then, and only then do they allow themselves a respite in the porches around the Oratory playground, where benches have been placed for their convenience. The soul has been nourished. It is now the turn of Brother Ass—the body.

In the Basilica the crowd is entering still. There is what might be termed a "flowing congregation". The square in front of the church is awakening. Up



to the present it has been individuals who have traversed it but now it is thronged with the early pilgrims. Within an hour the festal crowd will have gathered. A special tram-service has been requisitioned for this day. At a distance of some hundred yards or so, tram follows tram packed even to the very footstep; each tram stops before the Basilica and empties its load of pilgrims and departs its way to the depôt. And still the crowd makes its way into the church. Is the church then elastic? Far from it! There have been erected two temporary tribunes for the people but the space at the disposal of the faithful is lamentably insufficient. The church is as packed as much as it can be. At seven o'clock when the mass of the pupils of the Oratory begins there is not a free spot in the sanctuary let alone in the church itself. And they say the ages of faith have passed away!

#### *Seven o' clock A. M.*

The Mass of the artizans is celebrated by the Superior General of the Salesians, the third successor of Don Bosco. Every year, about the same hour, he ascends the same altar and it is not difficult to divine the prayer which surges up in his heart at this moment, "Truly, O Lord, Thou hast accomplished great things by the hand of Thy servant John Bosco. It was not a mere dream which urged him to build this church in honour of Your Mother, but Her imperial command. She wished it to be a centre from which to bestow her choicest blessings on all those who appealed to Her for aid. *Hæc est domus mea inde gloria mea.* May She be for ever blessed and praised". The Mass begins and continues amid the prayers and singing of the boys. Two priests at the rail are still communicating the faithful while their confrères in the confessionals are still exercising the power of forgiving sins, so wonderfully left them by Christ the Lord.

#### *9.30 A. M. In the playground of the Oratory.*

Here and there under the welcome shade of the porticos the pilgrims repose

on the benches while awaiting the hour of the Pontifical High Mass. They all have a somewhat tired air but it is easily excusable.

Haphazardly I picked out a mother who was holding her sleeping babe in her arms and I asked her whence she hailed. "Oh! we are not of these parts, father, I come from Calabria". I recalled to mind the words of a great French writer Paul Courier, "Calabria is a coun-



The Basilica outlined in scintillating lights.

try of wicked people". The woman, however, was already continuing, pleased at having found somebody interested in her story. "Thirty-six hours journey with three changes of trains. Oh! it was tiresome but, thank the Lord, we arrived safely".

— "When?"

— "Yesterday evening."

— "And where did you sleep?"

— "A short while in the church during the Holy Vigil but only a little, for I had to make my thanksgiving to the Madonna. It was the result of a vow father. You see, this child was at death's door. The doctors said that everything was over except the burial. He had double pneu-



monia. Then a neighbour, who reads the *Salesian Bulletin*, said to me 'Promise Our Lady, Help of Christians that you will make a pilgrimage to Her Shrine, and you will see that She will save your child'. Straightway I promised. Our Lady saved the child and here I am".

— "But it must have cost you a good deal, my good woman".

— "Too true. All my savings have been spent and I have only enough to buy a souvenir rosary for my husband".

— "And for food how do you manage?"

— "Oh. I thought of that alright. See, here is my basket. I have still sufficient left for the return journey".

— "And when do you depart?"

— "This evening. My husband and my other children are expecting me".

There was a brief pause. Then quite ingenuously the good woman asked me, "Tell, me, father, could you manage to find me a corner in the church, to see the High Mass. I have tried to enter with my baby, but I can make no headway and my child would be suffocated".

I then went to find one of the good Salesian priests and I told him the story of this simple big-hearted peasant. She obtained her desire. A corner in one of the temporary galleries was found for her, from which she could see in comfort, and imbibe those ideas of paradise which will serve her for many months' converse among "the wicked people of Calabria". Would that all wicked people had hearts as big and noble! (*To be continued*).

Rev. A. A.

## GRACES AND FAVOURS

SLIEMA (*Malta*). — May I ask you to publish my most grateful acknowledgement of a grace received through the intercession of the all-powerful Help of Christians.

N. N.

TATTENWEIR. — Our Lady has kindly taken pity on me in my distress. I had a great financial burden oppressing me

and draining my energies of their vitality. Thanks to Don Bosco's Madonna I have been able to overcome my pecuniary difficulties and am now in a position to shew my heartfelt gratitude by enclosing a small offering for Her shrine at Turin.

J. G.

CANNAMORE (*India*). — I enclose a small offering in token of my deep gratitude to Mary Help of Christians and Don Bosco for many favours received. May I prove worthy of these benefits and become a true child of the most bountiful Mother of mankind.

P. D. F.

KANDAKADAVOO (*India*). — I have experienced to the full the truth of those words of St. Bernard that "no-one ever invoked Our Lady and was left unaided". I have indeed been blessed through the intercession of Her faithful Servant Don Bosco. May the devotion to the Help of Christians increase to the utmost bounds of the earth is the sincere desire of.

R. V. D.

TURIN (*Italy*). — Being in great financial straits I turned in my distress to the Sacred Heart of Jesus with the following prayer «Lord let me experience the efficacy of those words of Thine that those who give up anything for Thy sake will receive a hundred fold in return». I then sent my last remaining thousand lire to the Superior General of the Salesians with the request that he would distribute it in the following manner, 500 lire for a mission dedicated to the Sacred Heart of Jesus, and 500 lire for a mission dedicated to Mary Help of Christians for I had heard that Don Bosco was wont to say that the surest way of obtaining help from the Madonna was to help the Missions. Secure in my means for obtaining help, I awaited the result with confidence. Shortly I had good reason to thank the Help of Christians for the confirmation of the words of her faithful servant for I received literally a hundred fold in return for the thousand lire I had sent to the Missions.

Fr. T. G. B. (Salesian Old Boy).



# Monsignor Augustus Hlond.

The new Salesian Cardinal.



Mons. Augustus Hlond, Archbishop of Gniezno and Posnan, and Primate of Poland was born at Brzeckowice, near Mysowice in Higher Silesia of good, pious parents on the 5th of June 1881. He is the second of twelve children, nine of whom are still living. The third child, Anthony, a musician of no mean accomplishments, is the founder of a school of organists at Przemysl and has been the Provincial of the Salesian Houses in Poland for the past two years. The last born, Clement, is also a Salesian and is now at Barcelona completing his education as a mechanic. The next youngest, John is a doctor, specialist in skin disease at Katowice.

The mother of the new dignitary is still alive. His father John Hlond died shortly after the war. His mother leads a simple and quiet life quite undisturbed by the bustle of the present age. She still lives in the house where her husband passed his days and provides for herself, from a small pension which comes to her as widow of a railwayman, and ekes out this pension by her own labour on the little plot of ground, attached to her cottage. She supplies herself, in this manner, with all the vegetables she needs, and contrives to derive that satisfaction from her simple life which so many poets have attributed to the same.



\* \* \*

At the age of twelve Augustus Hlond having finished his elementary studies went for two years to a secondary school at Mipowice. Then having heard his brother Ignatius (then a Salesian novice) speaking of the immense good which this Society was achieving, in every part of the world, he decided that he too would become a member of that religious body. Having received the blessing of his pious and generous parents, Augustus came with Ignatius to Turin where he finished his secondary education under the direction of the priest, who at present holds the important office of parish priest of the Basilica at Turin, namely, Fr. Robert Riccardi. In 1896 Augustus was also admitted to the Novitiate at Foglizzo Canavese. He then finished his early University training in Poland. Returning to Italy he prosecuted his philosophical studies at Rome and succeeded in becoming a Doctor in that science. Once again in Poland he studied for his degree in arts for four years in the Universities of Cracovia and Leopoli.

Meanwhile he was following the Salesian method, and while attending to his own studies was engaged in the active and practical life of an assistant and teacher of boys. His solid virtue soon displayed itself. While keeping the boys strictly to the regulations of the House, he knew how to temper his severity with great charity so that one class vied with another in conduct to please this son of Don Bosco. So popular was he with the boys despite his disciplinary exactitude, that at the beginning of each scholastic year, each class asked the Director of the House to allow them to have Brother Augustus, as a teacher, at least in some subject.

On the 23rd of September 1905 he was ordained priest at Cracovia by Mons. Anotolius Nowak, the present bishop of Prezemył. After spending two years as catechist and Vice-Rector in the Lubomirska Institute at Cracovia, he was nominated Rector of the new Salesian House at Przemysl. The bishop of that place Mons. Pelczar, when the Salesian Provincial presented Fr Hlond as the Rector of the new house, seeing that he was so young exclaimed "*Oportet adhuc crescere aetate, scientia et gratia apud Deum et homines*" (You must yet increase in age, wisdom and grace before God and men)". Prophetic words had his Lordship only known it! "There's many a true word spoken in jest". Indeed Fr Hlond grew apace, for at the very early age of 46 he has reached the very exalted position of Primate of Poland and Cardinal of the Universal Church.

At Przemysl he put himself with energy and prudence to the establishment and development of the Salesian work. From this post

he was transferred after two years to the Rectorship of the Salesian House at Vienna which was then undergoing an acute social and financial crisis. It was at this house that he gave those incontrovertible proofs of solid piety and virtue that have gained for him his present position. Within a very brief period he had not only succeeded in overcoming the economic difficulties of his position but had also caused the works on behalf of youth to spring into new life and develop in an unprecedented manner. The admiration of all classes for this humble son of Don Bosco was supreme. From the townsfolk to the Imperial family, from the clergy to the Cardinal, and Apostolic Nuncio, all men were sincere admirers of his indefatigable zeal. It was at this city that he made the personal acquaintance of Mons. Achilles Ratti, now Pius XI gloriously reigning, who was *en route* for Poland in the capacity of Apostolic Visitor. During the time that he was in Vienna Mons. Ratti stayed at the Salesian House and thus had a good opportunity of studying the sterling qualities of Fr. Hlond. The result is evident.

His humility gained all hearts. The great difficulty was in the lack of legal recognition and approbation of the Salesian Society in Austria. By his tact and diplomatic skill Fr. Hlond gained the goodwill of the authorities and his troubles on that score were over. During the Great War his great christian charity was much in evidence. He aided, as far as lay in his power, not only his fellow-countrymen, but also all the Italian fugitives and prisoners-of-war who came under his notice. His was not the charity of word only but he loved "in deed and in truth" and his efficacious assistance was experienced by more than one abandoned and miserable victim of the War.

In 1919 owing to the increase of houses in the Austro-Hungarian Province, the Superiors at Turin decided to split the Province in two. Fr. Hlond was nominated Provincial of the German and Hungarian houses with headquarters at Vienna. Thanks mainly to his skill and unfailing activity the Province grew apace both in Houses and in personnel.

His brilliant gifts were however not unobserved by the Holy See. Thus there were entrusted to him various delicate missions on behalf of the Pope. When it was a question of sending an Apostolic Administrator to Polish Silesia, then torn by the political and national strife, that seemed to have let loose, not only "the dogs of war" but also the basest passions of mankind, on this unhappy territory, many and various were the names hazarded for this delicate and difficult mission. None of the names included that of Fr Hlond. Pius XI however, who had had occasion to observe and



appreciate the diplomatic skill of this Provincial at Vienna and knowing full well that his diplomacy was always directed by that spirit of prayer which leaves all to God, surprised the ecclesiastical world by nominating Fr. Hlond for the Apostolic Administrator of Polish Silesia.

Being unknown to his subjects, he received a somewhat cold reception. However in a very brief period of time he had gained the hearts of all, of Poles and Germans, of workers and capitalists, of young and old. His real piety, his christian charity but above all his impartial justice and exquisite courtesy claimed the admiration of even the most unwilling, so that his very appearance at any public function was sure to evoke thunders of applause.

Thus is easily explained how in three years he managed not only to create a Diocese but what is more important to put it into good working order. He visited all the Parishes, everywhere administering the Sacrament of Confirmation which had been neglected in some places for over twenty years and in the outlying districts for even fifty years. He opened a Diocesan Seminary recruiting a host of sterling vocations to provide against the

future needs of the diocese. Everywhere he did his utmost to revive, or to found, centres of catholic activity, especially for the benefit of the young and the poor. He held three great catholic congresses, all of which were magnificently attended and finished his work with the coronation of the Madonna at Wieikie, Piekary. He bought land and furnished plans, and, in part, the money too for the construction of an imposing set of buildings viz—The Episcopal Palace, the Cathedral, the Diocesan Seminary and the dwelling places of all those officials attached to the Cathedral or Episcopal Curia.

These formal and complex matters being successfully arranged, Polish Silesia was erected canonically into a Diocese with see at Katowice and Mons Hlond became the first bishop of that place. He received his episcopal consecration at the hands of Cardinal Kskowski Archbishop of Warsaw on the 3rd of January 1925, in the presence of the whole populace, who were overjoyed at the prospect of having as

their own bishop, one whom they esteemed so highly. There were present at this ceremony not only the civil and judicial staffs of the city but moreover ten bishops and archbishops from all parts of the kingdom.

At length Mons. Hlond dreamed of having found a stopping place. He hoped for long years in his new See to bring to perfection his many and great schemes for the improvement of the diocese. His intention was to devote all his energies to this corner of the Lord's vineyard. However it was not to be. He had scarcely begun his new career when the death of Cardinal D'Albor, archbishop of Gniezno and Posnan left the Primacy of Poland vacant. In June 1926 Mons. Hlond was removed from his beloved diocese and nominated archbishop of the above mentioned Sees and Primate of Poland.

But a few months have elapsed since his nomination. Nevertheless with his accustomed energy and enlightened zeal he has achieved wonders, not only in the capacity of archbishop, but also in the difficult and delicate position of Primate. Now to crown his endeavours, and as an earnest of the Holy Father's good will and implicit trust, Mons. Augustus Hlond has been nominated

second Salesian Cardinal of the Holy Roman Catholic Church.

Thus to the Salesian Congregation there is given a second Cardinal. The first, Cardinal Cagliero is dead but a year, and this nomination of Mons. Hlond is at once gratifying and encouraging. Mons. Hlond is a true son of Don Bosco most faithful to his spirit and most ardent in his zeal for the welfare of the young. The spirit of Don Bosco thus enters into and guides even the highest ecclesiastical duties. The mission of the present day is to youth, to the re-construction of society, to the re-christianising of the forces of humanity. The spirit of Don Bosco is well adapted to attain this triple end and in the hands of Mons. Hlond in sure of correct application and sure results.

Long may he live to benefit the church of Poland. Long may he live to benefit the youth of his own and other countries. May God give him the health and strength to carry out to the end his important and onerous mission. *Prosperet, procedet et regnat.*

### A THOUGHT FOR JULY.

Flies do not tease us by their sting but by their numbers: and important affairs do not trouble us so much as innumerable little matters. Try to meet the occupations which come upon you quietly and perform them with regularity one after the other. For if you endeavour to do all at once, or in confusion, your spirit will be so overcharged and depressed that it will probably sink under the burden without effecting anything.

*St. Francis of Sales.*



## VEN. JOHN BOSCO-EDUCATOR.



Ven. John Bosco, Patron of The Union of Teachers.

In April 1922 at Turin a modest group of teachers put themselves under the patronage of the Venerable Don Bosco. The spread of the group to a Union of teachers, was phenomenal, finding as it did sympathy and adherents of all grades of teachers both in Italy and abroad. On the 18<sup>th</sup> of December of the same year there was definitely founded the "Union of Teachers" under the patronage of Don Bosco.

The scope of the Union was to imitate Don Bosco in his all-consuming charity for youth. The method proposed was simple and singular, namely the practice of the preventive system to ensure a more efficacious and more thorough education. The statutes of this Union are as follows.

1. The Union is constituted at Turin with its central headquarters at Corso Regina Margherita, 178.

2. The Union is non-political and makes no distinction of teachers for membership.

3. The scope of the Union is the religious and moral formation of its members, especially with the knowledge and practice of the preventive system in the assistance and care of the pupils.

4. To be admitted as a member it suffices to send one's adhesion to the local President or in default of this official to the central headquarters.

5. There is no obligation for subscription. Postal and incidental expenses are met by the free offerings of the members.

6. The Union is governed by a Council, nominated yearly by the associates. The Council may not be composed of more than nine or less than five members. Each member can be re-elected.

To constitute a local section of the Union it suffices that a group of teachers come to an agreement, find a convenient place for meetings (which meetings should be held three times a year) for the scope mentioned above, and send their adhesion to the central headquarters in Turin.

\* \* \*

This then was the origin of the Union of Teachers. In accordance with the scope of the Union, the meeting was held this year at the Salesian Seminary at Valsalice. The gathering was addressed on the subject "Don Bosco, Educator" by the distinguished Professor Ing. Comm. M. Panetti, Lecturer in Applied Mechanics at the Royal Polytechnic of Turin. The audience listened with great interest to the able manner in which the Professor developed his theme, and, despite the lecturer's deprecatory remarks on his inability to teach Pedagogy, more than one of those present affirmed that rarely had they heard a more lucid or more masterly exposition of the pedagogical aspect of the Preventive System. However we are anticipating, so we will return somewhat and try to reproduce the sub-



stance of the Professor's remarks while asking our readers to pardon the great difference between the powerful presentation of the lecturer and the somewhat weak translation of his thoughts in these pages.

The meeting then took place on the Feast of the Ascension May 23rd. The proceedings were opened by Professor Gribaudo, Director of the Commercial Institute in Turin. In his introductory remarks the speaker pointed out how apt was the choice of Don Bosco for the patron of the Union: that this great educator had worked not only for the benefit of Turinese boys, for Italian boys, for European boys but for the boys of the whole world, of whatever race, colour or climate. Professor Gribaudo went on to remark on the fitting choice that had been made of Valsalice for the re-union, for here were lying the earthly remains of the "friend of youth" and hence should be a place of attraction for all lovers of youth. That this tomb should be the inspiring principle for all true educators, for herein was deposited the body of him, who was the "Father of youth", and of one who, by the application of the Preventive system, worked out his own salvation so successfully, that the Church had considered him worthy to be a candidate for the honours of the altar, which all of those present, he was sure, hoped would be conferred on Don Bosco, as speedily as possible not only for the benefit of the Salesians, not only for the benefit of the Union, not only for the benefit of Youth but for the benefit of humanity which found in Don Bosco its best benefactor in nineteenth century Italy.

Professor Gribaudo was followed by the President of the Union, Prof. Bianchi who gave a brief resumé of the work and extent of the Union and pointed out the object and aim of the same. The speaker emphasised the remarks of Prof. Gribaudo and concluded with the wish that the Union should increase both at home and abroad, until the universality of the Teachers Union might rival that of the Salesian Society, which in point of fact, was a gigantic union of teachers differing from the one of which he had the honour to be President, in respect to

the constituent members, the former being religious and the latter lay-men. Professor Bianchi introduced with a few appropriate words the main speaker Prof. Commendatore Panetti.

### Prof. Comm. Panetti's Speech.

"Don Bosco, as an educator, is perhaps the figure which looms largest in the latter half of the nineteenth century. The waters of political strife, at least in Italy, were running very turbidly at the time when this great man started his work on behalf of the neglected youth of Turin. The success of that work is patent to even the most casual observer. As a living and perennial testimony to the success of those early endeavours of John Bosco, we have the Salesian Society, spread throughout the whole world, working for the progress of the nations, labouring among the youth of the world, learning that great lesson from its founder that he who saves a man saves an individual while he who saves a youth whether from vice or ignorance saves countless individuals. John Bosco when starting his work had no great financial backing. His bank was Divine Providence, but he did not leave all to heaven for he laboured day and night to overcome the financial, social and political difficulties which beset him from the outset. And the result? One has but to look to his works for "*by their fruits ye shall know them*".

Don Bosco then was a *successful* educator. Consequently for us teachers his method has a special appeal. On examination, he appears to have had talents to which we cannot lay claim. Thus, for example, his faculty of reading the hearts of his boys, of intuitively, as it were, divining their thoughts. These gifts may make some imagine that the Preventive system is practicable only by Saints. Far from it; these gifts were in part a result of his study of youth, of his intimacy with boys, of his *whole-hearted interest* in the pupils under his care. Hence we in our own poor way may attain to some grade of these gifts, if only we attend whole-heartedly to our work. The method is simple—"do your best". Under this heading come many points. Do your best to prepare yourself for your work. Do your best to simplify the matter under discussion. Do your best to appreciate the difficulties of the pupils. Do your best to interest yourself in their affairs, which may seem petty to you, but to the imaginative mind of youth seem matters of the first importance. Finally remember that "no man is well pleased to have his all neglected, be it ever so little".



### The evil.

And are the results certain? By no means. There are many other things to be combated before success is made morally sure. An American poet sang that "a boy's will is the wind's will" and in no other phase is this more evident than in the schoolroom. A boy is continually restless. It is the nature of youth. But more particularly does the modern youth seek his enjoyment in things not only extraneous to the schoolroom but absolutely foreign to it and its spirit. What is the object of the modern youth? To avoid failure: it does not disturb him that he is not well placed: perhaps a slight pang of remorse will pass through his mind if he is too badly placed, but the votaries of pleasure which call to him from the outside world soon allay any small qualms of conscience which may remain. Provided that he has scraped through, it is enough. The effects of this intermingling of scholastic and anti-scholastic pursuits are evident in most of the present day Universities. Lack of order, lack of discipline, in some cases lack of morality, lack of the necessary seriousness for study and the host of other evils which these bring in their trail.

### The remedy.

There must be a remedy for this evil, but where does it lie? *It lies with the teachers.* The truth of this is demonstrated most clearly by these words of Don Bosco "*The teacher ought therefore to be wholly devoted to his boys, he should never accept engagements which might keep him from his duties and he should always be with his pupils every time they are not engaged in some occupation, unless they are properly supervised by others*". In short the matter reduces itself to one of continual supervision. Theoretically it is simple but to reduce it into practice is one of the most difficult problems of the educator. The educator must thus be a man of great self-sacrifice. He must give up his time for personal study, for reading up modern methods of teaching. The time for these will be available when his pupils are away on holidays. The christian educator knows no rest. His life is not his own, it belongs to his pupils. I, myself, must admit that I fall far short of this ideal but I may say that whenever I have sacrificed time to be with my pupils outside school hours, I have felt that it was time well spent. In the official school time the pupils listen because they must. Outside the discipline of the class-room the pupils are pleased to see that their master takes a *personal* interest in them and are far more grateful for the few moments thus spent than for all the hours of

instruction delivered in the school. The pupil is led to realise that he is not a mere unit in the school but an individual, in whom the teacher is interested. Thus is attained that great and noble end of the Preventive system or what I may call the "fusion of the spirits of teacher and taught". A fusion of character, a similarity of outlook, a mutual confidence, all go to that formation of character which is the end of the true educator. The repressive system *may* give knowledge, superficial at the best of times, but the preventive system if properly carried out gives character, which is the greatest force for good here below.

### The ideal.

As I have remarked this system is not easy of application. Its basis is found in those words of St. Paul "*CHARITY IS PATIENT, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, SEEKETH NOT HER OWN, IS NOT PROVOKED TO ANGER, thinketh no evil: rejoiceth not in iniquity but rejoiceth with the truth: BEARETH ALL THINGS, believeth all things, HOPETH ALL THINGS, endureth all things*".

In these words of the apostle are found all the qualities of the true educator. Patience is a virtue which all who have to do with youth find essential. The whims, the waywardness, the fickleness of youth, all call for an exercise of that charity which is patient. The true educator also "*seeketh not his own*". His pupils are the whole object of his interest and outside of that he is not ambitious. Again how often the inattention of pupils, their evident distaste for the subject under discussion, their unaccountable perverseness would provoke a teacher to anger were he not armed with that charity which "*beareth all things*" for the simple reason that he "*hopeth all things*". The teacher then must be a man of charity. A man of sacrifice. Not only must no repugnance either for task or pupil appear but such repugnance must not even exist. He must so have overcome himself, that he is no longer under the domination of his passions but rather is the lord of his passions.

Is this ideal attainable? Anyone who reads the "*Life of Don Bosco*" will receive ample proof of the possibility of this system. This great educator was all to all for all. He interested himself in all his boys, at all times, in all matters, for all their advancement. That he had a physique which was above the ordinary is evident to those who read the record of his daily labours. But even granting his great physical endurance no man will admit that he did not feel the strain. He did not record his sufferings for in his own words they were only the result of that work which God had confided





Valsalice. The Tomb of Ven. John Bosco — The Teachers' Mecca.

to him when choosing him to be a priest. Hence, we educators, if we wish to attain some of the success which attended the efforts of Don Bosco must be ready to give ourselves wholeheartedly to our work, we must strive after that charity which "*endureth all things*" and "*which rejoiceth in the truth*".

### *The means (1) the moral law.*

The means to attend to this high ideal are of course known to all. The chief and one might say the only means is that constant vigilance over ourselves and our actions which renders it morally impossible for us to act without first weighing both the motives and the consequences of our actions. There is implanted in man a law which he must obey if he wishes to attain to anything like true success here below: That law is the moral law. The dictates of this law are inculcated by the voice of conscience both before and after an action. God has left us free agents. We can disobey the

moral law. There is no fettering of the freedom of our actions in the binding force of the law. The more we observe it, the freer we become. The more we violate it, the more subject do we render ourselves. By observance we are masters of ourselves, able to act with clear judgement, ready both to see and follow the better things. By violation we become slaves of our passions, blind to our true interests, unable to discern the right from the wrong, ready not only to follow but even to approve the worse things. The moral law obliges even in its natural state for the consequences of violation are written over the pages of the world's history. Wars, rapine, slaughter, injustice, disease, plagues, calamities, in fact sorrows of every kind attend the violation of the law of nature. Hence between the power to act and moral integrity there is a very strict relationship. The power to act not only for ourselves but for others. The power to influence not only our own actions but also those of others. A man of character is one who observes in all its severity the precepts of the moral law. A



man of character is a power for good in whatever circle he moves. Hence he convinces people not only by argument, not only by precept, not only by counsel but more particularly by example. His power of conviction *depends* upon his moral integrity. Hence it is that an educator *must* be a man of moral integrity, conscience free, at peace with himself and his God. His office is to convince and this demands that he be morally sincere in the precepts he strives to inculcate. In this point, I think, we may place the great success of Don Bosco's work. He was a man of great moral integrity, at peace with himself and God, ready at any moment to give an account of his actions, of his motives, and of his observance of the moral law. If we wish to attain to anything like the success of our Patron we must make this vigilance over ourselves the first weapon to attack the enemy of all good.

### (2) *The spirit of happiness.*

The second arm in the fight is again shown to us by the Venerable Don Bosco. His own words are as follows "Let the boys have full liberty to run, skip, and play about as much as they please. Gymnastics, music, reciting, acting, walks are most efficacious means of promoting discipline and improving morality and health: care must however be taken that the games and the persons who take part in them and the conversations held are irreproachable". The latter part of this advice is provided for in that continual assistance of which I spoke in the opening stages of this speech. The former is but an echo of those words of the Holy Ghost "*Serve the Lord with joy*". Joy generates joy. Happiness is the object of the ceaseless searching of man, but more particularly of youth. All boys are, as it were, votaries of pleasure. It is up to us as educators, to see that they are votaries of the right sort of pleasure. All formality, all coldness on the part of an educator repels and disgusts youth. The educator must be, as it were, a dignified schoolboy. An educator but yet with the heart of a boy, ready to enter into their games, their troubles their squabbles and their pleasures: ready to take the lead in the game, to divert the boys, to lead them towards their high ideal. Joy and youth are two co-ordinates. That this joy should be legitimate is the charge of the educator. There should be no chance of the youth playing with fire, trying the pleasures which sap the energy, cloy the senses, and vitiate the character. "A youth's thoughts are long, long thoughts" and the youth become a man will be grateful for the watchful care which kept him from wasting

his time and spoiling his manhood in the pursuit of a pleasure which could be bought, only at the price of his own moral integrity.

### *Responsibility.*

A youth is essentially joyous and because of this essentially an idealist. That his ideals are high morally and intellectually depends to a great extent upon his education. The educator then has an awful responsibility. This can be successfully discharged only by the means herein proposed, namely, moral integrity and its consequent quality peace of conscience and that joy which is satisfied only in giving; and in giving receives again some of the happiness which the youth attains who attends well to the precepts and example of a true educator.

I have almost finished. In conclusion therefore I would recall to your minds that today is the feast of the Ascension. Christ has ascended into heaven in order that the Paraclete may descend upon the apostles. The gifts of the Holy Spirit will enable the timorous and fearful members of the church to become self sacrificing, fearless and joyful to suffer for Christ's sake. Let us all, educators as we are, pray for the gifts of the Holy Ghost. We have received them in confirmation let us revive them now in our efforts as educators. We are small, even pigmies compared to the great work to be done. We have the most important of all works to perform the moulding of the future generation, and of the children of that generation through the present youth under our care. We are unequal to the task. Let us put our confidence in God for we "*can do all things in Him who strengtheneth us*". Lastly I wish to express my sincere admiration for the work of Don Bosco, for the success of his endeavours, and hope by his patronage in some small way to emulate his success".

A vote of thanks was proposed with great feeling by the Very Rev. Philip Rinaldi, Superior General of the Salesians. He commented on the humility of Comm. Panetti and thanked him most, heartily for his interesting discourse which would profit not only the lay-teachers present but also the numerous Salesians there assembled. The proceedings were brought to a close by Solemn Benediction in the Chapel. The numerous crowd found it quite impossible to find place in the chapel itself and had to be content with following with ears, if not with eyes, the closing service. May Don Bosco guide the Union to great success and help it to number adherents from all parts of the globe. May its members be enabled to live up to the high ideals proposed at this meeting and thus attain to the dignity of real educators.



# THE SALESIAN WORLD

## BATTERSEA (London).

### *Salesian Boys keep Rector's Day.*

The boys of the Salesian School, Surrey-Lane, Battersea, kept Rector's Day with celebrations in honour of the Very Rev. Father Michael H. McCarthy, S. C.

The celebrations began on the eve of the feast, May 8th, when, after service in the boys' chapel, an Academy was held in honour of the Rector, to whom addresses were presented by the junior students, the aspirants, the novices at Oxford, the Old Boys' Association, the "Little Ones", and the Seniors, as well as gifts of altar requisites and vestments, to all of which Father McCarthy suitably replied. During the proceedings a number of choruses were admirably rendered by the School and the choir, whilst Bros. Thomas, Stephen Fitzpatrick and Dunstan Hill were responsible for excellent sea shanties. Later the film "I.N.R.I." was shown.

### *Religious and Social Functions.*

On the morning of the feast, May 9th, Father McCarthy celebrated Mass, at which a general Communion was made for his special intentions. Subsequently everyone attended Solemn High Mass, and, after dinner and a cricket match, Solemn Benediction. The evening was devoted to a dramatic entertainment, the Roman tragedy "Fidelitas" being very capably presented by the boys of the school.

Amongst the guests representing the other Salesian schools in the province and the Past Pupils' Association were Very Rev. Fathers W. G. Austen and A. Sutherland Rev. Fathers E. Rabagliati, A. Hawarden, A. Ramspott, T. Clancy represented the O.B.A.



## MALTA.

### *Birthday honours for Salesian Benefactors.*

The Island of Malta, where the Catholic religion is officially established under the British flag, has its share in the Birthday Honours. A knighthood falls to Mr. Ugo Pasquale Mifsud, LL.D., B. Litt., Head of the Ministry and Minister for the Treasury, Malta. Also the O.B.E. is bestowed upon Mr. Edward Robert Mifsud, M.B.E., Private Secretary to the Governor of Malta and Clerk of the Executive

Council, Nominated Council, and Privy Council of the Island.

We, together with our readers extend our heartiest congratulations to the recipients of the Birthday Honours and wish them many days to enjoy their well earned privilege.



## FARNBOROUGH

### *Honor cui honor.*

Aeronautics are at present much in the public eye. It will not then be out of place to pay a tribute of respect and honour to Flight-Lieutenant. L. Gillman, who together with Flight Lieutenant Carr attempted the non-stop flight to India. At the time of this event the world was agog with the achievement of the American aviator Lindenburg, for his great flight from New York to Paris. In the heat of the excitement, sight was lost of the fact that Lindenburg had broken a record which but an hour before had been broken by the two British aviators above mentioned. It might be alleged in excuse of the lack of recognition that these two failed in the object of their flight, but in face of the ovations received by Chamberlain and Levine, (who also failed in reaching their objective and from the same cause) this excuse fails to convince. Hence we take this opportunity of paying our respects to the British Aviators. Flight Lieutenant. L. Gillman was educated at the Salesian School, Farnborough His war career was distinguished. His sphere of action was a dangerous one for he was one of the night bombers, whose part in the war was of such incalculable value. He also took part as navigating officer in one of the "victories of peace", namely, in the Cairo to Cape flight and back. Our congratulations to this distinguished Old Boy both on his successful career and on his fulfillment of the sentiments of the Farnborough School Song.

*"Duty our watchword and honour we'll bring  
Honour to God, to our Country and King".*



## BRAZIL.

### *Missions in Brazil.*

Brazil is a vast country of South America, larger than the United States, but with less than a third of the population—about 41 millions.



Portions of this huge territory are actually unexplored consisting of dense, tangled primeval forest inhabited by savage tribes. In the 16th and 17th century practically the whole population was converted by the Jesuit missionaries, followed by the Franciscans and Benedictines. But a period of decay set in in the middle of the eighteenth century, and this decay has only been arrested in recent times.

At the present day Catholics number roughly 39 millions, though a proportion of these are scarcely *practising* Catholics. The missionaries were practically kept out of the country till 1821, when the present Federal Republic was set up. From that date a gradual revival began. The work was entrusted chiefly to the German Franciscans, to whose aid came Benedictine, Carmelite, and Salesian missionaries to the number of four hundred. The Portuguese Jesuits have colleges in the cities. And many religious congregations of women are at work in the country. In the immense Amazon area there are some 600,000 Indians of primitive type, and among these nine or ten missions are established. The Salesian Fathers in particular are working wonders in the forests of Matto Grosso, while the Society of the Divine Word is building up solidly organised dioceses in the populous portions of the Republic.

#### H. *Savage Landor on the Salesians.*

Few travellers have ever paid such an ungrudging tribute to our S. American Missionaries, as the late H. Savage Landor, who in his book, *Across Unknown America*, digresses most interestingly on the Salesian Missions in the State of Matto Grosso, Brazil.

He goes so far as to admit that what good in the way of civilisation had been done in that state, had been done almost entirely by those monks, "and emphasises the work of sacrifice love and devotion performed by the Friars in these remote regions". One can forgive the explorer's somewhat hazy knowledge of religious nomenclature (monks and friars seem all the same to him), for the tribute he gives so generously to the spiritual and material achievement of the Missionaries of Don Bosco. He waxes enthusiastic over the technical schools established by the Fathers, and the development of the land, and could hardly believe his ears when he was regaled by Indian boys playing 'Il Trovatore', 'Aida', and the 'Barber of Seville', on a stringed band. Most of his readers will, however, agree with Savage Landor that "the Salesians are a remarkable people", but what would he say to-day, could he see some of their up-to-date achievements in the South American Missions?

(*St. Joseph's Sheaf*).

## TURIN.

### *The Salesian Oratory, Valdocco.*

#### *A long long trail!*

I had often heard of the walks of the times of Don Bosco but I could hardly visualise them. It seemed to me that much that was written was, to put it mildly, pure imagination. Consequently when an invitation to participate in the actual annual walk reached me I accepted it. I will not say with pleasure but with some misgivings. I hate walking! In my school days (and as far I can see the British schoolboy is still as bad) walks were considered as the *ne plus ultra* in boredom. Sometimes we had to go, so we considered ourselves as martyrs to a noble cause. Hence when this invitation reached me I conjured up the visions of those long long walks related in the life of Don Bosco. I saw myself at the end of the day, my feet swollen my face dirty, my skin sunburnt, and in short, I looked forward to spending at least a week in bed to compensate for the energy I would spend. However my forebodings were vain. Let it not be whispered that I was thankful, but I was for all that. I found we were to accomplish best part of the journey in a train. Oh shades of the past! How the Oratory boys of the late 80's would have stared to see their successors going a walk *in a train*. However the world has moved on and such is the state of affairs.

The day assigned for the outing was Thursday June 2nd. I was up betimes that morning, in fact at 4.30 A.M. How virtuous I felt can easily be imagined. The boys were massed by 5.30 and to the strains of the Oratory band marched to the station to take the train to St. Benigno our first stopping place. The train journey was uneventful. Some youths tried to enliven the proceedings with selections from their repertoire but the effect was very lugubrious. We had to request them to desist as the train began to go slower thinking someone was being crushed beneath the wheels.

#### *St. Benigno.*

We arrived at St. Benigno about 7.15 A.M. and proceeded *en masse* to the Church where we heard mass, and a general communion of the boys gave me matter for much thought. Breakfast at the Salesian House followed Mass and we did full justice to the excellent fare provided. Hot coffee and rolls formed the substance of the meal but there were cherries in abundance for those whose taste was thus inclined. The country about St. Benigno is singularly rich in cherry trees but I am afraid the Oratory Boys made a



big demand on their productivity. After reposing for some time, although we had not as yet earned any repose, we made a start for our next point of call namely Foglizzo. This time we had to walk on our legs instead of on the wheels of the train. The distance is not very great about 5 miles being the utmost I can concede. The road was good and owing to a merciful Providence there was none of that dust which is such a bane of any expedition of this kind. The sun was not yet at its meridian and so was not unpleasantly warm. The scenery of this part of Italy is very flat. One can see for miles and miles across the plains. It is very monotonous and apt to tire the eyes, although the sight of the green fields was a pleasure to my city-weary eyes.

### *The simple life.*

The corn was already ripe and the fields were given over to the reapers. No "chug chug" of the Ford cutter was audible. The steady and stately tread of the kine drawing the giant scythe was a more peaceable if less modern sight. The people are in no tremendous hurry to have done with their work. There is a time for everything and they do everything in its own appointed time. Hence there was none of that unnecessary noise and bustle which is in some places deemed necessary for the getting in of the harvest. Slow, country folk they do their work in the way their fathers did it before them. Hand labour has not been displaced by machinery, and whether the introduction of the many modern time-saving appliances would render these folk any happier, it is difficult to say. A strange sight is to see the women in the fields hoeing and reaping with the men. Strong, sturdy types they are, self-reliant and ready for a hard day's work with the strongest of men. Such is the backbone of the nation. Here and there the monotony of the fields is broken by a small copse in the depths of which there are some small brooks or marshes, for the croaking of the frogs comes up in rythmical harshness through the green foliage. A man passed by with a creel slung on his back and judging from the laments of the frogs therein enclosed, I predicted that his supper would be a hearty one.

Half-way to Foglizzo we stopped at a broad

river and the boys spent some time paddling their weary feet in its limpid waters. It was with some difficulty that they were induced to leave the water, for most boys enjoy playing in water, particularly when they don't have to use soap to eke out the cleansing properties of that fluid. Continuing our journey we were caught in a shower of rain and some of the party looked very reproachfully at the heavens, as though to reprimand them for venturing to weep on the annual excursion. However as the old proverb hath it "It's an ill wind that blows nobody any good" and we had reason to be thankful for that shower, for it served to keep down the dust for the rest of the day, and so enhanced considerably the pleasantness of our excursion.

### *Foglizzo.*

We arrived at Foglizzo at 12.30 P. M. and found that everything was prepared for a substantial dinner. Before sitting down to satisfy the inner man I accompanied a boy to post some cards from Foglizzo to the parents of all the artizans. There were about three hundred cards in all. Whether they will arrive at their destination I would not venture to say. Judging

from the sleepy aspect of the "town" I would hazard that the postman will have to bring them to the last judgement, if he wishes to find the owners. The streets of the town are all cobbled and like most streets of these country towns are very dirty. The town itself is perched on a hill and commands the country around. It boasts of two fine churches one of which is under the care of the Salesians. The Salesian School there is by far the largest building and is an adaptation of an old mansion. Here it was that the lord of the Manor spent his days until the craze for pleasure induced one of the lords to hazard and lose his fortune at Monte Carlo. His house went into the market and was bought and presented to Don Bosco. Here was the first novitiate of the Congregation and had those walls but power of speech, many are the tales they could tell of the older members of the congregation not only of the dead but also of the living. However the congregation has developed since those days and many are the novitiates in various parts of Italy which owe their novice-masters to this hallowed spot. Now the house contains students and artizans

### A THOUGHT FOR AUGUST.

My child, always trust your interests to Me. I will order everything aright in its own time. Await my disposal and you will find it is for your greater good.

*Imitation of Christ.*



destined for the congregation. If only it lives up to its reputation, they will be worthy members, and faithful imitators of the spirit of Don Bosco.

Dinner was a pleasant meal *al fresco*. The table at which I sat was placed beneath the welcome shade of some chestnut trees and their gigantic leaves rustled pleasantly in the slight breeze. The sight beyond was fine but monotonous. The endless flatness was relieved only by the somewhat scattered farm buildings. The hour was one of rest and way off in the distance the harvesters could be seen, taking their *siesta* in the fragrant smelling hay and newly cut corn. After dinner, which meal I forbear to describe lest I be accused of Epicurean tendencies, I, together with some of the boys, climbed to the highest point of vantage in the school called, by courtesy, "the observatory". Indeed we did observe, but the height only tended to emphasise the prevailing flatness of the panorama. Far off in the distance mountains were dimly visible but the haze resulting from the heat precluded any clear vision. With the aid of a pair of binoculars we picked out the salient features of the landscape, namely, two churches and a hamlet of scattered cottages on a distant hill.

### *In the cool of the evening.*

However all good things come to an end. At 3.30 P.M. we assembled in the Parish Church for benediction. Our party of six hundred and thirty-nine, practically filled the church, and the gaping villagers had to be content with "standing room only". The Oratory Choir rendered the Benediction music in a masterly and sympathetic manner. I wonder what impression it made on those inhabitants of Foglizzo? Surely they do not often hear such good singing! After benediction we marched off with the band on our return journey to St. Benigno. The evening was cool and a delightful breeze kept us from becoming uncomfortably hot. From Foglizzo to St. Benigno there is a stream whose turbid waters run in a rather swift current. The channel of the stream is very narrow but from the swirling of the waters I should hazard that it is somewhat deep. An interesting scene was that of the women kneeling on the bank of the stream washing the family linen. No fear of being obliged to change the water too often there, but they must be annoyed if the soap slips into the water. When washed, the linen is spread on the grass to dry. The linen is practically all home-spun and looks very durable. The life of these people must be very uneventful although I noticed a building, very unpretentious in dimensions, marked "Cinema". I

should have liked to stay to witness a show for the film advertised was one called "Barabbas". However time and opportunity were both wanting.

### *Home.*

We arrived at St. Benigno about 5.0 P.M. The Superiors of that place had kindly prepared cold drinks for us so that we should be able to slake our parched throats with as little delay as possible. Blessings on their heads! We had "tea" (or the meal which takes its place) at St. Benigno. Cherries were once more at our disposal and dispose of them we did. We entrained for Turin at 7.25 P.M. and arrived at the home station in the dusk of the evening about 8.40. P.M. The band played us home where supper and bed awaited us. I needed no rocking to sleep that night although I was not overtired. It had been a glorious day and one that I shall remember with great pleasure in my old age, if I ever reach that dignified and reminiscent stage.



## Copsewood College.

### OPENING OF NEW WING.

#### Address By The Bishop Of Limerick.

The charmingly situated grounds of Copsewood Agricultural College, Pallaskenry, Co. Limerick, had their attractiveness enhanced yesterday by a happy ceremony which was performed there. In all the brilliancy of summer sunshine the opening of the newly-erected wing took place, His lordship, Most Rev. Dr. Keane, Bishop of Limerick, officiating.

In front of the College, the grounds were gaily decorated with streamers, and high up on a pole the tricolour waved in the breeze. The Limerick Industrial School Band whiled away the time previous to the ceremony with acceptable musical numbers, which were highly appreciated.

Then those present, and they were many, together with the pupils, assembled before the steps of the main entrance, where addresses were delivered by the Very Rev. Rector, the Bishop, and others, a special feature being the address in Gaelic from the students.

#### *Progress of the college.*

Very Rev. Fr. McConville having referred to the great leader they all knew Most Rev. Dr. Keane to be in the temperance movement, said he was also a great leader in the agricultural



movement. It had been his happy privilege to know Dr. Keane for nine years, and for about two years before the college opened. When the late Dr. Hallinan made up his mind to have an agricultural college established for County Limerick, he said that if Father Keane could be got, the movement was sure of success (applause). Dr. Hallinan was intimately acquainted with the Salesian Order for over forty years, and he then little knew that Dr. Keane was to be his successor in the Diocese of Limerick, and that after seven years Dr. Keane would be the one to perform the second re-opening of the house at Copsewood. They felt thankful to Almighty God that these seven years had not been unfruitful, but in the fullest and truest sense, very fruitful indeed. In the beginning things were hard and difficult owing to the troublesome period of 1921 to 1923, but for the last three years, according to the reliable reports of the inspectors, and of the farmers in the neighbourhood who were qualified to judge, as well as of the members of the Limerick County Committee of Agriculture, Copsewood College had made certain definite progress. At the moment they were about to open a new wing which would give them additional accommodation for 50 boys. This was a sign of progress in the agricultural world, and especially in the secondary educational sphere. If one thing was required more than anything else in Ireland it certainly was the advantage of agricultural education on scientific lines. They now had both Church and State co-operating in such a movement, and it seemed absolutely certain they would have God's blessing on their efforts. Yet they required the people behind them. They wanted the Church but they also wanted the people, and if they were united on such a fundamental question as the advancement of agricultural education, they were confident of success. Of the 700 schools being run by the Salesian Order in various countries, 100 were earmarked for agriculture, and if, with God's help, they could continue the progress they were at present making in Copsewood, they would have there, before long, one of the finest schools for agriculture throughout the world (applause).

#### *A second Don Bosco.*

There was a deep sense of gratitude owed by the Salesian Fathers to Dr. Keane. In fact he might say they looked upon him as a second Don Bosco (applause). At a great sacrifice he had come to be present with them that day and they were indeed grateful to him. They could not forget the County Committee of Agriculture for their great help all along, and he would mention particularly Mr. Con O'Sullivan, Mr. M. O'Donnell of Newcastle West, and Mr. J. J. O'

Donnell, the instructors of the committee, and particularly the Poultry Instructress, as well as their own Mr. O'Leary, the horticultural instructor, who had helped so materially. They were grateful to those distinguished Dublin gentlemen, of whom they had Mr. Meyrick and Mr. McGuire present with them. He hoped they would thank Mr. Hogan, the Minister, for the great interest he had taken in Copsewood (applause).

#### *Bishop's Address.*

Most Rev. Dr. Keane, who was accorded an enthusiastic reception said nothing had hurt him more than Fr. McConville's comparing him to Don Bosco. Don Bosco had led such a life that it was hoped he would one day be on the altar of the Church (applause). Fr. McConville had referred to him as a pioneer in agriculture. A few years ago he had about four acres and a little garden where he was able to keep himself in vegetables (laughter). He would not enter into the question of tariffs and whether they needed agriculture or industries most, but since they already had agriculture, his advice would be to make the most of it. It had been said years ago that since they hadn't the skill of other countries they could not enter into competition with them.

But if they had not room in the common places there was always room at the top, and their endeavour, they were told, should be to produce a finished product better than anybody else. They could now claim to have the best bacon, the best made butter, and, he didn't know if he was using a proper expression when he said the best laid eggs (laughter). Personally he considered they would have industry enough to look after, control and develop, in agriculture. With regard to the development of agriculture, he might be wrong but he held his own idea that the farmers on the whole were right, but they needed a great deal more finish and a great deal more training. They should not be satisfied with what nature did for them, but should follow up the works of nature. It was here that science and knowledge came in, and the Department through its offices in Dublin, and its local organisers and their own county committees were all willing to give the necessary assistance. Let them take boys of the proper age and of the capacity that they had in this College of Copsewood, and get them into places such as that for a period of training. There the boy got every opportunity of being educated in a most desirable atmosphere. It was not at all necessary to teach young persons anything about agriculture until the other portion of their education was almost finished. When a boy had got a good primary education and a good secondary educa-



tion that was the time his agricultural training became important. After this agricultural training each one could become a centre of light amongst his fellow farmers that would not go out. Others would see his results, and would try to copy his methods, so that really Father McConville could not know where his teaching in this college might end. He could not sit down without thanking the students for their address. He could not follow the words, but the sentiments he could. It was not the first time they had welcomed him there, and he was at all times glad to come amongst them. He hoped the new wing would be filled from the beginning, and the boys of such a college as this would in after life reap the benefits of the time spent there (applause).

Preceded by a cross-bearer, a procession of the band, the students of the college, the clergy and laity present, proceeded to the new wing, where, passing through two lines of students, his Lordship blessed the building on the outside, after which he formally opened the door and blessed the interior.

### *The new Building.*

The new wing is a substantial, two-storey building, measuring 90 by 35 feet and about 40 feet in height. It is constructed of concrete blocks, and is adequately lighted and ventilated by modern steel-framed windows. The roof is of asbestos slates. It is connected with the main college by a corridor, and stands on a well-chosen site surrounded by prettily planted walks. The interior comprises, overhead, a large dormitory capable of accomodating sixty-five students. On the ground floor there are three class-rooms, science laboratory, shower and reclining bathrooms, and a bootroom. A spiral saircase connects with the dormitory.

The work of erection was begun in March, 1924, and being carried out by direct labour gave a great deal of local employment. The Brothers of the Order, too, did their quota of the work. The Rector stated that most of the gravel for the making of the concrete blocks was taken from their own land. He estimated the cost of the building at six thousand pounds, and expressed his gratitude to the Ministry of Agriculture not only for the financial assistance given in the shape of a grant, but also for the interest taken in the extension. Mr. Hogan, he said, took a direct interest in the work, as well as did Mr. Meyrick, the Secretary of the Department of Agriculture, and Mr. Roberston, the Government Engineer proved extremely helpful. The one man, however, to whom they owed everything was Mr. Patrick Sheehan, of Limerick, the architect of the building.

## PALESTINE.

The Holy Land, made sacred by the earthly footsteps of Our Lord, and for nearly twenty centuries a place of pilgrimage for pious Christians from all parts of the world, is at the present time stripping herself of the garments of poverty which she has worn for so long, and is about to don the rich robes of prosperity. This change in the economic status of Palestine, according to the Rev. Alfred Sacchetti, Procurator of the Salesian Missions in Palestine, who was recently visiting New York, is due almost entirely to the renewed interest that the Arabs and the Jews of Palestine are taking in agriculture.

Father Sacchetti, who has founded and directed several agricultural institutes and colonies in various parts of the world, has been labouring in the Holy Land for fourteen years, and he is qualified by his experience there to speak with authority, on the present conditions and the future prospects of Palestine. The Salesian Fathers, under the procuratorship of Father Sacchetti, conduct many activities in six cities of Palestine. In Bethlehem they have a technical and professional orphanage; day schools for boys of every creed; a kindergarten; a Temple of the Sacred Heart, and a Catholic Club. In Beit-gemal they conduct an agricultural orphanage, a medical dispensary for Mohammedans, and have under construction St. Stephen's Temple.

At Nazareth the Salesians have a Votive Temple of Jesus Adolescent a technical and professional orphanage, and a day school. In Jerusalem, day schools for Arab and Armenian boys and girls of every creed, and a Catholic Club. In Gremisan, a Missionary Training School, and an Enological School, and in Haifa, elementary and commercial schools and a Catholic Club.

### *Spirit of Harmony Prevails.*

The work of the Salesians in Palestine is being done in a spirit of harmony with similar work that is carried out under Jewish auspices, and Father Sacchetti's arrival in New York some time ago was the occasion of praise for his work by the Jewish press.

Father Sacchetti was invited to speak on the work of the Salesians in Palestine at the Jewish Tribune Forum, conducted under the auspices of the Jewish Tribune, on Monday evening, Feb. 7th. The forum was held at the Jacob H. Sciff Centre, 2510 Valentine avenue, Bronx, and was very largely attended. Father Sacchetti spoke in part as follows:

"It has been said of old that agriculture and cattle raising are the two nourishing breast of the mother state. If this be true of every country



it is more so of Palestine which has no other resource of importance. Agriculture is its life.

"Through the work of agriculture, Moslem, Jews and Christians alike serve Palestine. The progress in agriculture made by any one of them benefits all. Your agricultural school at Mikven Israel and mine at Beitgemal together with those recently founded are equally helping to raise the standard of agricultural productivity, and thereby increasing the well-being and the wealth of Palestine. The cities of Palestine cannot absorb many more in industry. But there is room for many, many more on the soil of the Holy Land, be they Moslem, Jew or Christian.

"Agricultural possibilities in Palestine are

hydraulic installations easily solve the problem, of extensive, productive cultivation. Methodic planting of trees, especially of olive trees, and the afforestation of rocky or swampy lands constitute an effective capital in reserve. To my way of thinking the elements of a financial success are not wanting.

"Settlers have many difficulties to overcome. They must dig up the sod, plant trees and do work with little immediate result. They will not enjoy the oil of the olives which they have planted, nor will they cut down the trees of their forests. This their children and grandchildren will do. All this must be well considered.

"Gentlemen, the Jewish enterprise in Palestine will be fully successful if it be solidly based

## SALESIAN OLD BOYS' ASSOCIATION

Very Rev. Vincent Mc. Nabb.

Order of Preachers,

Will preach Spiritual Exercises

At Salesian School, Battersea,

From Friday July 29th. To Monday August, 1st.

For Salesian Old Boys.

not lacking when once the initial difficulties have been overcome. Nowhere have I found a soil and climate more adapted to such a varied production of crops in one place. Cereals, vegetables, grapes, olives, tropical fruits and abundant pastures are found in my settlement of Beitgemal. The same can be said of Latrum, Mikveh Israel, the German colonies and your own settlements peopled by the new generation which has been bred in the country and has an intimate knowledge of the peculiarities of the soil and climate.

"It is true that some of the geological and climatic conditions of Palestine are very adverse and that drought and hot winds of the East sometimes produce disastrous results, but the agricultural resources are very numerous for the intelligent and laborious farmer, especially if he is allowed to make a reasonable use of credit. Where water abounds in the under-soil—and it is very common in the plains and valleys—the

on agriculture—the first work imposed by God upon mankind. In this sense we can fittingly apply once more the well-known, dilemma of the learned Rabbi Gamaliel by which, according to Christian tradition, he defended the Apostles. "I say to you, refrain from these men and let them alone for if this council or this work be of man, it will come to nought. But if it be of God you be found even to fight against God."



*If you must fall into an extreme, let it be that of sweetness. Too much sugar never yet spoilt a sauce. The human heart is thus constituted that it is rendered stubborn by severity whereas sweetness renders it ready for any good work or sacrifice.*

ST. FRANCIS OF SALES.



## The victims of the "Tong-Sam."

A heavy blow has plunged our mission into tears. On the seventh of February our first Chinese novice set sail from Macao for Shanghai, and with him went three of our pupils, Joseph Wong-Ciu-Yin, James Wong-Siu-Meng, and Carmel Ku-Tin-San. The three lads were going to Shanghai to commence their classical studies at our institute, and Simon Wong-Sam, who had grown up with us, in order to complete his course in carpentry. And the very day that we were expecting word of their arrival in Shanghai came the telegram: "The Tong Sam collided with an overseas liner at the approach to Shanghai and ten passengers were drowned".

### *Dominus Dedit—Dominus Abstulit.*

You may imagine the anxiety that filled our house when this news arrived. A telegram was sent off immediately. The Tong-Sam had been crowded with passengers, and why should we fear the worst for our little group? So we began to build up hopes while awaiting the reply to our enquiry. The wire came soon enough: "All four drowned, letter following".

Our whole house was in tears. Superiors and pupils, overwhelmed with grief, could find consolation nowhere except at the foot of the altar. Two days later full details of the accident reached us. The Tong-Sam had reached Shanghai and was manoeuvring into her anchorage at the entrance to the roads when, without warning, an incoming American liner rammed her and she sank within five minutes. Of more than three hundred passengers ten were drowned, and four of these ten were our own.

It was a terrible blow for our Mission at Macao for we had built up great hopes on these four lads. Read the following short notices of each and you will understand the shock it has meant to us. You will readily understand what a loss they have been to us.

### *Simon Wong-Sam.*

Simon Wong-Sam came to us at the age of thirteen. He was a chosen soul, and it was not long before we realized it. One of the first members of our company of Saint Joseph, he was ever a model of obedience and fervour among his comrades. In a few weeks he settled into our religious life. The atmosphere of spirituality about the mission captivated his soul and he remained faithful to its inspirations as long as he was spared to us. He lived for our exercises, throwing himself heart and soul into everything that was for the good of the mission.

I remember well the first occasion that we persuaded him to take part in a dramatic entertainment. He was naturally shy, and at first he hesitated. Yet rather than disappoint his superiors he consented, although he felt convinced that it would spoil the entertainment. And gradually his diction grew so natural and his ease on the stage so fine that he became our most successful actor. In his work in Saint Joseph's carpenters' shop he learned more quickly than his companions and was always ready to help them in their work. It was about this time that we established the Guild of the Blessed Sacrament and Simon was elected the first president. When his apprenticeship was finished, with two of his companions he asked to be admitted to the Salesian Institute. He became our first novice, and two years later was placed in charge of our work-shop at Shiu-Chow.

In his work he was not merely a good artisan, but became a splendid educator. The smallest boys among his pupils received his first attention, and that with a tenderness and affection that was almost paternal. And it is needless to say that his boys loved him also. Last autumn we decided that it would be a good thing to send him up to our house in Shanghai to perfect him in his trade. It was arranged that he should come first to Macao to take charge of the other three



boys who were also ready to go to Shanghai. So the four set sail in due course for Shanghai—and for Heaven.

### *Carmel Ku-Tin-Sin.*

Carmel was fourteen years of age—a neophyte. He was no sooner baptized than he became a real apostle among his companions. He was the only son of his

### *James Wong-Siu-Meng.*

James Wong-Siu-Meng, also fourteen years, was the soul of innocence. Having obtained his mother's permission to go to Shanghai to the novitiate, he could not conceal his delight. Already he lived with the angels. Already in imagination he could see himself at the goal of his ambition—a Salesian, teaching his fellow-



The four victims: Joseph Wong-Ciü-Yin — Carmel Ku-Tin-Sin  
Simon Wong-Sam — James Wong-Siu-Meng.

mother, who was a widow. And she, though a pagan, rejoiced in the fact that Carmel asked her permission to become a priest. She consented willingly and made the sacrifice of her only son. But God demanded more of her, and the second sacrifice, when she saw her son leave her forever in this world, was to bring her the great blessing of Faith. From Heaven by his prayers Carmel has already obtained this gift for the mother whom he loved so tenderly on earth, and now she comes each day, tearful and lonely, but resigned to God's Will, to the mission to learn her catechism. Carmel has proved himself a true son.

countrymen the beauties of religion. Alas, God has designed otherwise, and now "Little Dawn" (as his name signifies in English) has left us for the eternal Day of Paradise.

### *Joseph Wong-Ciü-Yin.*

Joseph Wong-Ciü-Yin—"Pillar of Wisdom" is his Chinese name—fifteen years of age, was the fourth victim. His Director wrote as follows about him: "His sanctity—I do not hesitate to use the term—was profound. By nature self-willed and headstrong, his virtue was hard-earned, the result of a daily battle



with himself. At the age of eleven he was elected by his companions vice-president of the Guild of the Blessed Sacrament, and in their midst was a model in every way, of happiness, work and prayer 'What grace shall I ask for you from the good God?' I asked him one day. 'Ask for three,' he replied immediately, with serious mien. 'First, that if my father is still in purgatory he may quickly enter Heaven. Second, for myself, that I may die rather than ever commit a mortal sin. And third, that I may have the grace to become an apostle among my people'. 'The first two requests are very reasonable,' I replied with a smile, 'But I fear about the third. Do you think a little boy like you could convert the country?' 'Well,' he answered, 'ask the good God for me at any rate; or at least, join your prayers to mine for that grace'."

And could anyone have thought that his prayer would be heard so soon? Already from Heaven he has begun his apostolic work. Already we are feeling the effects of his intercession with God. Already several of his companions, hitherto uncertain of their vocations, have asked to be allowed to follow his steps into the Institute.

### *Sit Nomen Domini Benedictum.*

For several weeks we were unable to recover the bodies of our four boys. But at last, just one month after the accident, the water-police found them. They were carried to the chapel at St. Joseph's Hospital and Requiem Mass was celebrated for them, the server of the Mass being our generous benefactor, Mr. Lo-Pa-Hong. Mr. Lo also gave us a large plot of ground where they lie awaiting the last trumpet call—our first Chinese cemetery.

## LEST WE FORGET

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

### *A Plenary Indulgence.*

*Every month—*

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

*On each of the following days—*

July 1st	Feast of the Precious Blood.
July 2nd	Visitation of Our Lady.
July 16th	Our Lady of Mt. Carmel.
August 6th	The Transfiguration.
August 15th	Assumption of Our Lady.
August 16th	St. Rock.

### *It is also worth remembrance.*

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

- 1) For any *one* of these ejaculations a *plenary indulgence*. The choice of the particular ejaculation is left to each one's discretion.
- 2) For *each of the others* 400 days indulgence each time.

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

**IMPORTANT.** — Will readers, who are kind enough to send offerings for Masses or for the Salesian Bulletin, please take care that the letters containing the money are registered. In the event of any letter going astray, as they are apt to do, we will then be in a position to trace the letter in question.





## *An Old Boy's Note Book*

Since last addressing your readers through the medium of these columns one or two important events have occurred in connection with the Old Boy's Association. I will detail them as shortly as possible for they are only, as it were, side issues in this article which is meant to deal expressly with the Old Boys' Spiritual Holiday, by Fr. Mc Nabb. O. P. However to proceed—A very successful dance was held on April 30th about two hundred and fifty being present. The proceeds, as usual benefit the O.B.A. This dance was held at the Chelsea Town Hall. On the 27th of April the first Annual Dinner in connection with the newly formed Sport's Club was held at the Crichton Hotel. The pleasant and successful evening was attended by some fifty Old Boys and friends. I beg to submit here the report of the football Secretary, which report while reflecting great credit on the players, also gives encouragement for the future. The Salesian Old Boys' Football Club was admitted this season to the Secondary School's Old Boys' League. It was the only club to wrest a point from the league champions which was obtained in the final match which resulted in a draw 3-3. The club finished up second in the League Section which is a very creditable performance, in view of the brief existence and other difficulties besetting any new undertaking.

### *Spring Cleaning.*

On leaving school, I necessarily looked about for some occupation, in which the talents I possessed could be put to the best use and my best material advantage. In my native town there was little or no

employment for a young man, so I decided to pursue the time-old device of "going to London". This I did. I obtained lodgings fairly easily in a respectable if not very aristocratical neighbourhood. What was more to the point I also obtained employment. Being young and inexperienced, I decided that the quickest way to learn was by close observation and, if necessary, imitation. Hence it was that I was particularly struck by the cleanliness of my landlady. Every day the house was brushed and dusted till I credited the good lady with being ubiquitous. I certainly had had a very tidy home in the Midlands but this land-lady seemed obsessed, if I might use the term, with the spirit of cleanliness. I did not think it possible for dirt to linger in that house any time, except during the sleeping hours. My astonishment, on coming home one day, can be more easily imagined than described. The house was in the midst of what Italians call "women's week". The parlour looked as though a tornado had struck it. The pictures were off the walls, the piano was in the middle of the room, the table was loaded with chairs and a pail of water was filled with the numerous bric-à-brac ornaments which were at once the pride and terror of my landlady's existence. I decided to investigate matters so I started as diplomatically as possible.

"I say Mrs Glyn, what on earth has happened to the parlour? Are you moving?"

The land-lady regarded me with some astonishment and then asked "Don't you know it's spring-cleaning time?"

I remarked in answer that although I was fairly conversant with household



affairs I never saw that operation carried out on such an extensive scale. In seeming extenuation of my ignorance, I pleaded that the house was swept and dusted every day and scrubbed almost every week. I said that I had thought that the demon of dirt could have no part in the house. The good dame pondered this for some minutes and then slowly replied".

"Well sir, you are right and you are wrong. The house is scrubbed almost

with which I was employed. Although all the books were supervised every week although no great crises occurred in the year nevertheless, the firm set aside a week, when a firm of accountants was given the task of auditing the books. I heard casually that although the fees for auditing were high, this submitting of the books to an expert in book-keeping, saved the firm many thousands of pounds in the year. I thought for a time, and



The Salesian Old Boy' F. C. 1926-27.

every week but there are always, and must always be, corners which are overlooked or missed in the general clean-out each week. Then again, I can't take the pictures down every week, nor can I move the heavy furniture every week. So you see, sir, I spend at least a week a year, in thoroughly overhauling the house, examining each room in particular, seeing that nothing is out of place, or wants mending, or wants painting, or the thousand and one small needs which crop up in the wear and tear of the year".

That night while sitting in my room I pondered the answer given me by my admirable land-lady. It fitted in exactly with the business methods of the firm

found that in the material and purely temporal world this business of taking stock of one's position was practically universal. I remember one day being regarded as an idiot for asking why the auditing of the books was necessary.

Nevertheless, I reflected, very few people ever think seriously of having their spiritual accounts audited. I was taught at school that every good or evil deed was recorded for, or against, the doer. I remember that I was regular in my duties as a catholic boy at college usually is. But this night on looking back I remembered also that every year we had a retreat. I used to think it somewhat jolly to be free from the rigid discipline of the school-



room but beyond that, I do not honestly think I was very deeply impressed with the seriousness of the retreat. I, of course, made my general confession, but, being a boy, I had no great commission or omission to rectify so my general confession was rather a rapid resumé of a year's work. As the years went by, however, I found this practise of a retreat more salutary and began to observe my general confession with more zeal and thoroughness. Now looking back I can see that

every week but there are always and must always be corners that are overlooked or missed in the weekly examen. One cannot spend the necessary time to probe into the corners of the soul. The rush of life will not permit of any very searching examen of conscience. *One cannot take the pictures down every week*; that is, one cannot examine the underlying motives of one's daily actions. *One cannot move the heavy furniture every week*; that is, one cannot, spend the time examining and



The first group of Salesian Old Boys at Pallaskenry (Ireland).

it was "audit week" with God. My affairs were put right, I took stock of my position adjusting my future conduct according to the grace then given me.

Hence in reading in your last *Bulletin* the announcement of the Retreat for Old Boys at Battersea, I decided to avail myself of this opportunity of once again having a spiritual spring cleaning. I cast my thoughts back to my days in the household of Mrs Glyn and her words came back to me along the years, but this time with a spiritual instead of a material sense. The same objection to a retreat I noticed was that against spring cleaning. I was regular in my religious observances. Then I remembered: "I went to confession

analysing the consequences of one's actions on oneself and on others. *Thus it is, that it is necessary to spend some days a year in thoroughly overhauling the furniture of the soul: in examining each action in particular, seeing that nothing is done from a wrong motive, or wants amending, examining whether the indifferent state of our soul wants reawakening to fervent endeavour, and in short, attending to the thousand and one needs of the soul which crop up in the hurry and bustle of life under modern conditions*".

How I blessed the memory of Mrs Glyn! Once again I am to have the chance of a spiritual spring cleaning, but this time, thanks to the homely remarks



of my former land-lady, I will be able to make better use of the opportunity. I have been for some time wondering whether I needed a retreat and have kept putting it off and off as is the habit with matters which we do not appreciate at their proper value. I hope to meet many of my old friends at the school and hope that they will receive as much benefit as I anticipate for myself. If I do not presume, I would like to ask your readers to pray for us retreatants during the few days alone with God, from July 29th to August 1st. Our guide for these days converse with our creator is the famous preacher Rev: Vincent Mc Nabb. O.P. so we are sure of the ability of the person who is the medium for our intercourse and spiritual audit with Him who sees our inmost thoughts.

The afternoon of August 1st is, I see, to be devoted to a char-à-banc trip to the beautiful school of Chertsey, Surrey. The retreatants have been invited there by the generosity of the present Rector, the Very Rev: W. G. Austen S. C. B. A., whom most of us remember as Fr Austen of Battersea. Knowing Fr Austen of old, I anticipate an enjoyable afternoon in the shady grounds of the Salesian School, Chertsey. May the sun shine more brightly on that day and thus make amends for the many wet holidays which the clerk of the weather bestowed on us during the days of our sojourn as boys at Battersea.

A. F. G.

oo

### Avoid Bad Literature.

*Everything we read makes us better or worse, and, by a necessary consequence, increases or lessens our happiness.*

*Often ask yourself what influence your reading exercises upon your conduct. If, after having read a work that pleases you, you then find yourself more slothful about discharging your duties, more dry and cross toward your equals, harsher toward your inferiors, with more dis-relish for your state in life, more greedy for pleasures, enjoyments, riches—do not hesitate about giving up such reading; it would poison your life and endanger your eternal happiness.*

*The practice of keeping, especially before the young, growing mind, beautiful and uplifting images, and bright, cheerful, healthy thoughts from books, is of inestimable value.*

*Good books are not only our friends: they are our best teachers. Bad books are a curse, and do a world of harm. Nothing spreads falsehood and evil more surely than a bad book.*

*What great precautions are taken against poisons which can take away the life of the body! What a happy world this would be if the same care was taken against that which can kill the life of the soul!*

*A good book is a perpetual sermon. A true home should contain food and fuel for the mind as well as for the body. As a rule, people are no better than the books they read. A vacant mind is a playground for the Devil.*



*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.*

Right Rev. Mgr. J. Rainer P. AP.V.G.  
(Wisconsin) U.S.A.

Very Rev. Fr. Alvarez, P.P. (Trinidad)  
W. Indies.

Sister Mary Perrot, (Paris) France.

Mr. Dermot Hurley, (Ballylinan) Ireland.

Mr. Herbert Schmidt, (Baden) Germany.

Mr. Ignatius Vaz, (Karachi) India.

Mrs. Dwyer, (Cork) Ireland.

Mrs. A. D. Cruz, (Madras) India.

Miss. N. T. Crowley, (Mass) U.S.A.

Miss. A. Wallace, (Dominica) W. Indies.

Miss. K. Madden, (Shinrone) Ireland.

Miss. M. Roche, (Mass.) U. S. A.

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

Permissu Superiorum - Gerent, D. Domenico Garneri.

INTERNATIONAL PRINTING SOCIETY

Corso Regina Margherita, 174 - Turin 109. (Italy).



## OPERA APUD NOS.

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

PARS SECUNDA: *Introductio in Novum Testamentum liber primus.* — Volumen in=8 pp. XII=450: L. 30. — Apud exteros: L. 36. *Editio 1925.*

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

PARS I. *Complectens introductionem ad Philosophiam et Logicam.* L. 12,50: — Apud exteros: L. 15.

PARS II. *Metaphysica.*

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

VOLUMEN II. *Complectens Metaphysicam specialem seu Cosmologiam, Pneumatologiam et Teodiceam:* L. 16. — Apud exteros: L. 18,20.

PARS III. *Ethica et Jus naturae.*

VOLUMEN I. *Complectens Ethicam:* L. 12. — Apud exteros: L. 13,20.

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

HORATIUS MAZZELLA, Archiepiscopus Tarentinus. — **PRAELECTIONES SCHOLASTICO-DOGMATICAE** breviori cursui accommodatae. *Editio quinta recognita et aucta.*

VOLUMEN I. *Tractatus de vera Religione, de Scriptura, de Traditione et de Ecclesia Christi.* L. 15. — Apud exteros: L. 18.

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

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

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

ALOYSIUS PISCETTA et ANDREA GENNARO, Sacerdotes Piae Societatis S. Francisci Salesii. — **THEOLOGIAE MORALIS ELEMENTA** ad Codicem Juris Canonici exacta.

*Jam edita sunt in lucem:*

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

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

VOLUMEN TERTIUM: *De obligationibus erga proximum.* — 1. De iustitia et iure. = 2. De iniuriis et restitutione. = 3. De contractibus. — Vol. in=16, pp. XII=750: L. 25. — Apud exteros: L. 30.

VOLUMEN QUARTUM: *De obligationibus peculiaribus et de poenis ecclesiasticis.* — Vol. in=16 pp. XII=420: L. 15. — Apud exteros: L. 18.

VOLUMEN QUINTUM: *De Sacramentis in genere et de quinque primis Sacramentis in specie.* — 1. De Sacramentis in genere. = 2. De Baptismo. = 3. De Confirmatione. = 4. De Eucharistia. = 5. De Poenitentia. = 6. De Extrema Unctione. — Vol. in=16 pp. XVI=992: L. 30. — Apud exteros: L. 36.

*Proxime edenda:*

VOLUMEN SEXTUM: *De Ordine et de Matrimonio.*

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



## OPERA APUD NOS.

**CANTUS CHORALES MAJORIS HEBDOMADAE** etc. Ex editione typica Vaticana. In-4:  
L. 4. — Apud exteros: L. 4,80.

**CANTUS COMMUNES IN MISSA ET IN VESPERIS.** Ex editione typica Vaticana. L. 0,40.  
— Apud exteros: L. 0,50.

**CANTUS LITURGICI.** Cantici, Hymni, Psalmi, etc. Ex editione typica Vaticana. L. 0,30. —  
Apud exteros: L. 0,40.

**LIBER USUALIS MISSAE ET OFFICII PRO DOMINICIS ET FESTIS I VEL II CLASSIS**  
cum cantu gregoriano ex editione Vaticana adamussim excerpto et rhythmicis signis in sub-  
sidium cantorum a Solesmensibus monachis diligenter ornato. Vol. pp. xxx-1600: L. 25. —  
Apud exteros: L. 30.

**LIBER USUALIS MISSAE ET OFFICII PRO DOMINICIS ET FESTIS** cum cantu gregoriano  
quem ex editione Vaticana typica in recensione musicae notulas translatum Solesmensis  
monachi rhythmicis signis diligenter ornaverunt. Vol. pp. xxviii-1670: L. 30. — Apud  
exteros: L. 36.

**MISSA DE ANGELIS** in festis duplicibus 5. Ex editione typica Vaticana. L. 0,60. — Apud  
exteros: L. 0,75.

**MISSA IN FESTIS SOLEMNIBUS.** Ex editione typica Vaticana. L. 0,20. — Apud exteros:  
L. 0,25.

**MISSA PRO DEFUNCTIS** cum absoluteione et exequiis defunctis. Ex editione typica Vaticana.  
L. 0,60. — Apud exteros: L. 0,75.

**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.

Volumen linteo anglico contectum, sectione foliorum rubra: L. 25. — Apud exteros: L. 28.

Volumen corio contectum, sectione foliorum rubra: L. 32,50. — Apud exteros: L. 35,50.

## THE SALESIAN BULLETIN

PUBLISHED BY THE SALESIAN FATHERS: VIA COTTOLENGO, 32 - TURIN 109 (ITALY)