

THE SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

Volume XVII.

NOVEMBER-DECEMBER 1925

Number 6.



His Eminence Cardinal Maffi, Archbishop of Pisa.

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

THE SALESIAN BULLETIN

This little Journal is the official periodical descriptive of the Salesian Work and Missions throughout the world. It is published in the chief European languages; the English edition is bi-monthly and is sent gratis to the Salesian Co-operators, the supporters of the above-named Works.

The Founder of the Salesian Work and Missions was the Ven. John Bosco (1815-1888) the Apostle of Youth who instituted the Salesian Congregation and that of the Daughters of Mary Help of Christians.

The Salesian Co-operators

The Union of Salesian Co-operators, though conferring great spiritual benefits upon its members imposes no strictly conscientious obligations, so that all, even Religious Communities and members of Institutes and Colleges through their Superiors, may enjoy the privileges and become participants in promoting the great work.

The following were the only conditions for membership laid down by Venerable Don Bosco:—

1. Members must be at least 16 years of age.
2. They must enjoy a good religious and civil reputation.
3. They must be able to promote, either by themselves or through others, the Works of the Salesian Congregation, by means of prayer, offerings, or work.

N. B. *There are very few good Christians to whom these three conditions would prove onerous very few who could not send at least a small annual offering to cover the cost of printing and despatching the "Salesian Bulletin".*

Application for inscription in the UNION, for certificates and rule books, should be made direct to the Superior General of the Salesians, 32 Via Cottolengo Turin, Italy.

For the Salesian Missions

Co-operators! Cooperators! We are now in the Golden Jubilee Year of the Salesian Missions. The first Missionaries left the Mother House in 1875; they numbered 10; increasingly larger groups have been sent out almost annually since then; this year, at least 172 Salesians have departed for the Missions; we would like to increase the number each year—will YOU help us? Will you become a Co-operator in the great work—become a Missionary in heart and in spirit even though your duties tie you to the homeland?

Our Missionaries are calling out with almost daily insistence—not only for vestments, linen and other objects for the exercise of the Sacred Ministry, but also for cloth, clothing, footwear, medicine, anything at all that can be of service to our numerous orphans and neophytes in the Missions, and help us to initiate them into the ways of Christian civilisation. If only we had zealous Co-operators in the various large Institutes, Firms, and Commercial Houses, how much more might be done for the Faith, and for the spiritual welfare of these unfortunate fellow creatures of ours, who have been left so long in the power of Satan, and bereft of the uplifting influences of our Holy Religion! Even the smallest offering or contribution will be thankfully received and promptly acknowledged by our SUPERIOR GENERAL, 32 VIA COTTOLENGO, TURIN, ITALY.

The SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

Volume XVII.

NOVEMBER-DECEMBER 1925.

Number 6.

SUMMARY: *Christmas Greetings.* — *Never say die!* — *The Late Dr. Piscetta S. C.* — *Saved by the Holy Souls.* — *The First Salesian Missionary Expedition.* — *Don Bosco's Continued Interest in the Foreign Missions.* — *From Dream to Reality.* — *Royalty assist at the Salesian Missionary Jubilee.* — *Salesian Notes and News.* — *Tact a Jewel.* — *Devotion to Our Lady Help of Christians.* — *Graces and Favours.* — *Obituary.* — *Index for the Year 1925.*

CHRISTMAS GREETINGS.

Very Rev. Fr. Rinaldi, Superior General of the Salesians extends his most sincere good wishes for the Christmas season to the Salesian Brethren in all parts of the world, to the Daughters of Our Lady Help of Christians, and to all Co-operators and Readers of this journal. He asks God to bless them in their joys and in their sorrows, and takes this opportunity of expressing his most sincere gratitude to them for the loyal and generous support with which they have always seconded his wishes and efforts in the extending of the Congregation's activities to an ever-widening field of charity, and of preserving it in that unique Salesian spirit—the ideal of our venerable Father and Founder, Don Bosco.

He wishes to be especially united in spirit, during this year of the Salesian Mission Jubilee, with the Missionaries of the Congregation in their high apostolate in pagan lands, and whilst congratulating them on their years of splendid work for the Church and on behalf of souls, he also wishes to thank in a very special way all those good Co-operators and Friends who have helped him to send out from the Mother House this year such a large relief force of new apostolic labourers to the assistance of our hard-working brethren—veterans, some of them, in the world's Mission-Fields.

Another Christmas has come round—another Christmas with its mute appeal for an abiding peace and for Christian brotherhood amongst men. The Church, with its wonderful Institutes of Charity, which bear such an eloquent testimony of self sacrifice in the midst of an egotistic world, is surely the most efficient instrument that humanity knows for the promotion of this peace, and those who ally themselves with the efforts of such Institutions are doing God's own work, and participating in that Mission of Peace and Goodwill which the Sweet Babe of Bethlehem came on earth to fulfil.

A Holy and Happy Christmas, then, to all our Co-operators and Friends! and may the remembrance of the good which their generous efforts have made possible during this year be with them as a consoling and brightening feature of their Christmas rejoicings! They are assured of a continual remembrance in the prayers of the Salesians and their boys and a special memento in the Midnight Mass that will be celebrated by the Superior General in the Basilica of Our Lady Help of Christians, in Turin.

Never Say Die!

From the French of Rev. A. Auffray.

Ven. Don Bosco's Cause is making good headway—very good headway indeed; within a few years we shall be able to do more than hope; Rome will have spoken, and on our Catholic altars a new *Beatus* will be there to receive the homage of the Faithful. This homage will be paid him everywhere, by all ranks of society, but especially by the sons of the people who had the preference in his apostolate. He will be honoured by men of all ages, but especially by the youth of the world the procuring of whose salvation was his life's passion. His name will be acclaimed on all the five continents of the earth, for his Sons, the Salesians, and this all in harmony with his own prophetic utterances, are to be found to-day in every corner of the globe.

But amongst the stream of his admirers none will be more enthusiastic than those dauntless men, benefactors of mankind who are fighting against odds to keep afloat their Institutes and Works on behalf of the young, their Clubs and Circles, their Evening Schools and their Social and Religious Guilds. Men such as these, I say, have need of a Patron, of one who has experienced the same difficulties and trials as they themselves are experiencing, of one who fought his way to a glorious triumph along the selfsame path that they are treading and who, precisely for that, has been raised by the Church to the honours of the altar.

Never did any such founder have to go through a period of greater worry and anxiety than the poor priest, Don Bosco, who from 1844 to 1888 had to battle against a world of enemies conspiring together for the demolition of his work.

It would take too long to go into all the details of Don Bosco's daily struggles during the first days of his apostolate: here we shall only endeavour to give the reader an idea of the heroic battle that preceded the foundation of his first Institute.

The Creation of a Work of Charity.

The whole Salesian Work such as we know it to-day came about, humanly speaking, through a blow on the face that a poor apprentice lad received from the Sacristan in the Sacristy of the Church of St. Francis of Assisi, Turin, one cold December morning, because he had refused, for quite a reasonable motive,

to serve the Mass of a young priest named Fr. John Bosco.

The noise of what was happening attracted the priest's attention and calling the boy to come near he caressed him and questioned him gently and to his surprise discovered that this big boy, though living in a country wholly Catholic and in the midst of a community impregnated with the Faith, did not even know how to make the Sign of the Cross. This was indeed an eye-opener for the young priest—a revelation. If that incident had not taken place he would never have suspected the existence of such an evil nor its extent. For he was not alone—this poor little mortar-mixer—in his ignorance of the essential truths. On the following Sunday seven others in a similar condition were there with him following Don Bosco's lessons; some months afterwards they numbered 80 and in a short time had passed the 100. All fine boys they were, all apprentices engaged in very hard work, and all equally ignorant of God. This versatile priest aroused their interest and their dormant faith and it soon came to be that they wished to pass all their leisure hours in his company (1). But the question arose—how was he to accommodate such a crowd of noisy youths?

At that time Don Bosco was trying to equip himself more perfectly in the study of the Sacred Sciences and was following a two year's supplementary course of Moral Theology in the Ecclesiastical College of the town. His little study-room was his only home; he had no other resources than the modest offerings that were given him for Masses, and it was certainly not with these slender means that he could hope to found an Institution.

But Providence came to his aid. His two superiors, Canon Guala and Blessed Joseph Cafasso, two men of God, saw in a twinkling the possibilities of the new venture, and it was they who allowed the work to be commenced

(1) On one of the walls of this same sacristy, the visitor may still see a marble slab that was put there to commemorate this historic incident. The Catholic Working Men's Association had it put there as a token of gratitude to their great benefactor, and these are the words inscribed on the stone: "Here, on the 8th Dec. 1841, on the Feast of the Immaculate Conception, Don Bosco began his mission of charity on behalf of youth. In order to perpetuate the memory of this event, the Workmen's Association have had this slab fixed here in the year of the fiftieth anniversary of the said event."

in the play-ground of the College. In doing this they had the merit of consenting to a great sacrifice, for it meant saying good-bye to the silence and calm of their Sunday solitude. A hundred noisy boys playing and romping about under one's windows is not conducive to repose, but these holy priests were thinking within themselves; "What does anything matter so long as our young friend makes good Christians of these neglected youngsters!"

And the work went on in this way for the

now the new site for the work on behalf of the boys; a chapel was procured by the conversion of two of the cottage rooms into one.

One day, not so long ago, I was accompanying H. E. Cardinal Cagliero along the Via Cottolengo, and we happened to be passing the gate that opens into that alley-way. "To think" said the Prince of the Church, giving expression to what was passing in his mind, "just to think that I used to play marbles here under Don Bosco's windows! But that was a long, long time ago..."



THE FIRST BAND OF SALESIAN MISSIONARIES (1875).
DON BOSCO AND THE ARGENTINE CONSUL ARE IN THE CENTRE OF THE FIRST ROW.

best part of two years until the day when, his course successfully completed, Don Bosco was due to leave the Ecclesiastical College.

Through the good offices of Blessed Cafasso; who, above all things did not wish Don Bosco to be appointed to some out-of-the-way country curacy, for he was thinking of the work so full of promise that had been begun for the boys, the young apostle was installed as chaplain in the Barolo Hospital.

At Don Bosco's incessant pleading the charitable foundress of the hospital, the Marchioness Barolo, after a little hesitation, consented to allow the boys to play in the vicinity of the Hospital. Just near, enclosed by two high walls that ran down to the chaplain's house, there was a narrow alley, about 5 or 6 yards wide and perhaps 25 yards long. This was

and the glance of the aged Prelate was directed towards one of the windows in the second storey of the cottage, (still standing there) as though he half expected to see once again at the window the dear face of the holy priest who had enchanted his boyhood days.

The First Disappointment.

But the arrangement indicated above was too fine to last long; difficulties began to accumulate from all sides. Don Bosco, alas! had no longer to deal with the good Canon Cuala or with the saintly Cafasso but with a woman, and one who, though doubtless of high merit and great charity, was at the same time excessively authoritative, absolute in her views, and working exclusively on behalf of feminine

The Late Dr. Piscetta S. C.

Member of the Salesian Superior Chapter; Professor in the Pontifical Theological Faculty of the Metropolitan Seminary of Turin.

The sad news of the death of this beloved Superior will have already been received by our Brethren and Co-operators throughout the world, but we are sure of meeting with their most earnest wishes when we proceed to give below a few details with regard to the circumstances preceding and accompanying this sad event.

Dr. Piscetta had been staying at Penango for a short period of repose after the arduous labours of the scholastic year, when he was suddenly stricken with a heart attack and declared by the Doctor to be in a very grave condition. Superiors and another medical man went immediately from Turin to his assistance but he remained for two days in the same dangerous condition and during that time asked for and received with full consciousness and touching edification Holy Viaticum and Extreme Unction. On the third day, Sunday Sept. 27th he rallied in a very consoling way and to such an extent that the Doctors declared him to be out of danger and hoped that he would soon be himself again. By Wednesday he was able to be up and about, and it was thought that it would be quite prudent to accede to the most earnest wish he had expressed of returning to the Oratory at Turin. His desire of being able to travel to the Mother House had been so strong that he had made an earnest appeal to the Little Flower to obtain such a grace for him declaring that there he could die with the greatest resignation. Wednesday Oct. 7th, was the day fixed for the journey and the patient arrived at Turin a little after midday.

During the two days preceding this journey he had seemed at some moments to be wandering in his mind and to be having difficulties with his speech, but these were thought to be only passing affections due to weakness and that they would soon be overcome. On the contrary, however, he had hardly reached Turin when he gave signs of some affliction and disturbance that gave him no peace and seemed to grow worse as the hours went by. A new ailment, and one more dangerous than the last had now assailed him; he was suffering from cerebral hemorrhage. Some slight hope of being able to arrest the flow of blood still remained; the patient's symptoms were invariable until midnight. After that he fell into a heavy



coma and this was alarming for he gave no further sign of consciousness and his temperature rose to 104. The doctor now found that an attack of *uremia* had supervened and that all hope of a cure was vain. Dr. Piscetta did not, in fact, regain consciousness but passed quietly away at 3.35 in the afternoon in the presence of Superiors and Confrères.

Statistics of Don Piscetta's Career.

Born at Comignago (Novara) of Fedele and Theresa Piscetta on 12th Feb. 1858, he came to the Oratory on 2nd Oct, 1870, pursued a three year's secondary school course there, and received the clerical habit from the hands of Ven. Don Bosco on 25th Oct, 1873. He took his triennial vows at Turin on 7th of the following July and his perpetuials at Lanzo on 26th Sept. 1877. The Tonsure and Minor Orders he received on 11th June, 1878, and the three Major Orders during the year 1880. As soon as he was ordained priest he was sent to St. Benigno as Catechist and teacher and as Vice Rector passed from there to the Philosophy Institute at Valsalice. Elevated to the rectorship of the latter institution, he remained there from 1892 till 1908 when he was included as a Consultor in the Superior Chapter of the Congregation—an office in which he was reconfirmed at succeeding elections.

Wonderful Intellectual Gifts.

The above statistics of Don Piscetta's career are as so many stepping-stones that mark out his progress in the way of knowledge and of virtue.

As a boy, his prodigious memory and love of study were a never-failing source of wonder to his companions, who at the same time admired and loved him for his light hearted goodness and the vivacity of temperament that he displayed notwithstanding the weakness of his constitution. His Parish Priest was struck by the promise that he gave, and it was he who prevailed upon his parents to send him to Don Bosco to be educated. Thither he went at the age of twelve and from that moment Our Ven. Founder was all in all to him.

During his higher school course, as one of his companions can still testify, he was always and incontestably the first in his class, and his wonderful memory—the faculty most valued perhaps by scholars—was soon very much in evidence. And this memory of his was indeed such as to arrest the attention of all who approached him. Ready, precise, tenacious—it seemed to retain with the greatest ease everything presented to it; texts of Scripture, whole canons, rubrics, quotations from authors, old and modern, in prose and in poetry, anecdotes, jokes, proverbs—all were retained in secure possession and produced opportunely in class or in conversation. Nor did this faculty lose its freshness and vigour as its owner advanced in age: one of the last ordeals to which he subjected his poor eyes, weak and bad as they were, was the reading through of the new code of Canon Law, and that one reading rendered him master of the letter and spirit of it to such an extent that he could recite the canons by heart and with such accuracy that anyone reading from the text could hardly have done better. And this memory was supported by an intellect at once powerful, limpid, and comprehensive which gave a form to all the matter received and docketed it in a solid and consistent organism. To this is due his decided superiority; to this also is due the splendid success he had in all his examinations, from those of the Oratory School at Valdocco to the taking of his Doctorate in Theology in 1880 and his aggregation to the Faculty in 1885.

With such a wealth of intellectual gifts Don Piscetta would undoubtedly have been able to give a good account of himself in any of the sciences, especially, perhaps, those of a philosophical nature; but a guiding Providence led him where he was to leave a lasting imprint,

where he was to do a world of good to thousands of souls—to the study and teaching of Moral Theology.

Trained at the school of that celebrated moralist, Mgr. Bertagna, he inherited his spirit, assimilated and developed his teaching, and for more than 40 years, without neglecting any of his duties as a religious and as a superior, explained and taught the same doctrine with renowned acumen and success in the Pontifical Theological Faculty of the Metropolitan Seminary of Turin. And as a record of his years of instruction, besides the direct and personal fruit that it produced in the souls of some thousands of pupils, who, to-day, are deploring the loss of their learned and holy professor, he has left us a splendid work on Moral Theology, the whole of which, and even the Latin in which it is presented, is an admirable reflection of his character and genius.

What has been said so far of Don Piscetta's intellectual gifts has all the more value if we consider that externally he had nothing at all to commend him or to render him in the least worthy of note. He had nothing in the nature of a winning appearance for he was small and his poor body was slightly malformed. He had nothing compelling in his glance for his eyes were extremely weak and at times he was almost blind. He had no wealth of gesture but was instead somewhat timid and backward, and because of the humble opinion he had of himself his voice had no impressiveness being often feeble and laboured. It must be said then, in all truth, that that which emanated from the humble figure of Don Piscetta, besides the glamour of his high virtue, was a true intellectual light, which, without any external support or assistance, in virtue of its own inherent cogency, at once illumined and conquered wherever its rays were borne.

Priest and Religious.

But all this intellectual equipment which by itself would have constituted a title to high esteem, in Don Piscetta was only the pedestal on which we see erected the sublime figure of the perfect religious, the model priest and the true Son of Don Bosco.

If amongst the boys of his native village and those of the Oratory Aloysius Piscetta had been a favourite on account of his natural gifts and happy disposition he was no less so to his companions and brethren at every stage of his career, because of the solid piety he displayed and had cultivated so assiduously. He was inscribed as a member in all the little religious

confraternities of the school, as a boy, and though his weak constitution did not allow him to take part in all the active games and sport at the Oratory, he knew how to render the play-time both useful and pleasant, spending much of it, when he could, in company with Don Bosco and the other Superiors. It was in this way that he imbued the true Salesian spirit and learnt how to be an edifying example to others.

A school companion of his, still alive, recalls how little Piscetta never spent any of the money that he received periodically from his parents on himself, not even for the procuring of sweets or eatables on feastdays, nor even for the purchasing of some useful book which to one of his studious disposition would have been much more appetising than the former commodities. He left it all in deposit with the Prefect until the feastday of Don Bosco or some similar occasion came round when a subscription was wanted for the making of a presentation and then he would say, simply: "Put me down for all I have in deposit"—which showed at once a spirit of mortification and generosity that revealed itself devoid of any sort of ostentation.

It was in this way that those germs of virtue were born that were to make of him one day a true religious, exemplary under every aspect.

Everyone remembers his devoted and filial attachment to the Congregation and to the Superiors, how strict he was in the exact observance of the Rule, how punctual and regular in the religious life, and how ardently he co-operated in the preservation of the Salesian spirit in its most genuine manifestation. All his gifts, natural and acquired, and his illuminated experience were ever at the service of the Church and of the Congregation; he was an expert guide in the various General Chapters that have been held, in the compilation of the Rules and Constitutions and in the solution of all difficult cases.

Don Piscetta's charity was a by-word at the Oratory; it was all the more apparent in as much as he tried to conceal it in operation, and all those who enjoyed the fruits of it, and they are without number, know know true this is. To the members of his own family he was always united by a bond of sincere affection; for the sick he had a special predilection and made his round, daily, of the infirmary and the rooms of the sick confrères, having a cheery and consoling word for all. The Salesians performing their military service were under his care officially, and his solicitude was the greater for

them in proportion to the urgency of their need—especially during the period of the war.

His estimation of himself was of the humblest, and shy and afraid of every offer of distinction, he was the avowed enemy of every word of praise or deference directed to himself and impatient even of the ordinary tokens of dutiful respect shown him as a Superior.

And how can we adequately estimate that serene patience with which he supported for years the many ills and disabilities with which his poor body was afflicted? He suffered especially from an ocular affection which for a long time before his demise had rendered him incapable of reading and writing—the occupations for which otherwise he was most suited, and from which he could have drawn so much fruit for himself and for others.

Father Piscetta was essentially, as Don Rinaldi has said "l'uomo della bontà"—a man of exuberant goodness, affable, cordial, kind to all; of a goodness so profuse that in one less gifted, of an inferior mental balance, less mature and well-informed, might have seemed excessive or out-of-place. And this is the quality that stands out in highest relief now that Don Piscetta is no more amongst us; this it is which makes that void that will be so difficult to fill both for his brethren and for those numerous pupils who, though advancing in age and elevated to high and responsible positions, cannot but deplore the loss they have sustained in the passing away of Don Piscetta who had always been their friend and sure counsellor.

In conclusion, and as a final tribute to this beloved Superior we cannot do better than quote the words used by Mgr. Gamba, Archbishop of Turin, in a letter of sympathy forwarded to the Superior General. ".....in the bereavement which Your Reverence and the whole Congregation experience in the loss of Don Piscetta I am most intimately associated. His demise is a serious blow to the whole Diocese of Turin, and even, I should say, to the whole of Piedmont, for this illustrious priest was the glory not only of the Salesians but of all Northern Italy which held him in the highest esteem for his theological learning—especially in the department in which he had specialised—Moral Theology. Our two Faculties, Theological and Legal, have lost their most illustrious member; the clergy of the diocese have lost their most beloved and esteemed professor: in their name and in my own I offer Your Reverence our most sincere condolences..."

In memoria aeterna erit justus, ab auditione mala non timebit.

May he rest in peace!

Saved by the Holy Souls.

It was fair day in a certain town amongst the Pyrenees. The fair is held there only twice a year—on St. Michael's two feasts, 8th of May and 29th of September. It lasts for several days and is of great importance, for from towns, villages and mountain hamlets the people flock to it in vast numbers.

A busy scene indeed it is; the rush, the shouts, the throng of cattle, the cracking of whips and the beating of drums, by which attention is called to public announcements of all kinds, are but a few of the sounds and sights that might be enumerated. "Look out!" is the incessant exclamation on scores of lips as horses, cows, sheep, oxen, donkeys, and especially pigs are herded together in wild confusion.

Pigs are everywhere! If you happen to be standing beside a stall of highly coloured sweets, home-made candy in all sorts of primitive forms and colours, or by a counter laden with the strong homespun cloth of the country, or are intently examining sobots, laces, silk handkerchiefs or cotton bandanas you will find that piggy is there too poking his inquisitive nose into everything, in a persistent, albeit good-natured, kind of a way, making himself, in fact, very much at home, and asking for nothing better than to have the run of the market. But accidents will happen, and when piggy makes a playful rush under the improvised counter of some ingenious merchant, vender and goods are often separated.

But these are trifles that amuse idle spectators: the real business of the fair is the sale of cattle

One year, a certain farmer had brought along his numerous stock to the Autumn fair. He had good luck in finding purchasers, and, at the close of the half-yearly market, had the satisfaction of carrying away with him a well-lined wallet in exchange for his flocks and herds.

Not all were as fortunate as the jolly farmer. Not all who hovered around the stalls and booths of the market-place had sold their wares as profitably as he, and some, indeed, had nothing to sell, and no money with which to buy. The latter was the condition of two men who attended that fair and who had nothing better to do than to watch their more fortunate neighbours, and they beheld the happy farmer rejoicing in his luck, saw the exchange of horses, cows and sheep for gold, silver and banknotes,

and their eyes glistened as they beheld that leathern wallet of the farmer that must have contained a small fortune.

These two men were friends in "ill-luck" as they called their improvident manner of life. "Good Fortune" was no friend of theirs they declared; and talking over their mutual disappointments, they grew embittered, discouraged and envious.

"Why should those who have so much already continually receive more?" one asked the other.

Their eyes met; their thoughts were the same. The farmer's way home was their way too, Across mountain and stream, through valley, glens and lonely paths, within sound of the rushing river whose bed was so deep and whose current so strong, their own road lay and so did the farmer's.

"Let us lighten him of his load; he will never miss it" said one.

"He is strong; what if he resists?" asked the other.

"We are two to one".

"But if he still resists?"

"We are two to one, I say; your hearth, like mine is cold, your children and mine are hungry and naked".

"But if he should still be too strong for us?" No reply, only a long look into each others gloomy eyes. After a while the one asked the other: "Would you harm him?"

The question was low, the voice that asked it faltering. The reply was long in coming; at length it came, but weak, and in an uncertain tone;

"I would not take his life!"

"But he is strong, and what if he should resist?" persisted the other.

There was no answer but a sigh or a groan, and they walked on and on. The night was growing dark.

"The farmer tarries late".

"He is with his friends at the inn; they are feasting. He carries a light heart".

"Let us lighten his purse also" reiterated the other.

The shadows deepened; the shadows gathered around. The mountain path became more and more indistinct.

"Let us wait here".

They took shelter behind a beetling crag that shut them in from the road. Darkness

settled down while they waited, and there was yet no moon.

A footstep was heard at last. Their hearts beat loud; it seemed almost as though the rushing river Gave, instead of human blood, was surging in their veins.

"Come, are you ready?"

The voice of the speaker was trembling, and the reply unheard, but they both started from their lair.

They re-entered it hastily, however, for a flood of light lay across the path and showed them the farmer—in the midst of a goodly company.

"His friends are accompanying him part of the way. Let us hasten forward; we can intercept him at the gorge".

Again all was dark as they issued forth in the wake of their prey. From time to time the moon penetrated through the deep shade, and showed them the farmer walking on alone, firm, erect, and fearlessly. Flanking him by a circuitous path they were soon again in advance, within the mountain gorge, deep, dark and awe-inspiring. They retired once more into a favourable hiding-place to wait for the traveller.

"He is coming!"

"Ready!"

"Stop! What is this?" Once more he draws near but not alone. His friends are with him still—another chance is lost.

They must seek another suitable place for the execution of their design, but it must be beyond the village which they are now nearing.

"Who were those men?" they asked each other. No matter; whoever they were they would not pass the end of the gorge at that hour.

"Look! He is alone!"

They saw him clearly now, safe beyond the dangerous path. Through the silent streets they hurried and getting ahead of him once again awaited his coming at a lonely cross roads. How white they were, crouching there in the darkness, and hardly breathing lest they should be overheard by him as he drew near.

An ivy-covered wall hid him from their sight for an instant. "When he passes, then will be our chance" whispered one of the men.

But lo! he has passed it, and is beside them, and fear smites them as they behold him. For the third time he is surrounded by a group of men. Trembling and afraid the would-be marauders shrink back into the shelter of the hedge.

One fell on his knees.

"Come" said the other hoarsely "Let us get

away from here; this devil's work has not to be done by us!" But he had to help his weaker companion to his feet and take him by the arm and lead him.

"I shall go at once to the priest," declared the fear-stricken man; "come thou with me. We have been saved from doing an evil deed".

They sought out their parish priest and told their story. That they were sincere he had no doubt, but in order to have some sort of explanation of the strange event he sought the farmer and asked him in a general way for news of St. Michael's Fair, what luck he had, and his adventures on the road.

The honest farmer suspected nothing and he told how he had sold his cattle to good advantage how he had supped with his friends and then set out for home.

"Alone?" asked the priest.

"Yes".

"Did you stop anywhere?"

"Yes"—and he told him that on passing a Sanctuary of Our Lady he had suddenly remembered that it was the anniversary of his father's death, and he had stopped there to recite the Rosary for the souls in Purgatory.

Ah, thought the priest to himself, these souls for whom he prayed were his companions and protectors on that fearful road. But he continued his interrogatory:—

"Some of your good friends, at least, went part of the way with you?"

"No, it was late, and I would not let them do so. I know the road too well to need guide or guard".

"Ah," thought the priest again, "how little he suspects that he needed both guide and guard that night, or who they were that kept him company during those dread hours!"

"But surely you met someone either going or coming between this and the village?"

"Not a living soul," was the decided answer.

The priest was convinced—convinced and grateful; he had gained two souls for his flock, and the farmer's life was safe, thanks to the protection of the Holy Souls.

This is not a legend but an actual fact that took place in the neighbourhood of Lourdes some thirty-six years ago: so the venerable priest mentioned in the account assured the writer.

Communications to be addressed:

Very Rev. Ph. RINALDI, S. C.

32 Via Cottolengo - TURIN.

The First Salesian Missionary Expedition.

The 11th November, 1875.

The eleventh of November of this year saw the completion of 50 years of missionary work carried on by the Sons of Ven. Don Bosco. On another page we give a short account of the Jubilee celebrations that were held in Turin to commemorate the event. Below we give an account of the events that led up to the first expedition, and a summary idea of the Salesian Missions that exist in the world to-day.

In the Catholic Church, right from the beginning of her mission, large numbers of magnanimous souls were ever to be found who felt that those words of Our Lord: "Go and teach all nations" constituted a command addressed personally to themselves, and taking them at their literal value, after the heroic example of the Apostles, they went to live their lives amongst barbarous peoples, they carried to them the "good news"—the Gospel—they infiltrated amongst them those tenets of Christianity which with time were to produce a true, and in many cases a lasting civilisation.

And Ven. Don Bosco was one of those generous souls who felt himself drawn irresistibly by the urgency of that invitation to indoctrinate the world with the teaching of Jesus Christ. "He heard" as Alimonda puts it "the cry of the savage in the sound of his own heart beats, and of all the appeals that the world's necessities made to him, this, perhaps, was the one to which he most eagerly desired to respond

In the course of his apostolate he had already undertaken many fatiguing journeys; he had been to France and had visited Paris, Lyons and Marseilles, he had been to Spain; he had been to Rome on different occasions and had travelled over a great part of Italy; he and his Sons had built churches and erected educational establishments in many different countries; and it could truthfully have been said of him as it was said of Our Lord that "he went about doing good". But notwithstanding all that had already been done our Ven. Founder was not yet satisfied. He was working already for many nations, it was true, but what of those millions still uncivilised—poor savages! who would bear them a message from Heaven? Don Bosco was by this time well nigh worn out with fatigue and anxiety, yet his mental vision still roved, with all the ardour of youth,

far beyond the limits of Turin and of Italy, across the broad Atlantic, and was continually passing in review those thousands of desolate souls in every sort of necessity, spiritual and temporal, much in the same way as St. Francis Xavier had looked across to the vast Chinese Empire from the Island of Sancian and had burned to gain it for Christ.

Don Bosco had always had a most intense interest in the Missions, and as far back as 1848, he was heard to exclaim: "If only I had plenty of Priests and Brothers, I should like to send some of them to evangelise Patagonia and Tierra del Fuego!"

The Chosen Mission Field.

And it was precisely those spiritually abandoned tracks of country that had to form the first field of labour for the Salesian Missionaries. Whilst Don Bosco was trying to decide which Mission he would accept for his Sons, he had a visit from Comm. Gazzolo, Argentine Consul in Savona, who was a great admirer of the Salesian educational system, and who now wanted to treat with Don Bosco for the establishment of Salesian Schools in America. After the interview this gentleman wrote immediately to the authorities in the Argentine and very soon an invitation of the warmest nature was received urging him to bring his project to an immediate realisation.

And there in America, Dr. Ceccarelli, Parish Priest of San Nicolas, an important town in the province of Buenos Aires, laid the whole project before the Archbishop of the capital and in a letter dated 20th Oct, 1873, he wrote to the Consul in the following terms: "I have spoken of Don Bosco and his Institute to the Archbishop. I saw that Monsignor himself was filled with a great desire to have those zealous workers to aid us in this vast diocese. He has requested me to attend to the whole matter and has given me the necessary powers. Don Bosco could very well begin here in San Nicolas where there is already a commission of gentlemen willing to hand over a fine building that could be used as a college. There is also another distinguished Catholic gentleman who has expressed himself as being ready to furnish the Salesians with all that is necessary for the commencement of their work. As for me—

I am ready to give all I have, to hand over my Parish, to do anything in fact in order to have the Salesians here”.

To Don Bosco himself this good Priest wrote; “My house and all that I have I am willing to lay at your reverence’s feet; I greet the Salesians as my brothers in Christ, and am ready to obey your reverence in everything as a dutiful son”.

At that time three Missions had been offered to the Congregation; one in India, one in Australia, and one in Patagonia. The latter country was the most abandoned and neglected and for that reason Don Bosco decided that it was there he must send his Sons. And as all the Missionaries who in former years had tried to penetrate into the interior had fallen victims to the savagery of the Indians he resolved to adopt a new plan of action. He would set up schools and hospices in those parts of the country adjoining the territory inhabited exclusively by the savages; these Institutes would attract and care for the Indian children from whom the Missionaries would learn the language and customs of their people. This once accomplished, and friendly relations having been established with the tribes through the medium of the children, the work of evangelisation ought to go forward apace.

Don Bosco wrote a long letter to the Archbishop of Buenos Aires and amongst other things he said: “To help us to put our project into operation Dr. Ceccarelli of San Nicolas is willing to hand over to us a parish and house, and to help us in every way provided we go there permanently to aid in the great work which has remained so far without fruit for want of an adequate number of apostolic labourers.

With your Grace’s permission and subject to your approval I should propose:

1. To send some Priests and Brothers to open up a central hospice there. For this purpose they would have need of a church or chapel for the holding of services and especially for the teaching of catechism to the neglected children of the city. Comm. Gozzola suggested for this purpose the Church of Our Mother of Mercy which is vacant. In case no such building could be obtained a hall or other suitable place might be secured that would do for the present for gathering the boys together.

2. To send to San Nicolas as many Priests and Brothers as shall be necessary for conducting the religious services and for the setting up of a school there.

3. From these two places as centres the Salesians could be sent to other localities according to needs and requirements.

If these few ideas seem to Your Grace to be feasible please let me know and we shall make all our arrangements at once”.

A Dream of the Ven. Don Bosco.

From the moment that these negotiations were set on foot the import of a certain dream, or vision, that he had had years before began to be clear to the mind of Don Bosco.

This is how he himself recounted the event:



VEN. DON BOSCO.

“I seemed to find myself suddenly transported to some savage and almost unknown region. The whole country around formed an immense plain, quite uncultivated and whose flatness was unrelieved by either hill or mountain. I saw there in the plain great crowds of men running hither and thither, men of ferocious aspect and of extraordinary stature, with bronzed, almost black complexions, and long straight hair. Their only garments were animal skins which they wore suspended from the shoulders, and for weapons each one carried a rude spear and a sling.

These groups of men scattered over the plain seemed to me to be engaged in various occupations. Some were hunting wild beasts; others were marching along and brandishing large

pieces of sanguinary flesh on the points of their spears; some of the parties were engaged in pitched battles amongst themselves; others had fallen into the hands of a company of soldiers in European dress. The ground all around was strewn with dead and dying men.

I stood agast at this horrifying spectacle, and then, suddenly, from one end of the plain there came into sight a number of personages who were, as I guessed, from their dress and way of acting, Missionaries belonging to the various Orders of the Church. They drew near to the savages in order to speak to them of the true religion and of Christ, and as they passed along I scrutinised them very closely but did not recognise any of them. Fearlessly they walked into the midst of the savages but the latter at sight of them seemed to be thrown into a diabolical fury; they fell upon the men of God, slew and quartered them, and impaled large pieces of their still smoking flesh on the points of their spears. After this the former scenes were renewed,—continual civil war and war with neighbouring peoples!

After witnessing so many scenes of horror and bloodshed I said to myself: 'However can a people so brutal and ferocious be converted to the true Faith?'—and almost at once, as though in answer to my thought, I beheld away in the distance another band of Missionaries who came nearer and nearer to the savages at every step, but with gay and joyful mien and preceded by a large crowd of laughing and chattering youths

I looked on with fear and trembling, for, I breathed to myself, they are coming to certain death. I drew nearer, and looking attentively at them, recognised in that Missionary band our own Salesians. The first of them I knew quite well, the others following, not personally, but I recognised them for true Salesians and saw how they were at one with their leaders in everything.

'However has this come about?' I asked myself, and I wanted to cry out and stop them going forward. I expected every moment to see them meet with the same fate as had befallen the former Missionaries, but what was my surprise to notice that on beholding them a wave of joy and enthusiasm seemed to penetrate through all those savage tribes who threw their arms on the ground, changed their ferocious aspect, and went to receive the Missionaries with every sign of esteem and contentment.

Wonderstruck at this sudden change I was curious to see how it would all end; and looking attentively I saw how the Missionaries were giving their instructions and teaching the

natives, and with what attention and interest the latter listened to their words. I saw how quick these natives were to learn and how they readily accepted the good advice and counsel given them by the Salesians and endeavoured at once to put it into practice.

Still I stood watching and observed that the Missionaries were beginning now to recite the Rosary and that the savages were running from every direction to take part in this prayer.

After a while the Salesians made their way to the centre of the immense crowd of Indians and knelt down. The savages laid their weapons at the Missionaries' feet, and followed their example. One of the Salesians now intoned the hymn: "Praise Mary, O Faithful Tongues" which was taken up at once by the immense crowd who continued to sing through the verses in such unison and so lustily that the volume of sound frightened me and—I awoke."

* * *

Now who were those savages?

Don Bosco at first believed that they were the people of Ethiopia, but as soon as he had precise information as to the traits and customs of the Ethiopians he abandoned the idea.

Then he thought that they might be the people of the district around Hong Kong, but when he had spoken to a Chinese Missionary who had come to Turin at that time in search of vocations he knew that these were not the people of his dream.

He then took up the study of the Australian Missions but was still unable to locate his visionary savages. And when they began at this time to talk, at Rome, of confiding a Vicariate Apostolic in Australia to him, his thoughts went back again to the black aborigine, but he still remain unconvinced.

As soon however as those pressing invitations began to reach him from the Argentine he realised clearly, and to the exclusion of all other ideas, that his Sons were called to perform their first mission work amongst the wilds of Patagonia, and that it was that bare and uninviting country that he had seen in his vision.

* * *

But to continue our chronicle of events in the order in which they happened. More letters arrived from America for the Feast of St. Francis de Sales, 29th Jan, 1875, and Don Bosco, surrounded by his chapter and the various local Superiors on the platform of the theatre

at the Oratory had them read out to his boys, for even from the beginning the boys were considered as part of the Salesian Family and had to be kept *au courant* of the big events that had any bearing on its destiny. From these letters it was seen that everything was now arranged and all that had now to be sought was the approval of the Holy Father.

For this purpose Don Bosco went to Rome and had an audience with the Pope. His Holiness entrusted the whole business to Cardinal Franchi and having heard his report, without further formality or delay approved and blessed the new Mission.

The Missionaries with the Pope.

Ten Salesians were chosen to form this first expedition sent by the Congregation to America: Dr. John Cagliero, Prof. Joseph Fagnano, Fr. Cassini, Fr. Tomatis, Fr. Baccino, Fr. Allavena, Br. Scavini (master carpenter), Br. Molinari (music master), Br. Gioia (cook and master shoemaker) and Br. Belmonte.

They were all received by the Holy Father on 1st Nov, and the Vicar of Christ on entering the audience chamber had exclaimed: "Here I am, an old man; and where are all my young Missionaries? You are the Sons of Don Bosco, aren't you, who are going to preach the Gospel in distant lands? Good! And where are you going?"

"To the Argentine Republic, Your Holiness".

"There you will indeed have a vast field in which to do good. You will be well received there for the authorities are very faithful. You will be vases carrying the good seed of the Faith—indeed you must be so already since your Superiors have chosen you for this first Mission confided to your Congregation. Scatter your virtues, then, amongst those savage tribes; teach them what is meant by Christian morality and you will have done a great good work. I only wish you were more numerous for the pressing needs of that large country".

The 11th November 1875.

When they got back to Turin, Don Bosco fixed on Nov. 11th as the day on which they would bid adieu to their fatherland and take leave of all their dear ones at the feet of Our Lady Help of Christians in her sanctuary at the Oratory.

The ringing of festive bells awakened them on that historic morning to assist, with the pupils and a large congregation, at the baptism

of a young Waldensian who had been living at the Oratory for some time, and who, on that day, abjured the heresy in which he had been brought up.

It was Don Cagliero who baptised him, commencing in this way at the feet of Our Lady Help of Christians the salutary work which he was to continue with such success in far-off America.

In the evening the Basilica was crowded to overflowing with distinguished personages and residents from all parts of Turin, who had come to assist at the "Addio" of the Missionaries.

The *Unità Cattolica* of 14th Nov. of that year tells us that "the touching farewell service had attracted to the Basilica of Our Lady Help of Christians a large crowd of worshippers who came there to bid the young Missionaries god-speed on their journey to distant America. Dressed and ready for their voyage, these youthful apostles were allotted a special place in the sanctuary and with them sat the gentleman who had done so much to obtain this first expedition, Comm. Gozzolo the Argentine Consul. The Missionaries were addressed by their Superior and Father, Don Bosco, who in his affectionate farewell reminded them of the origin of the Christian Apostolate, the special scope of their own particular mission, and of the urgent need by which the Indians of South America were oppressed. He hoped that this first Mission would be but the forerunner of many others, that in time the apostolic labours of the Salesians would be extended from La Plata to the neighbouring regions and especially to those such as Patagonia which is still (1875) almost entirely unexplored and can boast of nothing in the nature of civilisation. He asked the Missionaries to pray for the brethren whom they left behind, and assured them that all would pray for them that they might be sustained in their labours and continue to work in that unity of spirit which alone could consolidate and propagate the Salesian Family".

The most solemn moment arrived when the Missionaries arose to say their last goodbyes and to depart. "It was then" continues the *Unità Cattolica* "that the most touching part of the service was witnessed. Many were weeping, and sobs were heard on all sides, and even the heroic calm of the young Missionaries was almost overcome, for the Christian religion does not destroy our natural sentiment, it only perfects and directs it. Perhaps no one more than the Missionary feels the call of the Fatherland and is moved by love for his dear ones, but the will

of God is his highest rule, and he renounces the conveniences, the genialities, the sweetnesses of life in order to carry to the poor and neglected ones of the earth the incomparable gift of the Faith.

A boy's choir sang the *Sit nomen Domini benedictum, ex hoc nunc et usque in sacculum* whilst the Superiors embraced their departing brethren and the latter made their way with difficulty

through the crowded congregation to the door of the church and the waiting vehicles

As they departed Don Lemoyne turned to Don Bosco and said:

"Ah! Don Bosco, Our Lady's saying *Hic domus mea; inde gloria mea* begins to come true".

"Indeed, indeed it is so" acquiesced our Ven. Founder, and at that moment he was profoundly moved.

Don Bosco's Continued Interest in the Foreign Missions.

From the day on which Don Bosco saw his first group of Missionaries set out for their new field of action the Apostolate assumed for him an ever increasing reality, and he espoused the great cause with all the ardour of his fatherly heart. Even during the latter years of his life he was once heard to exclaim: "If I were not so old I should take Don Rua with me and we would both go and work on the Missions".

The Missions of America.

On the vigil of the Feast of St. Rose of Lima, in the year 1883, Don Bosco had another of his famous dreams, in which he saw many of his friends, who had already passed to their eternal reward, gathered together in what appeared to be a large hall; and one from amongst them, a lad of apparently about 15 years of age, whose countenance now shone with celestial beauty and was surrounded by a light brighter than the rays of the sun, came near and spoke to him. The celestial messenger was the son of a worthy Salesian Co-operator, Mr. Aloysius Colle, and, as in a flash he conducted Don Bosco over the immense heritage reserved for the Salesians on the American continent, showed him the sacrifices, labours and even blood with which it would be fecundated, and the wonderful prosperity that the future held in store for those lands.

In telling of the marvellous and complex vision which he had had, Don Bosco wound up with these words: "The Salesians, with the sweetness of St. Francis de Sales, will draw the American tribes to the standard of Jesus Christ. The instilling of Christian principles into the hearts of the adult savages will be a most difficult task, but their children will become quite obedient to the words and counsels of the Mis-

sionaries. With the youngsters as elements, agricultural and other colonies will be founded, civilisation will take the place of barbarism, and in this way the savage races of America will be brought to the fold of Christ".

* * *

In reality some thousands of Baptisms were administered to the natives of Patagonia even during the first four years of the existence of the Salesian Mission. During this time, the Missionaries had made apostolic journeys along the River Limay as far as Lake Nahuel-Huapi, and along the Neuquen as far as Norquin. They had pushed on towards the Cordilleras and had explored the Rio Colorado, the Desert of Valcheta and the whole of the Rio Negro along both banks. This means to say that they had already made the acquaintance of the whole of Northern Patagonia, a land 35,000 sq. kms. in extent, and during the same period of four years they had imparted religious instruction to more than 2,000 children.

In view of such happy results, Pope Leo XIII, on 16th Nov, 1883, divided this immense territory into a Vicariate and a Prefecture Apostolic, and by a brief of the twentieth of the same month, the Vicariate was confided to Dr. Cagliero and the Prefecture to Fr. Joseph Fagnano.

The Future of the Salesian Missions in General revealed.

On another occasion also Don Bosco was given a glimpse of the great things that the future held in store for the Salesian Missions. He had gone, in 1886, on a visit to Barcelona, and during his stay of several weeks had been

treated with unlimited kindness, and veneration almost, by large numbers of fervent admirers. One night it seemed to him that he was wandering aimlessly in the midst of many little woody heights, when all at once he was startled by an uproar that proceeded from a large crowd of children who were running towards him and shouting in rapturous glee: "Here you are at last! We have waited for you for a long long time, and now we shall not let you go away from us again!" Don Bosco stood there confused and uncertain what to do, when there sud-

Then she told Don Bosco and the boys to follow her to one side, and commanded; "Look now from here, look, all of you, and tell me what you see written. What do you see?"

"I see" replied Don Bosco "some mountains and then the sea, then some hills, more mountains and then the sea again".

"And I" said one of the boys, "can see *Valparaiso*."

"And I" said another "*Santiago*."

"And I can read both those words" said a third.



THE PRINCE OF PIEDMONT SURROUNDED BY CIVIL AND ECCLESIASTICAL AUTHORITIES AFTER HIS ARRIVAL FOR THE JUBILEE CELEBRATION.

denly appeared — as Don Viglietti, to whom Don Bosco recounted the dream, relates, — a great flock of sheep in charge of a shepherd girl. She immediately set to work to arrange all her woolly charges on one side of the space in which they were standing, whilst the boys were ranged up on the other. Then she turned to Don Bosco and demanded: "Do you see all that is here before you?"

"Certainly" said Don Bosco "I see everything quite plainly".

"Good. And do you remember that dream you had when almost ten years of age?"

"I can not recall it at present; my mind is very tired".

"Just think a little and you will soon remember everything", said the shepherdess.

"Well, now," continued the shepherdess, "just start from this point and you will have an idea of how much the Salesians are going to do in the future. Turn round now to this side; draw a line mentally from here and then look again".

"I see mountains, hills and seas" exclaimed Don Bosco.

The boys also strained their eyes in the direction indicated, and exclaimed in chorus: "We can read *Pekin*".

Then Don Bosco beheld a great city through which a wide river, spanned by several bridges, flowed.

"Very well, now" said the maiden, who seemed to be their teacher, "just draw a line from one extremity to the other, that is to say, from

Pekin to Santiago; make your line touch a point in the centre of Africa and you will have an exact idea of the work that will be done by the Salesians”.

“But” objected Don Bosco “how can we do so much? The distances are immense; the places indicated very difficult to reach; and the Salesians are but few”.

“Do not trouble about that” rejoined the shepherdess “this will all be done by your sons and by your sons’ sons. Only let them remain firm...” (and this sentence is completed by Don Leymoine “in the observance of the Rule and the spirit of the Salesian Society”).

“But” continued Don Bosco “where have all these people to come from?”

“Just come and see. There you have 500 Missionaries all ready and willing to work hard. Beyond them you can see more and still more. Just draw a line from Santiago to the centre of Africa and now what do you see?”

“I can see” replied Don Bosco, “ten stations or centres”.

“Very well” said the shepherdess, “these centres which you see will be turned into study houses and novitiates and will in time produce multitudes of Missionaries for work in these countries. And, now, just turn round here; here you have ten more centres from the middle of Africa to Peking. These will provide Missionaries for the other countries. There you have Hong Kong, Calcutta and further over here Madagascar. These and other centres besides will have their houses, studentates and novitiates”.

Don Bosco stood drinking in every word and looking attentively at every point indicated. Then he said again. “But still I don’t see where so many people have to come from. And how have the Missionaries to be sent to these places? There we have savages who live on human flesh, there heretics, there pagans—how, in the face of such difficulties, can so much be done?”

“Listen and I shall tell you. Strive always to have a great good will. After that there is only one other thing—to see that my Sons cultivate assiduously and constantly Mary’s own virtue”.

“I think” said Don Bosco, “that I understand all you have said to me, and I shall preach your counsels everywhere and to all”.

“And be on your guard—” continued the Blessed Virgin (for that shepherdess must have been Our Lady herself) “against an error which is now very prevalent, the tendency amongst

students to mix up the divine and human arts; the science of Heaven should not be mixed with earthly things”.

Don Bosco was on the point of speaking again when the whole vision vanished. His dream was at an end.

“How Our Mother Mary loves us!” was Don Bosco’s final comment when he had finished relating what had happened to his brethren at Barcelona.

From Dream to Reality.

A Column of Hard Facts.

On the preceding pages we have been talking of dreams, heavenly lights, visions—call them what you will—but it must be admitted that these same phenomena are being rapidly realised in the concrete, and the line from Peking to Santiago does actually give a true idea of the extent of the Salesian Missions. Besides the thousand educational Institutes and Works on behalf of emigrants that the Salesians are running in most of the large towns of Europe and America—and it may be remarked in passing that the two religious families founded by Don Bosco have grown numerically to be almost 12,000 strong, they are carrying on the missionary apostolate in the following territories:—

1. In Northern, Central and Southern Patagonia.
2. In the Central Pampas, a vast territory north of Patagonia.
3. In the Magellan Vicariate Apostolic, Chile.
4. In the Vicariate of Mendez and Gualaquiza, Ecuador.
5. In The Vicariate Apostolic of Shiu Chow, China.
6. In The Vicariate Apostolic of Kimberley, Australia.
7. In the Ordinary Prelature of Registro do Araguaya, Brazil.
8. In the Prefecture Apostolic of Rio Negro, Brazil.
9. In the Prefecture Apostolic of Assam, India.
10. In the Prefecture Apostolic of Upper Luapula in the Congo.
11. In the Mission of Heung-Shan, China.
12. In the Mission in the Tanjore district of India.
13. In the Mission of Gran Ciaco, Paraguay.

To these vast Mission territories confided entirely to the Salesians it may be mentioned

that they are also doing important work though on an inferior scale in—

14. Turkey.
15. Asia Minor.
16. Palestine.
17. Shanghai, China.
18. Macau ,,
19. Algeria.
20. Tunis.
21. Egypt.
22. Cape of Good Hope.
23. Melbourne.

had failed. The two most notable examples of this, perhaps, are Patagonia and Tierra del Fuego. If these two territories are still called "Missions", the term in this instance is used in a very wide sense, for they are now opened up to a flourishing and progressive civilisation, railways are everywhere in use, large towns have sprung up that can rival many of our western cities for their modern installations and conveniences, and the savage of old has given place to the civilised and intelligent citizen who can take an honourable place in every



FOR THE JUBILEE CELEBRATION AT THE ORATORY:
H. E. CARD. CAGLIERO, H. R. I. H. PRINCESS LAETITIA, H. E. CARD. MAFFI, DON RINALDI.

24. Various Large Lazarettos in America.
25. Lazarettos in China.

Wherever they go, even when working for savage tribes, the Salesians at once endeavour to put into operation the educational system advocated by Ven. Don Bosco, and whilst the Priests and Brothers look after the men and boys the Sisters of Our Lady Help of Christians are just as zealous in their work for the women and girls. And, as Card. Cagliero likes to tell, these good Sisters have often found an open door for their womanly and Christian ministrations where the Priest had been received with threats and even with violence.

This system of Don Bosco has had distinguished success, and that in some cases in which all previous attempts at conversion and civilisation

public work or institution alongside the western immigrant.

Yet, within living memory it was thought by the wise ones of the earth that the conversion and civilisation of the poor Indians of Tierra del Fuego was something utterly impossible of accomplishment. Darwin in his "Journal of Research" in speaking of these natives said; "Man in this extremity of South America is to be found in a lower state of life than in any other part of the world... it is only with great difficulty that one can believe him to be a human creature like ourselves and an inhabitant of the same world".

And it was precisely because they were the rejected ones of the earth that they were dear to the heart of Don Bosco and that he had longed to convert them.

Royalty assist at the Salesian Missionary Jubilee.

The 11th and 12th of November, 1925.

If the eleventh of November, 1875, is an historic date in the annals of the Salesian Society, the eleventh of the same month in the year 1925 will also go down to posterity, written, one might say, in letters of gold. The Salesian Superiors had been looking forward to this day, they had been preparing for it; for they thought that the completion of 50 years of mission work with its labours and humble sacrifices, the foundation of its glorious success, was an achievement that ought to be signalised in a very special way. But they were not thinking of organising an empty ceremony or some sort of social function, enjoyable, perhaps, whilst it lasted, but of little practical value. No, the celebration must be worthy of the apostolate; the fiftieth anniversary of the departure of those first 10 Missionaries must be sanctified by another expedition in aid of the Missions and one that would eclipse in numbers all former efforts. That was why an appeal was made to the various Provinces of the Congregation to make a special missionary effort this year, and that was why on 11th of last November, 172 Salesian Missionaries and 52 Daughters of Our Lady Help of Christians, generous souls drawn from many nations, took their places in the Basilica of Our Lady Help of Christians, Turin, in order to assist at the imposing services organised to mark the Jubilee and to give them an opportunity for an official leave-taking at the feet of Our Lady of parents, brethren and friends.

His Eminence, Cardinal Cagliero, the leader and only survivor of that first band of Missionaries sent out by Ven. Don Bosco, assisted at the morning service in *cappella magna*. The Mass was sung by Mgr. Oliveira, Archbishop of Mariana, Brazil, and Mgr. Malan, Bishop of Petrolina was also present in the sanctuary, whilst the sermon of the occasion was preached by an eminent Salesian Missionary, Mgr. Guerra, Archbishop of Verissa.

For the evening service of "Addio", a religious function which was at once touching and inspiring, His Eminence, Cardinal Maffi was present in the sanctuary with the other distinguished prelates and Salesian Superiors. A solemn *Te Deum* was sung during exposition of the Blessed Sacrament, and when the aged Prince of the Church, Cardinal Cagliero, popularly known as the "Apostle of Patagonia",

had blessed and distributed the crucifixes to the Missionaries, he addressed them in affectionate terms and gave them, from his own large experience an idea of what they might expect in their new field of labour. But he bade them also go forth with joy in their hearts, prepared for sacrifices but confident also of a great success, if they remained true to their vocation and were determined to labour with singleness of purpose for the Glory of God and the extending of His Kingdom upon earth.

Public Appreciation of the Salesian Apostolate.

A great social celebration of the Mission Jubilee took place in the Oratory theatre on the following day. The *Corriere* of Turin devoted a whole page to a description of the event; here we cannot do better than quote a few passages from our contemporary.

"The fiftieth anniversary of the foundation of the Salesian Missions was officially commemorated in the Mother House of the Salesians yesterday, and was rendered all the more solemn and imposing by the attendance of the Crown Prince and other royal dignitaries as well as representatives of the government, two eminent cardinals, many prelates and distinguished people of the city.

The Sons of Don Bosco ought to be highly satisfied with the result of this celebration which was a real triumph and a great public acknowledgement of the magnificent work which they have succeeded in extending throughout the world.

The Oratory and its precincts had been done up in festive array for the occasion: festoons and gay colours were everywhere in evidence, and one counted 48 different flags and standards, gifts most of them from the nations who had benefitted by the activities of Don Bosco's Sons.

The theatre had been turned into a gaily decorated and carpeted saloon, and when their Royal Highnesses arrived the scene of enthusiasm was simply indescribable.

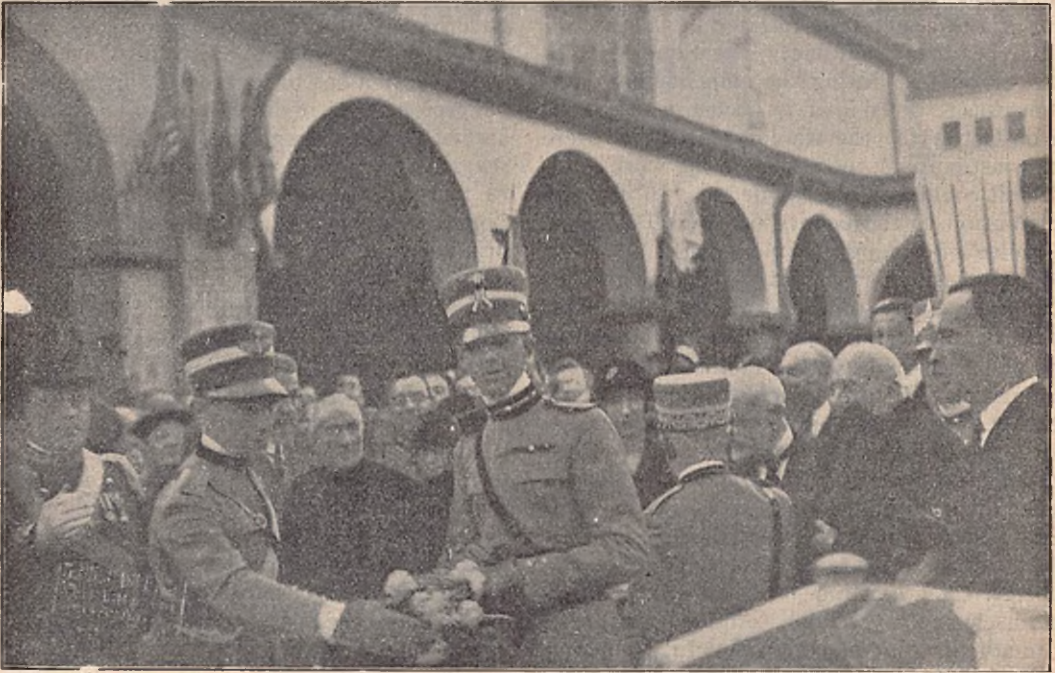
When the distinguished visitors had taken their seats it was seen that Prince Humbert of Savoy was in the centre with Princess Laetitia, Don Rinaldi, Cardinal Maffi and General Etna,

Commissioner Extraordinary of the city, on his right. On the left were Princess Adelaide, the Duke of Genova, the Duke of Pistoia, Card. Cagliero, General Tiscornia and Prefect D'Adamo. Other dignitaries present were, Mgr. Gamba Archbishop of Turin, Mgr. Oliveira Archbishop of Mariana, Mgr. Guerra, Archbishop of Verissa, Mgr. Bartolomasi, Bishop of Pinerolo, Mgr. Rossi, Bishop of Susa, Mgr. Pinardi, Vicar General of Turin, Mgr. Perlo, Bishop of Kenya and Superior of the Consolata Missionaries.

how efficaciously the Missionaries had contributed to the riches of our natural sciences by opening up those two countries to civilisation; he spoke at great length of the other Missions founded by the Salesians in the rest of the world, and ended up with a warm eulogy of the work of Cardinal Cagliero, his companions and successors, in the field of sacrifice and exquisite charity.

And the correspondent of the *Corriere* concludes his report in the following terms.

"An unforgettable day it was, a date to be



THE PRINCE ABOUT TO LEAVE THE ORATORY AFTER THE COMMEMORATION IN THE THEATRE.

Before Cardinal Maffi began his discourse a Missionary approached their Royal Highnesses and the Government representatives and presented each with a beautiful leathern-bound and highly illuminated album descriptive of the Salesian Missions. Then the students of the International Seminary of the Crocetta sang a motet of welcome in honour of the Prince, which was followed by a prayer for Prince and Missionaries, sung by the boys of the Oratory".

The *Corriere* then gives in full the eloquent discourse delivered by His Eminence Card. Maffi and shows how the celebrated Prince of the Church described in detail the conversion of Patagonia and Tierra del Fuego. He gave a wonderful word picture of the condition, past and present of those two countries; he showed

inserted in letters of gold in the 'Orders of the Day' of humanity at large.

When I came out from that saloon I thought to myself: a hundred years ago nothing of all this existed except in the dream of a child; even fifty years later it existed only in the ardent desire of one generous soul; and yet, to-day, there is hardly a land that has not benefitted by the realisation of that dream, and there is scarcely a part of the infidel world that has not been affected by that ardent desire.

History repeats itself: the story of the 12 fishermen of Galilee is renewed in the history of those 12 Salesian hearts (Don Bosco, Comm. Gozzolo and an expeditionary force of 10) and to-day their sacrifice and their success have been acknowledged by all grades of civil and ecclesiastical society".

SALESIAN NOTES AND NEWS.

Battersea, London. The congregation of the Parish of the Sacred Heart have just been celebrating the Golden Jubilee of their existence as a Parish, and their celebration took the very concrete and useful form of a thorough re-decoration of the interior of the beautiful building. The Sunday High Mass, suspended during the embellishing operations, was resumed in all its accustomed splendour on Oct. 25th: the whole congregation were enthusiastic about the result of the work, and, indeed it could well be regarded as a substantial contribution to the beauty of God's House, as a Jubilee offering of thanksgiving, and as a Dedication Anniversary act of homage to God for all the blessings of their 50 years as a Parish.

The Sacred Heart Parish was founded in 1875 at the instance of the Countess de Stackpool, and on Oct. 10th a Secular Priest, Fr. Patrick Mc Kenna was appointed to take charge. Twelve years later, the Countess made representations to Pope Leo XIII to have the Mission handed over to the Sons of Don Bosco, with the result that in the year 1887 the late Fr. Dalmazzo S.C. was sent to take charge of the property then existing—a small iron church and an elementary school. And it is interesting to note in this connection that Fr. Dalmazzo "took over" from Fr. Bourne (our present revered Cardinal) who had been looking after the Parish interests until the Salesians should arrive.

The first Salesian Superior at Battersea was Fr. Edward McKiernan who was sent there from Turin, in 1887, by Ven. Don Bosco himself. This good priest, however, died in the following year and Fr. C. B. Macey, who had accompanied him from the Mother House, was appointed to succeed him. It is needless to tell of all that Fr. Macey did for Battersea, of the erection of the beautiful church and schools, elementary and secondary, and of the veritable hive of Salesian activity that sprang up in that quarter of the borough during his years of jurisdiction; these are facts already well known to and appreciated by all.

The little iron church was changed into the present imposing structure in the year 1892. The foundation stone was laid by the then Bishop of Southwark, His Lordship Bishop Butt, and in the following year, 1893, the new build-

ing was consecrated by Mgr. Cagliero S. C. (now His Eminence Cardinal Cagliero) who travelled from Turin for the function accompanied by the Salesian Superior General, Don Michael Rua, by Don Albera who succeeded him in the government of the Congregation and by Don Barberis the present Spiritual Director.

The Parish has to its credit a brilliant record of heroic struggle, of difficulties bravely overcome and of many distinguished successes both of a religious and of a social nature. It may also be truthfully observed that there are but few London churches that can surpass it for the brilliance and richness of its liturgical functions, much of the credit for which is due to a large and enthusiastic Sanctuary Guild under the able direction of its indefatigable M. C.

On the Sunday of re-opening, relays of visitors were to be seen admiring the church throughout the day, and their attention was in great part directed to what may be termed the masterpiece of the Battersea priest artist, Fr. George Fayers, S. C., the subject being the vision of the Apocalypse, the Angels in rapt contemplation of the God of all Who sitteth upon the throne and in their adoration of the Lamb. The whole scene is very vividly portrayed, and one never tires of viewing it in all its artistic details.

The present Rector, to whose interest and energy the work that has just been completed is in great part due, gave a short history of the Mission at the 12 o' clock Mass, and after the Dedication Vespers of the evening preached the festal discourse, a most erudite and instructive locution which was listened to with great attention by a large congregation.

Speaking of West Battersea and its history, it is interesting to note that a very important wedding took place on Oct. 21st last at Brompton Oratory,—that of Miss Florence Elizabeth Whiting to Mr. Jefferson Arthur Peake. The Whiting family, formerly of Lavender Hill, were benefactors of our Church and elementary schools right from the very beginning. Madame Whiting, the wife of Mr Noel Whiting, and her daughter, the present Lady Turner, were the only Catholic

members of the family and were regular worshippers in the Sacred Heart Church. The beautiful alabaster altars—the High Altar and that of Our Lady and of St. Joseph are the results of their generosity.

We all offer our hearty congratulations to Mrs Peake (grand-daughter of Madame Whiting named above); and hope that her married life may be abundantly blessed by Almighty God. The lady is not a Catholic, but her husband was received, in the Church of the Sacred Heart, just a few days before the marriage, Baptism being administered by Very Rev. Fr. Mc Carthy.



Bolton, Lancashire. Our Co-operators will be glad to know that we have commenced a new foundation at Bolton, Lancashire, in the Diocese of Salford. This is a work which was accepted at the invitation of the late Bishop Casartelli; it takes the form of a secondary school for boarders and day-scholars and the pupils there are already 50 in number with every prospect of this number being increased in the near future. The house and grounds adapt themselves admirably for this new Salesian undertaking. The house which is now known as "Thornleigh College" was originally built by Mr Hargreaves, a cotton magnate, for his private dwelling and during the war was given over to be used as a hospital for wounded officers. The house, thanks to the adaptations and fittings introduced by the Government, was very easily rendered suitable for school purposes; four of the larger rooms were converted into comfortable class-rooms and the old billiard room makes an excellent chapel, capable of accomodating 100 boys. Needless to say the college is well fitted up with bathrooms, central heating and all modern conveniences.

On the opening day, 14th Sept, it was seen that a large and competent staff of Priests and Brothers, of whom some are university graduates, had been provided for the new college. The Principal, Very Rev. Fr. McCourt, is already a well known figure in educational circles, and one who won his scholastic spurs by years of unremitting toil as Prefect of Studies at Battersea and afterwards as Principal of other Salesian Institutes at Farnborough and at Pallaskenry, Limerick. The boys will be cared for according to the special Salesian system of education laid down by Ven. Don Bosco, and the curriculum at the College is framed with the view of preparing the pupils for the Oxford Local and Matriculation examinations, in which,

for many years now Salesian subjects have been securing notable successes.

Needless to say physical training plays an important part in the education given at this and at all Salesian Colleges. The grounds in which the College stands can easily furnish two or three football pitches, and the ordinary English games of football, cricket, tennis, hockey, etc., will all be indulged in according to the season and the taste of the scholars, and as some of the masters are enthusiastic hurling experts the great Irish game may also be introduced in time.

The new College is situated in England's most Catholic county, and where the need for a Catholic boarding school has been felt for many years past. The Salesians are sure of loyal and generous support in this part of the country where the Faith is so strong, and it is confidently expected that in course of time Thornleigh College, Sharples Park, Bolton, will be one of the most flourishing Institutes in the Congregation, and one from which many fervent vocations will be culled for the teaching and missionary apostolate.



Readers sometimes ask how many Institutions we have in what is known as our "English Province", so for information purposes we append the following list. (North America forms a province by itself, or rather, we should say, will soon be divided into *two* Salesian Provinces, for our Salesian cousins in that land of speed and progress are opening up new Institutes every year).

In the English Province, then, we have Secondary Schools at—Battersea, Farnborough, and Bolton; Agricultural Colleges at Pallaskenry (Limerick), Warrenstown (Meath), and Claremont (South Africa); Schools of Arts and Crafts at Capetown (South Africa) and in Malta; a Preparatory School at Burwash (Sussex) and the Salesian Novitiate and House of Studies at Cowley (Oxford). The Salesians in nearly every case are entrusted with the Parish in which these Institutes are situated, and it is they who have charge of the Polish Church in London.



Burwash, Sussex. The 'Catholic Universe' speaking of our Preparatory School in this picturesque part of East Sussex says: "During the past two years the pupils have met with singular success at the Sheffield Certificate Examinations. Last year all who sat for this Examination passed

and several secured Honours and Distinctions, whilst this year again there was not a single failure and 25 gained Honours and 20 Distinctions. There have been many improvements and additions to the School buildings within the past twelve months and the future is full of promise. There is a steady increase in the number of the boys whose ages range from six to fourteen years”.



New Rochelle Several noteworthy events took place at the Salesian Institute, New Rochelle, N. Y. on Wednesday, October 7th, the feast of the Holy Rosary, when eighteen novices of the Salesian Congregation were clothed with the ecclesiastical habit, nine Brothers, six of whom were scholastics, took their vows, and a relief-group of the Venerable Don Bosco was unveiled, at which ceremony 500 students, relatives and friends, gathered to pay homage to the saintly priest. Soon after the unveiling of the relief, which is the work of a Salesian alumnus, Mr. Franz Olstowski, the new auditorium of the School was dedicated, and the Rt. Rev. Mgr. Cornelius F. Crowley, pastor of the Blessed Sacrament parish at New Rochelle, and the Rev. Patrick O'Leary, professor of theology in the Seminary Department of the Institute, delivered addresses. To this last ceremony was united a centenary commemoration of Don Bosco's famous dream or vision in which he beheld his life mission. Mgr. Crowley spoke on "Don Bosco" as an educator and Father O'Leary on the commemorated dream. Music was kindly furnished by a group of artists from the Metropolitan Opera House, under the direction of Mo. Ugo Nastrucci. The principal piece of music played was "Don Bosco's Dream," the words of which had been put in verse form by the Rev. W. F. Verhalen, S. C., and the music composed by one of the scholastics, Brother Alvin Fedrigotti, S. C. Prior to the dedication ceremony a card party was held in the parlour of the Institute under the auspices of the Don Bosco Guild, which has for its purpose the aiding of the School Fund.

The relief was blessed by Monsignor Crowley. It is modeled after the principal group of the monument of Don Bosco in Turin. It is a true presentation of Don Bosco and the ideal by which he guided himself through life. Indeed it was his fervent prayer that if he could be a priest he would devote his whole life to the welfare of the young; that he would call them around him and that they would be his dearest friends. It was his desire to instruct them and exert all his energies to gain their eternal

salvation. So the relief represents Don Bosco smiling down on a group of three little boys who are clinging to his soutane.

Mgr. Crowley said in part: "Fitting was it that the dedication of the statue of Don Bosco should be accompanied by some little ceremony. In its simplicity and reverence it shows respect and admiration of the Catholic doctrine of education so well developed and so effectively carried out by Don Bosco and his Sons.

"The Catholic Church realized the importance of religion in education from the very first, and it has insisted and decreed that its children must be educated in religious beliefs and practice. We will understand the reason for this when we realize that education, even etymologically, means 'drawing out-developing'. By Catholic education we train the man—the whole man, and not just one part. We all know that man is composed of body and soul. Both must be properly trained and developed or else we have a defective creature."

Mgr. Crowley laid stress on the fact that since religion is an important and a most important part of man's life, his religious training is begun at the same time as his intellectual training, when he is yet a child. "The experience of the world", he continued, "shows us that morality cannot be taught without religion. A police department or a penal code, alone, does not truly plant morality in the hearts of men. It is not lasting—it continues as long as a police uniform is in sight or there exists a fear of penal punishment. When morality is based on religion, and the moral law on the commandments, sanctioned by God, then we know that there is something other than mere appearance.

"Secular knowledge and training of the intellectual portion of man never alone accomplished the making of a good man—it never was intended for such—it was never meant to make men moral. Morality is something higher.

"It requires the training that the Catholic Church insists on, the training in morality and religion as well as the intellectual training, taking as its code of morality that of Jesus Christ and His commandments. It is not in the power of man unaided by religion to make his race moral.

Father O'Leary, in his address on the commemorated dream, remarked that it was characteristic of almost all men who did something for the benefit of mankind that they were men of visions and dreams "And", he added, "every-one without exception, who looked ahead of his times, paid the penalty of his dreams."

Citing the cases of Joseph, son of Jacob and

of the Great Theresa, precursor of the "Little Flower." he acclaimed Don Bosco and his dream as a similar case. "It appears", he said, "that tis is one of the laws of life that bigger men must pay the penalty to smaller men, because they have the courage to lift themselves above the majority and show the latter how small and uncharitable they are".

Father O'Leary offered as proof of Don Bosco's dream having come literally true, the vast number of missionaries and mission posts of the followers of Don Bosco that are in all parts of the world, and of the Salesian Schools that are educating some 400,000 pupils.

The Very Rev. Emmanuel Manassero, S. C., D. D., Provincial of the Salesians in America

Capetown, S. Africa. The Salesians here as in other parts of the world have been celebrating the Mission Jubilee.

The festivity took the form of a great rally of Co-operators in which many distinguished citizens participated. many brilliant speeches were made of which we give a few excerpts. Rev. Dr. Mc. Carthy in a forceful and convincing address said:

"The man is indeed contemptible who, centred in self, cares neither for his neighbour nor for those who come after him. 'After us the deluge' was the phrase of a lost woman who herself perished in its flood. We have received from our fathers an orderly and Christian civilisation which we are strictly bound to hand on



TWO HAPPY SNAPS OF DON RINALDI AND MGR. GAMBA, ARCHBISHOP OF TURIN, WITH THE PRINCE.

closed the ceremony by thanking all who had taken part in making the day a successful one, and said in part: "I am exceedingly happy to be present to-day at this unveiling ceremony and I am sure the same happy feeling fills the heart of every Salesian here with great consolation and spiritual joy. I had the fortune of knowing the Ven. Don Bosco personally. I kissed his hand, and that hand, the instrument of the wonders of God, was placed benevolently on my head, blessing me. For forty years now I have devoted myself to the promotion of Don Bosco ideals and since that time I have lived attached to him like one of those boys in the monument. My attachment to our Ven. Father enabled me to go cheerfully wherever I was sent, and I am glad that obedience has brought me here and that it gives me the opportunity to honour our Venerable Founder in this chosen and numerous gathering.

to posterity and improve as best we can. So we treat our cities. The man who sees Cape Town to-day sees a very different city from that which I first saw fifty years ago. The Municipality deserves credit for great achievements, a credit it rarely gets, for we are quick to grumble at defects in public bodies and ignore their actual work. There will always be, however, despite all regulations, a class amongst us who will need the care of loving charity, and they are the young children whom the death or the guilt of their parents has robbed of the holy influence of home, the primary call of our civilisation. The State has, even in pagan times, tried to care for them; but State institutions—like the workhouse—have been a ghastly failure. Children expand under the gentle charity of those who love them; they shrivel or are distorted under salaried warders.

In 1841 Don Bosco, then resident in Turin, took pity on neglected children and began the

work which was to provide a home and school for the fatherless poor. So effective was his system and so glorious the results that to-day, in less than a century, there have grown up in all parts of the world, literally from China to Peru, nine hundred and twenty-four Salesian Institutes. Our need of similar work is greater perhaps than that of other countries; for surrounded by a rapidly growing native population, we cannot afford to allow any section of whites to perish or be degraded. For years the Salesians have done good work with their School of Trades and now all over South Africa are to be found worthy citizens, law-abiding and industrious, who, were it not for this holy work, might have perished morally and perhaps physically as well.

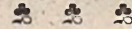
"Our vast country, though great strides have been made in developing manufactures, must remain principally a farmers' country, and the Salesians have commenced an agricultural school where lads may be taught by well-trained teachers that intensive cultivation which has been brought in Don Bosco's land to such perfection. No doubt under such competent masters the work will be self-supporting; but everyone knows that the first three years of such a farm are years of expenditure with scanty receipts. The price of the farm on Lansdowne Road, Claremont, necessary machinery, work, buildings, and the upkeep of the boys, all mean considerable expense. The Salesians will gladly welcome visitors to see what has been already done and judge of the prospects. Meantime they invite all who love their country and pity the fatherless to help them in a work which will save the children and benefit South Africa. To share in so noble an enterprise is a privilege and not a burden." (Applause.)

Mr. A. P. J. Fourie, M. L. A., said it was encouraging to have such a big gathering in spite of the unpleasant weather. It showed that the public were beginning to value and to take an interest in the education of their youth. In the Salesian Institute there had already been educated and equipped over 700 trained men who were able to take honourable places in the industries of South Africa. (Applause). These men, instead of being a burden, had become useful citizens of the State. The Salesians having been so successful in their industrial institution, he had not the slightest doubt they would make the same success of their Agricultural College. (Applause.)

"I have visited the land and house in Claremont. I was much interested, and these beginnings already spell success. The old slipshod methods and extensive farming have to make

room for rational methods and intensive farming to bring out the possibilities of this great country. The State is assisting the different religious institutions," said Mr. Fourie, "that are undertaking this work, and I hope that Mr. Du Toit, the Secretary for Agriculture, will be able to persuade his Minister to assist you with your Agricultural College." (Applause.)

Advocate Upington referred humorously to the hardships of the first Salesians in Buitenkant Street and to the developments due to the Faith which buoyed up their hearts. "Now you see," proceeded the speaker, "that large building in Somerset Road, which was raised up, not with bricks and mortar, nor with gold, but with souls. The work in Claremont starts with a good testimonial—the tree is planted and bearing; look at the fruit. From the fruits in Somerset Road you may anticipate the fruits and even greater success in Lansdowne. It is farmers, intelligent farmers, that good old South Africa wants. The Salesians are bringing their quota to this great work, but the public of Cape Town must support them generously and place them in a position that will enable them to do their work efficiently. In this undertaking we must give Fr. Tozzi a full measure of co-operation. Help should come from all sections of Cape Town".



The Argentine, Engineer Pascual Gentilini S. America. who died in 1923, bequeathed his property to the Government for the foundation of a pastoral, agricultural and industrial School-Colony, which, according to his wishes, is to be established on a property of 11,280 hectares, 14 areas and 31 centiares (over twenty seven thousand acres) of fertile land, that he possessed in Misiones, joining the San José Colony, and is to be directed by Don Bosco's Institutes the Salesian Fathers and the Daughters of Our Lady Help of Christians.

Dr. Antonio Sagarna, Minister of Public Instruction, in complying with the will, states:

"That the Government is highly interested in patronising and facilitating the fulfilment of bequests of this nature, that promote education, advance the National Territories and encourage charitable institutions.

That the Work of Don Bosco in its many schools throughout the National Territories as well as in this City and in the provinces, realizes a beneficent and patriotic mission in favour of youth and of the improvement of the country in general.

That the constant and progressive development of all the establishments it has started up to the present in the country is a guarantee of success for the new foundation."

And after a few more considerations, he decrees:

"Let the Rev. Fr. Valentine Bonetti, Superior of the Salesian Institution, be given possession of the land in Misiones and let the funds produced by the sale of the other properties be also handed over to him for the foundation of the School-Colony."

The possession is to be given in a permanent and definite manner under the following conditions:

a) The School Colony is to be directed and administered by the Salesian Fathers just in the same way as all the other educational establishments of the Institution in the country.

b) They shall submit to the Ministry for approbation, the plans of the building which they are to commence, erecting it with the funds already disposable and will go on completing the work according as the land itself provides the necessary resources, it being always understood that all it produces must revert to the School-Colony for its improvement and perfecting and for the conservation of the property.

c) The Salesian Fathers are to study the best means of working the land, in order to maintain the School, bearing in mind at the same time that it must serve as camp of experimentation and practice for the pupils.

d) The School-Colony is to be equipped with a boys' department that will also have a section of elementary education; and when the Colony provides the necessary funds, a girls' department in charge of the Daughters of Our Lady Help of Christians will be erected.

When these conditions are carried out, the Testator's will can be returned as fulfilled."

The decree, which is signed by His Excellency the President and Dr. Sagarna, also arranges the manner in which everything is to be handed over to the Salesian Fathers and says that the Government will intervene to see that Sr. Gentilini's wishes be fulfilled.

The land is exceedingly fertile. It has many springs, streams and rivulets running through it. Part of it is cultivated, and part under woods and forests. It is surrounded by wire fencing and divided into a number of "potreros" or paddocks, and has a railway station on it.

The new foundation will certainly be a great boon for San José, Apóstoles and the adjoining colonies of Misiones.

The Salesians and their charges may be grateful for their good fortune, and Mr. Gen-

tilini's bequest, which will promote a great public good, was a patriotic act worthy of imitation in other parts of the world.

Tact a Jewel.

Tact is in truth a jewel of the mind.

We are apt to think of it as a nice power, a happy knack of adjusting the small social difficulties and awkward situations that often arise without warning to jar the amenities. Want of tact is like the particle of grit that spoils the smooth running of well-oiled wheels. It is certainly often made visible in little things, a touch, so to speak, a breath, a perception. But little things have an almost limitless power, a fitly spoken word, an adroit action, may save a momentous situation; the want of such may leave a hurt hard to heal.

There are two degrees of tact, but the true use of it arises from a deep inner source, an unflinching well-spring of rightness in ourselves and consideration for others. The truly tactful soul needs no formula of how to act. Possessed of imagination and sympathy, balanced and blended, not only will the right thing be said and the right thing done, but at the right time also, no matter how suddenly the call for action comes. It is the great gift of seeing with others and feeling with them, of radiating loving kindness.

The second degree of tact, admirable in its way, is acquired, and whoso would shine socially must not neglect this branch of education. Nor is it always easy, or even possible to acquire it. There are many people who consider themselves of the first importance from every point of view who are like the fool that Solomon so graphically portrays. Were they "brayed with wheat in a mortar" they would still remain tactless. An acquired grace is always preferable to boorishness, but it falls short of the inborn quality.

There is also a humorous tactfulness that may not mean much either way; but it is pleasant and lends a charm to life.

It is strongly characteristic of Irish folk, and blooms in natural freedom as wild flowers and heather do. An old lady invoked the aid of a Dublin car driver to help her to mount to a seat.

"Help me, my good man; help me up, for I'm getting very old and feeble". The quick response: "Well, ma'am, whatever your age is, bedad ye don't look it." was tact of that delightful quality that, while seeing the wrinkles, helps the wrinkled one to forget them.

DEVOTION TO OUR LADY HELP OF CHRISTIANS.

An Explanation.

In this number we have been speaking a great deal about Don Bosco's Congregations, their origin and development, and their success as Missionary Institutions. We may have betrayed, sometimes, here and there, an enthusiasm and an assurance that at first sight may seem somewhat out of keeping with true humility and a prudent reserve in speaking of one's own affairs, but when the motive behind our words is known—and it is known to our Co-operators—the impression made is quite the reverse. Of all those who know of the work being done in the world by Don Bosco's Religious there are none who wonder at its success and stupendous progress more than the Salesians themselves, for they, more than others, know and realise the vast disproportion that exists between the instruments used for the spread of the Work and the wonderful results obtained; but like the Apostles of old they cannot but speak of the wonders they have seen and heard, they cannot but make known to the world, from their own intimate knowledge of the facts, how Mary Help of Christians, to whom the Salesian Fathers and Sisters owe their very existence as religious bodies, continues to aid and influence their work and to use them as instruments for the production in the world of something approaching miracles. To praise the work of a master is to praise the master himself. To speak of Don Bosco and his Congregations, of their marvellous growth in a short space of time and their work in the world to-day is to tell of one further glory of Our Lady Help of Christians, who has been the glory of the Church in all ages, and who still continues to manifest that mighty love she bears her Divine Son by raising up new spiritual armies for the glorification of His Name upon earth.

"When, as boys," says Don Barberis, Spiritual Director of the Congregation, "we first began to frequent the poor, tumble-down building that was known as the Oratory of St. Francis de Sales, Don Bosco had then no other Institute in or outside of Turin. When, as Brothers, we heard him speak of erecting a large Sanctuary to Our Lady Help of Christians, we were

frankly incredulous, for we quite failed to see where the means were to come from. But when, later on, as Priests, we saw this magnificent epopee growing and extending and the number of Salesian Houses continually multiplied, our wonder knew no bounds. And when, later on still, as Superiors, our duty led us to visit the Houses of the Congregation in Italy, in France, in Belgium, in Switzerland, in England, in Spain, in Portugal, in Poland, in Africa and Asia, our wonder changed into a sort of bewildered ecstasy; and everywhere we went we saw beautiful sanctuaries erected in honour of Our Lady Help of Christians, and we heard that sweet name pronounced reverently and lovingly by hundreds and thousands of boys and grown-ups who were walking joyfully and swiftly in the way of virtue.

And how had all this great work come about? The answer is simple—Our Lady Help of Christians! She was its inspirer: she is its support. Don Bosco's Work would not exist, or, at all events, would not have assumed its present gigantic proportions in such a short space of time, were it not for the guiding and sustaining hand of the Help of Christians, who inspires every new undertaking, who is at hand with her sure help and protection in every new trial and difficulty."

It is to be recommended, then, that all who desire an efficacious remedy in present necessities, should turn with confidence to Our Lady Help of Christians, and all who are interested in the welfare of those rising generations who have to be, as it were, the basis of a new society, should endeavour to make them devoted to this august Queen Mother so powerful at the court of Her Divine Son.

Our Ven. Founder on his deathbed left for his spiritual children two memorable behests; "Labour, labour, labour for the salvation of youth," and "Propagate, everywhere, and always, and by every means possible, devotion to Our Lady Help of Christians, and you will soon know what miracles are".

INTENTION. — *And English Co-operator asks for prayers for his intention in connection with a business concern.*

Graces and Favours. (1)

IRELAND.—At the beginning of this year a great misfortune, to all outward appearance, befell me and I was abandoned by most of my family. Life became unbearable and even the sympathy of those who remained loyal only served to make my cross heavier... My suffering was at times so intense that I could not have borne up were it not for the supernatural aid afforded me. At times I was unable even to pray and could only unite my sufferings with those of Gethsemane. Our home was visited by additional sufferings, the outcome of my trouble; I was on the verge of being left homeless and was weighed down by responsibilities which mentally, physically and financially I was unfit to bear. A short time before, some one had put me in touch with the Salesians, and I put my case into the hands of Our Lady Help of Christians, asking her to send me some relief or to help me, at least, to bear up under my misfortune. And I can now testify that she helped me in a marvellous way, and this when matters were at their worst, and I was almost overcome with despair. For I received help which now leaves me entirely independent. I had promised Our Lady a sum of money for Masses for the Holy Souls and another for Masses of reparation in honour of the Holy Face, the five Wounds and the Sacred Heart. I now fulfill my request and am asking another favour and promise publication if granted. Let no one who reads this despair, no matter how great his sufferings; let him turn to Our Lady who can help us in all temporal and spiritual needs.

AN IRISH COUNTRY GIRL.

TORO, UGANDA. I am sending you a postal order in thanksgiving for favour received through Our Lady Help of Christians, Please publish.

P. R. R.

CO. KILKENNY. Please find enclosed an offering for Masses in honour of Our Lady Help of Christians. After six months of persevering prayer and novenas we at last managed to obtain a home.

Devout Client.

TURIN, ITALY. In May last my little granddaughter, seven years of age was stricken down with acute pneumonia and pleurisy. Shortly afterwards she also showed symptoms of some intestinal infection and we had a

grave fear that an attack of meningitis might supervene.

The little patient, reduced by so many ills to a state that was truly pitiable, was taken to hospital but the doctor who accepted her gave her grief-stricken parents but little hope of a cure.

In great grief I prayed with all my heart to Our Lady Help of Christians that she would deign to preserve our little one to us, and I promised to send such an offering as my means would permit, to aid the Salesian Missions. A fortnight afterwards the little girl was quite out of danger, returned to the family and in a short time was completely restored to health. With the most fervent gratitude I fulfill my promise and crave our Lady's continued protection for my little grand-daughter and for our family.

A GRANDMOTHER.

TURIN, ITALY. I was afflicted with a disease in one of my feet and all the cures which I had repeatedly tried failed to cure me, so that in the end the doctor declared that amputation was absolutely necessary. Not knowing what to do to save my limb, with a lively sentiment of faith I had recourse to Our Lady Help of Christians and promised if the terrible operation could be avoided that I would send a generous offering in aid of the Salesian Missions. Four years have now gone by since then and all pain in my foot has almost entirely disappeared. I am grateful for the preservation of my limb and now fulfill my promise and shall continue to invoke the maternal protection of the Madonna in all my necessities spiritual and temporal.

A Lady Co-operator.

Charity's Appeal.

Good works don't save, but faith without good works is dead. Our religion is too much talk. We have too many women's meetings and not enough Sisters of Charity. Kindly, generous, loving acts—people believe in that kind of religion.

"The Catholic charities, covering every conceivable case of need and suffering, put Protestants to shame. One orphanage is worth a whole ton of tall talk. Christianity is not only a recipe for getting to heaven, it is rather a powerful incentive to make this world better for our being in it".

A New York Baptist Minister.

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

OBITUARY.

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

Very Rev. A. Le Petit, S. M. Fairlie, *New Zealand*.

- Rev. Fr. Paes, *Negapatam* (India).
 Rev. M. Leonard, P. P. *Tracton* (Ireland).
 Rev. H. M. Cashell, *Manchester* (England).
 Rev. P. Keran, *Ballyvaughan* (Ireland).
 Rev. F. Sweeney, P. P. *Burrin* (Ireland).
 Rev. T. Clarke, P. P. *Stradone* (Ireland).
 Rev. T. Mc. Kenna, *Pahiatua*, (New-Zealand).
 Rev. W. Hyland, *Rangiora* (New Zealand).
 Dr. O'Boyle, *Ballymote* (Ireland).
 Mr. S. J. Joseph, *S. Fernando* (Trinidad).
 Mr. Comferts, *Dublin* (Ireland).
 Mr. P. Flood, *Dublin* (Ireland).
 Mr. D. O'Donovan, *Cork* (Ireland).
 Mr. J. Clarken, *Dublin* (Ireland).
 Mr. Gleeson, *Dublin* (Ireland).
 Mr. J. Daly, *Dublin* (Ireland).
 Mr. Brereton, *Dublin* (Ireland).
 Mr. H. Gilligan, *Dublin* (Ireland).
 Mr. W. Hunt, *Sligo*, (Ireland).
 Mr. T. Duff, *Dublin* (Ireland).
 Mr. J. Stack, *Middleton* (Ireland).
 Mr. Rochford, *Dublin* (Ireland).
 Mz. Harding, *Cork* (Ireland).
 Mr. J. Ahern, *Cork* (Ireland).
 Mr. D. Cremen, *Isle of Wight* (England).
 Mr. F. Pinard, *Dominica* (W. Indies).
 Sergeant Kelly, *Bournemouthe* (England).
 Countess Murphy, *Clifton* (Ireland).
 Mrs. Dermot, *Skerries* (Ireland).
 Mrs. E. Crain, *Sherries* (Ireland).
 Mrs. Rose Web, *Dublin* (Ireland).
 Mrs. Lynch, *Callan*, (Ireland).
 Mrs. J. Corbett, *New Ross* (Ireland).
 Mrs. M. Guy, *Rugeley* (England).
 Miss. M. M. Beard, *Trinidad* (W. Indies).
 Miss. M. Murphy, *Middleton* (Ireland).
 Miss. O. Deshaut, *Dominica* (W. Indies).
 Miss. M. Harris, *Trinidad* (W. Indies).
 Miss N. O'Byrne, *Tasmania* (Australia).
 Miss K. Ryan, *Sherries* (Ireland).
 Miss Mahony, *Carlow* (Ireland).
 Miss Mary Jane Dunne, *Corbridge-on-Tyne* (England).

R. I. P.

Index for the Year 1925.

General Articles: The Superior General's Annual Letter to the Co-operators 3. — Christ and Progress 9. — The Unhappy Fate of those Who opposed Don Bosco's Work 11. — Holiness—What is it? 12. — A Layman's View of Ven. Don Bosco's Work 35. — The Missionary Exhibition at the Vatican 39. — Jubilee Missionary Reunion of Co-operators 44. — The Cardinal at Battersea 46. — A Flower of the Jubilee, Blessed Joseph Cafasso of Turin 67. — From Beyond the Tomb 73. — Death—but not the Priesthood 75. — The Commemoration of a Dream 99. — St. Teresa, Missionary 103. — Reunion of Past Pupils at Battersea 108. — Piety and Pietism 109. — Students of the International Seminary, Turin, in Audience with the Pope 131. — They are filled with New Wine! 133. — United in the Sacred Heart or Little Edith's Locket 134. — Lourdes of the Pyrenees 136. — Happiness in Education 143. — Excess brings Defects 151. — Never say Die! 164. — Saved by the Holy Souls 170. — The Late Dr. Piscetta S. C. 167. — The First Salesian Missionary Expedition 172. — D. Bosco's Continued Interest in the Foreign Missions 176. From Dream to Reality, 178. — Royalty assist at the Jubilee Celebration 180.

Gleanings from the Press: Spiritual Egotism 18. — Tribute to Don Bosco 89. — Environment 89. — Thoughts on Prejudice 106. — Modern Knights 138. — Cure by the Saintly Pontiff Pius X 142. — Napoleon's Faith 142. — Charity's Appeal 189.

Verses: The Sermon of St. Francis 43. — St. Francis and the Condemned Criminal 10. — A Maytime Ode 72. — I am Needy and Poor 81. — A Sonnet for June 89. — The Angel and the Soul 105. — "God Save All Here!" 109. — A Good Confession 132. — Visit to Our Lady 150.

News from the Missions: China 19, 53, 115, 117, 149. — Assam 21, 22, 146. — Congo 22, 82, 88. — Japan 57. — Ecuador 58, 117. — Tanjore 85. — Brazil 119.

Salesian Notes and News: 14, 48, 76, 110, 139, 182.

Devotion to Our Lady Help of Christians: 26, 60, 90, 121, 152, 188.

Graces and Favours: 26, 61, 91, 122, 153, 189.
The Life of Ven. Don Bosco (Instalments): 28, 92, 123, 154.

Obituary: 30, 62, 94, 126, 158, 190.

FRANCISCUS VARVELLO

Sacerdos, Philosophiae Professor in Seminario Salesiano apud Taurinenses

INSTITUTIONES PHILOSOPHIAE

PARS I. Complectens Introductionem ad philosophiam et Logicam: Libellae 10. — Apud exteros: Libellae 14.

PARS II. Metaphysica.

Vol. I. Complectens Metaphysicam generalem seu Ontologiam: L. 6. — Apud exteros: L. 7,50.

Vol. II. Complectens Metaphysicam specialem seu Cosmologiam, Pneumatologiam et Theodiceam: L. 12. — Apud exteros: L. 15.

PARS III. Ethica et Jus naturae.

Vol. I. Complectens Ethicam: L. 5. — Apud exteros: L. 7.

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

HORATIUS MAZZELLA

Archiepiscopus Tarentinus

PRAELECTIONES SCHOLASTICO-DOGMATICAE

BRÉVIORI CURSUI ACCOMODATAE

EDITIO QUINTA RECOGNITA ET AUCTA.

VOL. I. Tractatus de vera Religione, de Scriptura, de Traditione et de Ecclesia Christi: L. 25. — Apud exteros: L. 30.

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

VOL. III. Tractatus de Verbo Incarnato, de Gratia Christi et de Virtutibus infusis: L. 15. — Apud exteros: L. 18.

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

PETRUS RACCA.

THEOLOGIA MORALIS SYNOPSIS. — Breve opus ex sapientissimis scriptoribus de re morali educatum et ad normam novi Codicis Juris Canonici exaratum. — Vol. in-16 pp. 700: L. 12,50. — Apud exteros: L. 15.

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

PSALMORUM LIBER I. — Edidit signisque modernis auxit F. VALENTE M. I. Vol. in-16 pp. VIII-72: L. 3,50. — Apud exteros: L. 4,20.
Editio est elegantissima novissimaque psalms, hebraica lingua concinnata.

ALOISIUS GRAMMATICA.

ATLAS GEOGRAPHIAE BIBLICAE addita brevi notitia Regionum et Locorum. Textus cum 8 tabularum originalium. — Editio minor: L. 10. — Apud exteros: L. 12.

ELEMENTA GRAMMATICAE HEBRAICAE cum chrestomathia et glossario scripsit ITALUS PIZZI Doctor philol. linguarum orient. professor in R. Un. Taurin. Vol. in-16 pp. XII-232: L. 8. — Apud exteros: L. 9,60.

FLORILEGIUM HIERONYMIANUM, anno MD a Maximi Doctoris obitu recensuit adnotationibus auxit Angelus Ficarra, prefatus est Felix Ramorinus, curant Pia Societas a S. Hieronymo nuncupata evangelicis 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.

L. PISCETTA et A. GENNARO S. S.

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-16, pp. CXII-404: L. 15. — Apud exteros: L. 18.
- VOLUMEN SECUNDUM: De obligationibus erga Deum et nos ipsos.** — 1. De virtutibus theologicis. - 2. De virtute 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 justitia et jure. — 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.

Proxime edenda:

- 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 Eucharestia. - 5. De Poenitentia. - 6. De Extrema Unctione.
- 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.**
-

S. THOMAE AQUINATIS OPERA

- SUMMA THEOLOGICA** diligenter emendata, De Rubeis, Billuart et aliorum notis selectis ornata, cui accedunt septem locupletissimi indices, quorum unus est auctoritatum Sacrae Scripturae, alter quaestionum, tertius rerum omnium praecipuarum, quartus dogmatum ad hodiernas haereses confutandas, quintus locorum seu doctrinarum ad explicandas Epistolas et Evangelia Dominicarum et festorum totius anni, sextus auctorum quibus usus est D. Thomas, septimus locorum ad usum catechistarum. Accedit lexicon Scholasticorum verborum Josephi Zamae Mellinii, quo explicantur verba maxime inusitata et locutiones praecipuae D. Thomae et aliorum Scholasticorum. 6 vol. in-8 max. Editio Taurinensis 1922: L. 80. — Apud exteros: L. 96.
- IN OMNES S. PAULI APOSTOLI EPISTOLAS COMMENTARIA,** cum indice rerum memorabilium. 2 vol. in-8 max. Editio Taurinensis emendatissima: L. 40. — Apud exteros: L. 48.
- CATENA AUREA IN QUATUOR EVANGELIA.** — 2 vol. in-8 max. Editio Taurinensis emendatissima. L. 32. — Apud exteros: L. 39.
- IN EVANGELIA S. MATTHAEI ET S. JOANNIS COMMENTARIA.** — 2 vol. in-8 max. Editio Taurinensis emendatissima: L. 32. — Apud exteros: L. 39.
- SUMMA CONTRA GENTILES,** seu de veritate Catholicae Fidei. Editio Taurinensis emendatissima. L. 15. — Apud exteros: L. 18.
- QUESTIONES DISPUTATAE ET QUESTIONES DUODECIM QUODLIBETALES** ad fidem optimarum editionum diligenter recusae. Editio Taurinensis emendatissima: L. 60 — Apud exteros: L. 72.
- DE REGIMINE PRINCIPUM AD REGEM CYPRI, ET DE REGIMINE JUDAEORUM AD DUCISSAM BRABANTIAE.** Politica opuscula duo, Joseph Mathis curante: L. 12. — Apud exteros: L. 14,50.
- IN METAPHYSICAM ARISTOTEDIS COMMENTARIA** cum locupletissimo indice alphabetico rerum notabilium, revisa, emendata ac ordinatim disposita, addita pro unoquoque capite synopsis, cura ac studio P. Fr. M. R. Cathala. L. 24. — Apud exteros: L. 30.
-

THE SALESIAN BULLETIN

Via Cottolengo, 32 - TURIN, Italy
