

# The Salesian Bulletin

ORGAN OF THE ASSOCIATION OF  
= SALESIAN CO-OPERATORS =

VOL. XIV — N. 5.

SEPTEMBER-OCTOBER 1922.

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## CANTUS GREGORIANUS

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- OFFICIUM MAJORIS HEBDOMADAE** et octavae Paschae a Dominica in palmis usque ad sabbatum in albis, *cum cantu*. Juxta ordinem Breviarii, Missalis et Pontificalis Romani **EDITIO TYPICA VATICANA**. - Vol. in-8 nitidis characteribus nigris impressum, initiis paginarum affabre descriptis ornatum. Charta subtili non translucida. Libellae 15. - Apud exteros: libellae 21.



# THE SALESIAN BULLETIN

:: Organ of the Association of Salesian Co-operators ::

==== Via Cottolengo 32, Turin, Italy. ====

## Letter of Ben Rinaldi to the Salesian Co-operators

*Turin, May 17th 1922.*

19th anniversary of the Coronation of the Image  
of Mary Help of Christians.

*My dear Co-operators,*

The Ven. Don Bosco on his death-bed charged Don Rua, his successor, to convey his thanks to the Benefactors of his work for all the valuable assistance they had given him, and to beg them to continue to help and promote the Salesian Work, even after the death of its Founder. This request, made by Don Bosco, when about to leave this world, was repeated by his successor, Don Rua, when, some twenty-two years later, it was his turn to hand over the government of the Salesian Society to the one who should succeed him. And thus it is that the very same message which Don Albera in 1910 received from the dying lips of the venerated Don Rua, I am now charged to convey to you to-day.

I wish, first of all, to express once more my gratitude and thanks to all those who have very kindly sent me congratulations and best wishes on the occasion of my election. Their telegrams, letters and visiting-cards have made a great impression on me, for I recognise in this the expression of their esteem and love for the Salesian Congregation as a whole and of their attachment to the Ven. Don Bosco, and also a proof of their desire to see the work of our saintly Founder increase and prosper more and more. I, therefore, thank them with all my heart, and I beg those, whose kind greetings I may be unable to answer personally, to excuse me and to accept my good will for the deed. Alas, I am only too deeply sensible of my own lack of the necessary qualifications to enable

me to walk faithfully in the footsteps of my illustrious predecessors, and to bear this burden with the dignity, zeal and virtue which are indispensable for one on whom the mantle of the Ven. Don Bosco has fallen; but I am trusting to you, my dear Co-operators to supply by your prayers, your zeal and your attachment to our work, for any shortcomings that I may have.

I count, in the first place, on the help and prayers of my *Confrères*, both of those who live and work side by side with me, and also of those who are labouring afar off. I also count, my dear Co-operators, on your prayers and assistance. I know your zeal and your love for the Christian education of the young, for the prosperity of our Missions, and the systematic development of our work. I have always rejoiced to see around me so many active and edifying Catholics, desirous of promoting the glory of God and the salvation of souls. And this joy of mine has to-day developed into a steadfast hope and trust that you will stand by me, and this thought both encourages and comforts me. You already know well enough that, without your help, the new Superior General will be totally unable to complete or even to undertake any enterprise at all. But I place all my confidence in you and in the protection of Mary Help of Christians. This tender Mother, I know full well, will obtain in the future, as She has done in the past, many special graces and extraordinary blessings, even of a miraculous nature, for all those who, by their prayers, their alms and their counsel or good example will assist us to train in the way of virtue those boys and girls, who are exposed to the danger of infidelity and vice.

I promise on my part to remember you every



day in my prayers, and I shall ask the pupils of our Institutes all over the world—in Europe, America, Africa, China, India and Australia—to join their prayers with mine. I feel confident that Our Blessed Lady, the Help of Christians, will assist you in all your undertakings, and will bless your children that they may become a consolation to you, an honour to religion and a glory to their native land.

And on your part, beg this heavenly Mother daily to guide and protect us, our undertakings and the boys confided to our care, and do not forget to pray in a special way for me, who remain

*Your humble servant in J. C.*

PHILIP RINALDI,

*Superior General of the Salesians.*

## A Memorable Interview with the Holy Father

On Wednesday, June 6th, the Holy Father granted our new Superior General a private audience of an hour's duration, and showed him such marked kindness that the present Holy Father might almost seem to wish to outdo his illustrious predecessors in their gracious condescension to the Sons of the Ven. Don Bosco. Thirty-four years ago, just after the death of our holy Founder, Don Rua had knelt at the feet of Pope Pío XIII, to present to him tokens of the loyalty of the Salesian Family towards the Vicar of Christ. Twenty-two years later our late-lamented Superior General, Don Albera had, in his turn, presented his homage to His Holiness Pope Pius X; and in the same way Don Rinaldi, almost immediately after his election, hastened to Rome to prove to the Holy Father that he was equally eager to prove to the Vicar of Christ that one of the characteristics of the Salesian spirit is loyalty to the Head of the Church.

It had been a busy day for the Holy Father. He had received audiences from an early hour of the day, and the one which he granted to our Superior General at a quarter past seven in the evening till a quarter past eight was the last audience of the day. Yet the Holy Father, by his graciousness and liveliness of manner would almost have left the impression that he was at the beginning rather than the close of a heavy day. He gave Don Rinaldi a most fatherly welcome, and showed him all the familiarity and confidence which one would show towards an old friend. He listened, first of all, to what he wished to say, while the latter thanked him for the kindness he had already shown the Salesians, in granting them his Apostolic Blessing as soon as he was raised to the Chair of St. Peter, and in sending them his autograph letters which they valued so highly. The Holy Father then began to speak, and dwelt

at length on the wonderful character of our Holy Founder, saying how he had been privileged to spend two days in his company at the Salesian Oratory in Turin, and how he had always admired the gentleness and amiability of our Ven. Founder, and above all, his unalterable calm during those days of severe trial. Both these qualities, the Holy Father added, were clear indications of his intimate union with God. In fact, throughout the audience, His Holiness manifested a deep esteem and veneration for Don Bosco, and also showed his great appreciation of the Salesian work. In fact, Don Rinaldi tells us himself that the intimacy and condescension which the Holy Father showed him were so great that at times he almost imagined that it was Don Bosco himself who was speaking to him.

The Holy Father then commenced to explain certain projects which he had formed, and told Don Rinaldi of several undertakings which he wished to entrust to us. He spoke with such earnestness that our Rector-Major was on the very point of interrupting him to say with what readiness and eagerness the Salesians would undertake to further his plans. But, most reluctantly Don Rinaldi was forced to add that, though the Salesians would heartily wish to concur in all these noble enterprises, lack of personnel, alas, rendered it impossible for them to undertake more than a very limited share in these proposals. "I had to remind him," our Rector-Major tells us, "of the dearth of vocations at the present day, of the urgent needs of so many of our Missions, some of which have only lately started and are so wanting in everything, of our Mission of China, which promises great things in the future, of that of Assam, which is waiting impatiently for more labourers to fill the vacancies unavoidably left by our predecessors there, of those



of Chaco, Paraguay and Kimberley in Australia, the last of which must be commenced within the next year." The Holy Father listened attentively to all this, and was visibly moved. "Never mind," he said, "do all you can for those poor regions, and I am sure you will not stand in need of personnel." While he was speaking about the vast amount of good to be done among the natives of these different places, he became so affected by the thought of their moral condition that tears appeared in his eyes. This made a deep impression on our Superior General, who felt great sorrow at not being able to undertake, there and then, all that the Holy Father is so anxious to see accomplished.

His Holiness then began to speak at length on the system of education introduced by Don Bosco, and of our successful method of training the young, and he again said that he hoped for great results from our work. He showed a very intimate acquaintance with our aims and method and revealed his intense interests in the spirit of the Salesian Society.

Before the conclusion of the audience, Don Rinaldi, taking courage from the great kindness of the Pope, made a very particular request of him. He asked that a special favour should be granted to the Salesians, the Daughters of Mary Help of Christians, the Salesian Co-operators and Past Pupils; but he scarcely dared to state exactly what this favour was, as he feared that the request was a very bold one. But the Holy Father, seeing his hesitation, bade him proceed without fear, and to state clearly what he wished to ask for. "Ah then, Holy Father, it is this," replied Don Rinaldi. "In my opinion, it would be a tremendous help to the Salesians and their collaborators in their works of zeal if the Supreme Pontiff would kindly grant them a special Indulgence, which would harmonise in a particular way with their aims and their spirit. Don Bosco himself, by his words and example alike, incessantly instilled into the hearts of his children a great love for prayer and work, and always impressed upon them the need of uniting the two together. Would the Vicar of Christ, therefore, kindly grant them, as well as the Daughters of Mary Help of Christians and their Co-operators and Past Pupils, an Indulgence of 400 days, every time that, in the midst of their work and manifold occupations, no matter what these may be, they should lift up their hearts to God by making some ejaculation, and also a Plenary Indulgence once a day, applicable to the souls in Purgatory."

This request was formulated on a paper

which Don Rinaldi had with him, and the Holy Father took it up and read it, remarking at the same time: "Work and Prayer; indeed they are but one and the same thing. Work is Prayer, and Prayer is Work. Work has no value for eternity, unless it is united to prayer, and prayer, to be acceptable to God, means work, for it requires the exercise of all the powers of the soul. Work and Prayer—they are indeed inseparable. Prayer, however, must come first. 'Ora et labora'—that is the sum-total of sanctity; the Saints have followed it, and Jesus Himself has set the example." And, taking his pen, the Vicar of Christ—he who possesses to the full the power of binding and loosing—wrote at the head of the paper the following words: "Pro gratia juxta infrascriptas preces. Pius PP. XI." This formula is equivalent to our English term "Granted as requested."

It would be superfluous to dwell at length on the vast signification of this most gracious concession of the Holy Father. It was indeed an extraordinary mark of affection for and confidence in the spiritual Sons and Daughters of the Ven. Don Bosco, and it should serve as a wonderful stimulus to our zeal, and a means of rendering supernatural even our most ordinary actions; and it should also have the effect of making us all more and more attached to Christ's Vicar on earth. For this most gracious concession was made, not only to the Salesians themselves, but also to all who share their work, either as Nuns, or as Co-operators or Past-Pupils. All can equally derive profit from this inexhaustible treasure of graces.

Before taking leave of the Pope, Don Rinaldi asked a special blessing for the Salesians, the Daughters of Mary Help of Christians and the Co-operators and Past-Pupils. "Ah", said the Holy Father "the Salesian Co-operators are indeed very dear to me, and I do appreciate their work. I also have been one of them for many years past, and I bless them with all my heart, as well as their parents, their friends, their undertakings and their projects..."

And with these words this memorable audience came to an end. It had indeed been a happy hour for our Superior General, whose face beamed with the holy joy and peaceful serenity which inundated his soul. It was indeed the holy joy can be felt by a humble servant of the King of Kings, who in spite of his humility and his lowly ideas of his own services, has the great consolation of knowing and seeing that the Vicar of Christ has appreciated his efforts and his desires to extend the Kingdom of Jesus Christ upon earth.



## SIXTY YEARS A PRIEST

### Diamond Jubilee of two of the sons of the Ven. Don Bosco

His Eminence Cardinal Cagliero, S. C. and Don John Baptist Francesia, S. C.

In the year 1854, when the cholera was raging in the neighbourhood of Turin, a young lad of the Salesian Oratory of Turin—the only Salesian House then in existence—was lying in a very critical condition, on account of the fatal disease to which he had fallen a victim. It was whispered, too, that this young man had contracted the fatal malady through his own imprudence, for he had frequently been seen attending the sick or accompanying Don Bosco on his visits to the hospital. And now, as Don Bosco was informed of the critical state of the lad, he hastened to the Infirmary, where he was lying, and as he approached, the doctor withdrew, saying that he had done all he could in the case, and the rest depended on Don Bosco himself. Accordingly, the Venerable Servant of God approached the bedside of the youth, and addressed him in fatherly accents: "John," he said (for such was his name), "which do you prefer? To die now and go to Paradise, or to continue to live in this world?" "To go to Paradise", was the ready response of the dying lad. "But," continued Don Bosco, "such is not the Will of God. Our Blessed Lady is going to cure you. You will recover, you will receive the cassock, you will become a Priest, and you will one day, with your Breviary under your arm, take your departure for very distant shores." This lad was John Cagliero, and not only did these words of Don Bosco become true, but far more definite prophecies which the holy Founder made in regard to this same worthy son were literally fulfilled. As a matter of fact, Cardinal Cagliero knew, years before, the day on which he was to be raised to the episcopacy, and his also knew that, though his episcopal labours were to commence among savages, they would not end there, but he would be appointed, later on, over a Diocese nearer home. One by one the many prophecies made by Don Bosco about this young man have been fulfilled to the letter.

For the space of 19 years, John Cagliero assisted Don Bosco in his work, which was then practically in its infancy, and placed at his

disposal all his talents, which were by no means inconsiderable.

In 1875 he was placed at the head of the first band of Salesian missionaries which set out for South America. For the space of ten years he laboured unceasingly, first of all in Buenos Aires, then a stronghold of socialism, and afterwards among the Patagonian tribes as far as the Straits of Magellan, and even beyond.

In the year 1885, the Holy See, recognising the great work accomplished by Don Cagliero in these parts, erected Patagonia into a Vicariate Apostolic, and appointed Don Cagliero Bishop (*in partibus*) of Magida and Pastor of this immense territory. Three years later, the zealous apostle crossed the Ocean once more, and was just in time to be present at the death-bed of the Ven. Don Bosco.

He then returned to Patagonia and continued the excellent work which he had already begun out there. In the year 1904 he was appointed Archbishop of Sebaste, and was employed by the Holy See in diplomatic service. For the space of several years he was the Apostolic Internuncio in Central America, and re-established there the ecclesiastical hierarchy, appointing and consecrating worthy Bishops for the vacant sees, and by his tact and devotion to duty upholding the prestige of the Holy See, among both people and governments.

He remained at this post till the year 1915, when he was summoned to Rome by the Holy Father and there invested with the Roman purple, first as a Cardinal-Priest and later as the Cardinal-Bishop of Frascati, one of the six sees in the immediate neighbourhood of the Eternal City itself.

Such, in short, is a brief resumé of an eventful life, consecrated entirely to the service of God and the salvation of souls. It seems that the hundredfold awaiting this zealous missionary in the next life is destined to be offered to him to some extent, even in this life, for the consolation of having been able



to celebrate his diamond jubilee is indeed a great one.

This auspicious event took place on June 25th, and two days previously His Eminence arrived at the Oratory at Turin, where he wished to celebrate the great day. Immediately after his arrival, another visitor from Rome reached the Oratory, Mgr. J. Pizzardo, Under-Secretary of State to His Holiness and the chief assistant of Cardinal Gasparri. He came direct from the Holy Father, bearing with him an autograph letter of congratulation to the jubi-

sharing his joys, for he, too, was that day also celebrating his Diamond Jubilee. Don Francesca, who is a very fine scholar, and has excelled in literature in the same way that the Cardinal himself has excelled in music, sang his Jubilee Mass on the same Sanctuary at ten o'clock that same morning. In the presence of His Eminence, who occupied the throne, and of other Salesian Bishops there present, this aged Priest, after a sacred ministry of sixty years, sang the Mass with all the energy and vigour which the Cardinal himself displays.



His Eminence Cardinal Cagliero, S. C. and Don Francesca, S. C. on the occasion of their Diamond Jubilee\*

liarian, and also a magnificent present from the same Pontiff—an artistic miniature representation of the *Ecce Homo*. This twofold act of kindness of the Holy Father made a deep impression on all, for it showed the appreciation which the Vicar of Christ has for Cardinal Cagliero.

On the morning of June 25th—the Jubilee day itself—His Eminence celebrated Holy Mass at half past seven, assisted by very many of his religious brethren, including no less than five Salesian Archbishops or Bishops. Sixty years ago, on this very spot, Cardinal Cagliero had said his first Mass, assisted by the Ven. Don Bosco. Of those who had been present at the former event, one only now remained—it was Don Francesca, who was in a particular manner

The day was indeed a happy one for the Salesian Oratory at Turin, and in fact for the Salesians throughout the world, for in the person of these two worthy sons of our Ven. Founder it has recounted in brief the eventful history of the Salesian work during the past sixty years. And more than that. It has proved beyond a doubt the high esteem in which our Salesian Cardinal is held by the Holy Father and by all who come in contact with him.

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Your charity, blessed by the grace of God, has dried up many a fountain of tears, and saved a great number of souls.

Ven. Don Bosco.



# Autograph Letter of his Holiness Pope Pius XI to his Eminence Cardinal Cagliero

on the occasion of his Sacerdotal Diamond jubilee

TO OUR VENERABLE BROTHER

**JOHN CARDINAL CAGLIERO**

BISHOP OF FRASCATI

**PIUS XI POPE**

*Venerable Brother,  
Health and Apostolic Benediction.*

If all regard as a special grace from Heaven the privilege of being able to taste anew, after the lapse of ten lustrums, the ineffable joys of the first Mass, how much more must those rejoice—few indeed in number—whom the Divine Mercy permits to celebrate the mystical nuptials with the Immaculate Lamb after the lapse of twelve lustrums. We are not, however, astonished to see that from every part of the world, Venerable Brother, you are met with the warmest congratulations on this most auspicious day, when, as a new Levite for the third time, you mount the altar to offer the Sacrifice of the New Law. There exult with you also—and with very good reason—the numerous Sons of the Pious Salesian Society of the Venerable John Bosco, of which you are one of the most brilliant ornaments, not only on account of the splendour of the Sacred Purple which you bear, but still more, by reason of two characteristic qualities which shine in you to a pre-eminent degree, namely the virtue of constancy, whereby you have remained faithful at all times, in all circumstances and in all places, to the spirit and directions of the Venerable Founder, and that indefatigable zeal and missionary activity, which from Patagonia—the first field of your missionary labours—extended over the other vast regions of South and Central America. Your example in this respect has not only evoked the general admiration and applause of all, but has also served as a stimulus to your own religious brethren to imitate your ardour.

And in view of your indefatigable activity as a missionary and civiliser of the new world—activity which has, thank God, been crowned with success. We feel that we are not departing from the truth when We assert that your

work will shine a special lustre of its own on the Christian horizon of our own age, and will glitter side with the work of another not less illustrious missionary, the Apostle of African territories, whose Franciscan humility merited to be exalted to the great dignity of the Cardinalate. The spiritual joy which floods your soul to-day on account of this happy and glorious event is truly legitimate and most natural, for, as you glance down the long pathway you have traversed, you see it rich and laden with fruits of religious and moral good, and entirely sown over with treasures of Eternal Life. And as the joys, no less than the sorrows of the sons are shared by their father, We share most willingly with you the present mystic gladness, and congratulate Ourselves with the thought that the flourishing state of your health warrants our hope to see, for many years to come, your vigorous energy and wonderful zeal placed at the further service of Holy Church. This is our own most ardent wish, while We unite with all your religious brethren, scattered throughout the entire world, in raising to God a hymn of the most fervent thanksgiving.

And whilst We esteem it dearly, to invoke upon you the abundance of heavenly graces, We offer the same prayers with all Our heart to God for your dear Confrère and Our beloved Son, Don John Baptist Francesia. The great Salesian Family is proud to be able to reckon him also among the first disciples of the Ven. Don Bosco, and Our Divine Lord has granted him the happiness of sharing with you the unspeakable joys of this Jubilee.

In presage, then, of these Divine favours, and in token of Our own particular affection, We impart to you, Our beloved Son, and to your well-deserving Confrère, Don Francesia, to every single Son and Daughter of the Pious Salesian Society, and in particular to its new Superior General, Our Apostolic Benediction.

Given at Rome, at St. Peter's, on the 14th day of June, 1922.

PIUS XI, POPE.



## Another very gracious act of the Supreme Pontiff towards the sons of the Ven. Don Bosco

His Holiness speaks of Don Bosco at a reception given to the Salesian pupils and orphans at Rome.

*"We are enthusiastic admirers of Don Bosco and his work."*

In order to associate himself still further with the solemn celebrations held at Turin on the occasion of the Diamond Jubilee of His Eminence Cardinal Cagliero, the Holy Father gave on the same day—June 25th—a grand reception to the Superiors and pupils of the Salesian Institute of the Sacred Heart in Rome. The reception was held in the "Cortile San Damaso," and there were present on the occasion the students of the elementary and secondary schools, those of the technical schools and of the agricultural colony for war-orphans, the festive oratory and the boy-scouts, together with representatives of the Past Pupils' Association with their president, of the Sacred Heart Club and of the Salesian Co-operators. The Very Rev. Don Tomasetti, the Provincial, Don Rotolo, the Superior of the Salesian Institute, and Don Brossa, the Parish-Priest, were also present.

The young men and pupils, numbering nearly a thousand, were drawn up in good order before the raised throne in front of the fountain of Pope Innocent XII. On one side were ranged the members of the choir, under the able direction of Don Antolosei, and on the other side was placed the band of the Salesian Institute.

At six o'clock in the evening the Holy Father appeared, and ascended the throne prepared for him, and was greeted by the boys with hearty cheers, while the band struck up the hymn "God bless the Pope". This was followed by a rendering of the beautiful Ode, composed by Don Antolosei, (the choir-master) in honour of the Holy Father and entitled "Acclamazione al Papa".

Then one of the pupils went to the foot of the Throne, and read with much feeling and emphasis, a splendid address, in which he recalled the visit of Cardinal Ratti to the Salesian Institute last September, when he presided over their School Exhibition and distributed the prizes. He concluded by begging the Apostolic Benediction on all the pupils of Don Bosco, who will be the men of to-morrow and, as such, will stand in need every assistance.

At the conclusion of the address, the lad

presented to the Pope a splendid and richly bound album, which contained photographs of the assembly, over which, as Cardinal Ratti His Holiness had presided. Another musical composition of Don Antolosei, entitled "Oremus pro Pontifice" was then performed, and the Holy Father then replied, with heartfelt affection, to the expressions of filial love and attachment, which had been addressed to him by the Salesian boys.

### The speech of His Holiness.

"My dearest children in Jesus Christ, for I may call you so, as you are very dear to Him, who is our Divine Model, and also because you will be the men of to-morrow and the hope of the future generation. We have had the great honour of having been intimately associated with the Ven. Don Bosco, and of having been one of his old and personal friends. We have had the pleasure of seeing your glorious Father and Friend, and of conversing with him on many occasions. We have been near to him, heart to heart with him. There has existed between us an exchange of ideas of no vague or uncertain character. We have observed the modest bearing of this great champion of the cause of Christian education towards his spiritual sons, whilst he directed his vast undertakings, so productive of good in every way. We are, therefore, enthusiastic admirers of the work of Don Bosco. we consider ourselves fortunate in having known him, and we regard it as a great privilege that we were able to help him by our humble co-operation. We have witnessed the extent and spread of his work all over Italy, in Galicia, in Poland, from the Carpathians to the Baltic, and we have admired true sons of this great man, whole-heartedly consecrated and devoted to his noble and beneficent work.

"It is, then, a great consolation for us to be here among you to-day. We are happy to see you once more, and our heart opens to you while we extend to you all the desired blessing. This blessing will include everyone here present and all whom you wish to repre-



sent; it will include all the members of the Sacred Heart Club, all the pupils of the Salesian Institute and especially the war-orphans, who, on account of their misfortune, are specially dear to the Sacred Heart of Our Divine Saviour. We would wish to recompense them for their affliction by giving them a very special blessing. You all, without exception, whether you are among these war-orphans or not, share this blessing, but it is granted also in particular way to those who apply themselves with so much zeal to the work of your education—to those who in the name of Jesus Christ, and in imitation of His Ven. Servant Don Bosco, are occupied in the grand work of training your young minds in the principles of Christian education. This training is a gift, the value of which you will never fully realise, and which will be a great help to you throughout your whole life.

"We are unable to look at you, my dear children, without thinking of that vast array of thousands and thousands of youths and men of every walk of life who have received the treasures of a good Christian education from the Salesian Fathers. This magnificent array of youths and men scattered at present over so many parts of the world, is in itself the greatest and most glorious monument that could ever be raised to your Ven. Founder, for in comparison with it, all other monuments fashioned by the skill of man become small and insignificant.

"It is also a great happiness to us to feel that we are joining in spirit with those other great celebrations that are being held to-day at Turin in honour of that illustrious member of the Salesian family, Cardinal Cagliero. We thank God from the bottom of our heart that we have been able to show our paternal affection towards this Champion of the Salesian work, who has done so much in the way of missionary work for the Christian and social regeneration of a vast region of the earth. We are glad to see him seated to-day near the splendid figure of Father Francesia, hidden a way in his modesty, and yet one of the brightest glories of the Salesian Congregation.

"It is, then, a very great pleasure for us to extend our blessing in a particular way over you all, Salesians and pupils, both far and near. May the Spirit of God be with you always, and grant you all graces and blessings. May He cause you to realise the great benefit you derive from receiving a Christian education under the guidance of the Sons of Don Bosco, and may this treasure ever remain with you, and may it ripen and fructify a thousandfold.

Let this blessing accompany you throughout your whole life, and enable you to preserve inviolate the benefits of a good Christian education, and to accomplish much good by always setting an example of fidelity to Jesus Christ, to His Holy Church and to His Vicar on earth. This, indeed, is the ideal, of which the Ven. Don Bosco has left you the example, while we ourselves could clearly see that he placed before everything else the glory of being a loyal servant to Jesus Christ, to His Church and to His Vicar on earth."

When the Apostolic Blessing had been given, the boys sang a hymn to the accompaniment of the band. The Superiors then went forward to kiss the Holy Father's ring, before he departed from them. As His Holiness left the courtyard the boys set up a hearty cheer in his honour. A few seconds later, His Holiness again appeared, this time from one of the balconies of the Vatican, and again blessed the boys. The latter continued to cheer, while the band struck up the Pontifical Hymn: "God bless the Pope".

### Another honour for Cardinal Cagliero S.C.

It is with very great pleasure that we announce that another honour has been lately conferred upon His Eminence Cardinal Cagliero this time by the King of Italy. Since 1870 no Italian decorations have been worn inside the Bronze Doors of the Vatican. Even during the war, officers who were received in audience by the Pope had to leave their Italian medals behind, although decorations of States at war with Italy were allowed to appear. Now, however, this regulation is bound to become a dead letter very shortly, for His Holiness has approved of Cardinal Cagliero's acceptance of the Grand Cordon of the Order of St. Maurice and St. Lazarus—a decoration which has been conferred on him by the King of Italy. This event is one of significance, for it is the first occasion on which a Cardinal of the Curia has accepted an Italian decoration. It is therefore to be expected that the ban on the wearing of Italian decorations in the Vatican will be openly removed, and it is reported from a trustworthy source that His Holiness has charged Mgr. Pizzardo, one of his Under-Secretaries of State, to examine the question.



## DOMINIC SAVIO

**The eightieth anniversary of his birth - His devotion  
to the Blessed Sacrament of the Altar - His love for Our  
Blessed Lady - An appreciation.**

Eighty years ago in the little town of Riva di Chieri, about nine miles to the south-east of Turin, there was born a child who was destined to become very famous in the early history of the work of the Venerable Don Bosco in Turin. Dominic Savio was the child of good, hardworking parents, and to them he owed very much of his early training in virtue. In October of the year 1854 he was brought to the notice of our Venerable Founder who accepted him at the Oratory at Valdocco, where he lived under the immediate care of Don Bosco himself until he was called away to his heavenly home in the realms above. This is a very brief epitome of the life of the holy youth whose name is already so familiar to our readers, and whose cause of Beatification has already been introduced at Rome. The lives of God's chosen souls contain in themselves so many lessons for us all that they cannot be brought too forcibly or too frequently before our notice, especially when they exemplify, as in the present case, virtues which are of the highest importance and utmost significance in everyday life. And so we trust that we shall not be wearying our readers by introducing this subject here under a new aspect.

Dominic Savio was a school-boy, and followed the daily routine of school-life, just as boys do at the present day. His life had in many respects little out of the ordinary—his sanctity consisted pre-eminently in carrying out to perfection the obligations inseparably connected with school-life, obligations which Dominic himself shared with all his companions. His daily life and the the routine of his daily actions were such that they appeal to so many to-day. The little trials of school-life, the hardships of study were also, doubtless, at times, the lot of this holy boy. But he sanctified his actions, he rose above these little hardships, he conquered all his difficulties. His exactness in performing every little duty that fell to his lot was truly remarkable, and was a source of great edification to his companions. No matter how trivial an obligation might seem to be to others, Dominic always gave to it the whole of his attention for the time being, and never allowed the apparent insignificance of an appoin-

ed task or duty of any kind to induce him to treat the matter lightly. Before he came to the Oratory he had to undergo a most tedious journey of three miles on foot every morning before he reached the school that he was attending. Though of a frail and delicate constitution he boldly undertook this trying journey in all sorts of weather, and never relaxed his assiduity and application to his studies. And quite apart from this perseverance and promptitude in fulfilling his duties, even amidst circumstances that would have completely discouraged the average boy, there was something still more wonderful about this lad. It was his angelic purity. Gravity of demeanour, and a profound respect for everything sacred, marked out Dominic from the first as a heaven-sent child. His influence over others, though very great, was of that gentle and delicate form that reminds us of the wonderful influence for good that was exercised by St. Aloysius Gonzaga as a boy, over men who were far advanced in years. In his presence, no one of the guests at his father's house would ever dare to utter a coarse word or make any unseemly jest; and so it was with Dominic. The lovely innocence of his soul was so visible in his countenance that none dared to say anything that could cause a frown of displeasure or disgust on the face of the holy boy.

It is for this reason among many others that in an article written on this subject the "Irish Catholic" has applied to his saintly youth the title of "the Little Flower of the Salesian Congregation." The able writer of this article proceeds to give his reason and justification for this title. "Dominic Savio's short life of fifteen years," he goes on to say, "was flooded with supernatural gifts, and ecstasies before the Blessed Sacrament, where, like the Beloved Disciple, he continually rested his head on the breast of Jesus and heard His Sacred Heart beating. In these ecstasies he was wont to have visions, in one of which he saw the progress of Catholicism in England. Just imagine a tender boy not fifteen years old, anxious to become a priest in order to go to England and preach the word of God to those outside the Fold. Was it not due to this saintly youth



that the Venerable Don Bosco took such a keen interest in the conversion of England and sent his spiritual sons to England a few months before he died? Who would dare to say that Dominic Savio is not, at this present moment, a powerful intercessor in Heaven for England's conversion, which he saw in ecstatic vision here below? Is he not, now that he is in the eternal embrace of the Sacred Heart of Jesus, praying for that very cause which he had so much at heart while on earth?...

It is a matter of great moment and interest to us that this saintly youth is a product of



Dominic Savio.

recent days. From his earliest childhood, Dominic showed himself to be one of the choicest flowers in the garden of the Sacred Heart of Jesus. Some mysterious attraction seemed to draw him to the Most Holy Sacrament of the Altar, before which he was often seen to pray in an attitude all-angelic. Jesus, who delights to be among the lilies, infused into the boy's souls, on the day of his First Communion, such a yearning for innocence of life that he wrote in his little prayer-book on that happy day the words which were to be his motto for life: "The only objects of my love shall be Jesus and Mary. Death rather than sin." It is worthy of note that Dominic received his First Holy Communion when he was but seven years of age—despite the practice of those days.

Early sanctity displayed in a child may provoke the sneer of the worldly-minded, who often say in derision: "Where are the Saints of

to-day?" The Church of God distinguishes sanctity, and cherishes and honours the buds of child-like holiness. The wonderful graces dispensed by the Sacred Heart are eagerly fostered, as the soul develops its fresh powers and grows up, from the beginning, towards its Supreme Good. In Dominic the promise of sanctity appeared in his childhood, and developed itself, in the short space of life allotted to him, into a sweet and perfect fulfilment. Innocence prevented his steps, and virtue beamed forth out of his large, dark, candid eyes. The names of Jesus and Mary were ever on his lips. In the Church, above all, the dwelling place of Jesus in the Blessed Sacrament, he seemed to be most at home and familiar with his Divine Master. Quiet, smiling, absorbed, his face fixed on the tabernacle, he appeared to realise, even then, in those early days, the infinite value of the Treasure hidden under the sacramental veil, and to give himself up to colloquy with the Divine Solitary. Dominic, in short, was a child of predilection. The virtues existed in perfect harmony within his soul. Details are absorbed in the general picture of the saintly youth's holiness. When we ask for details, the answer comes in the burning love and supernatural attraction which drew Dominic Savio to the altar, and kept him there a prisoner of love before the Sacred Heart in the Tabernacle

*The love lamp softly burns,  
And an angel guides my feet  
To the sacred altar Throne  
Where Jesus's Heart doth beat.*

Dominic found no joy equal to the loving adoration of the Holy Eucharist. I think this was the secret of his childlike sanctity. From early years the Blessed Sacrament had been the guide of his hours. Had he a special illumination of Jesus's life under the Sacramental Species? Possibly it was so. At all events, in the life of Dominic Savio we see what devotion to the Blessed Sacrament means, and what graces can be produced in the soul by visits to Our Divine Lord on the Altar. When we feel tired, crushed and broken in spirit, on the wheel of life, the words—"Come to Me, all you that labour and are heavily burdened, and I will refresh you" resound in our ears, and, if we cannot enter a Church immediately, we cast our eyes in spirit, on the Tabernacle, and cry out for help to the 'Heart of God's own Son', which is ever beating on for us. Hence, also, we can well understand the great austerity of Dominic Savio, seeing that the full glory of the Holy Eucharist was reflected in his actions, as a star of magnitude and a life of harmony.



As the boy grew, the world multiplied around him allurements, that might have captivated his heart. On the other hand, grace had its aids and proved stronger. The world had no attraction for him. In those days the influence of the Venerable Don Bosco shone forth through a multitude of channels and inspired virtue in every rank of life. When, at the age of twelve years, Dominic met for the first time the saintly priest who was destined to be, not only his future Superior, but his guide to the heights of sanctity and his future biographer, he immediately acquainted the latter with his heart's dearest wish. "I long to become a Saint: I beg you to help me to become one." Young Dominic displayed no childish levity. In such a characteristic, rightly ordered, we discover the real gift of piety. Such a gift is the peculiar glory of a Catholic heart, and of all graces belongs to the Church of God in a special manner. Elsewhere we may see it, but caricatured and warped in such a way as to make it objectional, and even repulsive. Dominic represented the grace in its truth, as the love of the human heart for its Lord realising his presence and therefore serious, based on a sense of love and a horror of sin. With St. Bernard he would say: "Your conversation has no charm for me, if the name of Jesus is not there."

At the Salesian Oratory at Turin, where he was received to begin his studies, he was soon the model of all his companions, in the practice of all youthful virtues. He emulated Saint Aloysius in his spirit of mortification and penance, and united with it a pleasing, unfailing, simple joyfulness of disposition, which made him a very great favourite with all his companions and made him often say: "We, who are here under Don Bosco's care, hold that sanctity consists in the exact fulfilment of our duties, and in being always happy and joyful." But Dominic's gaiety must not be misunderstood. It was born of the interior spirit—that peace which the world cannot give, that peace which surpasseth all understanding.

He saw in Don Bosco's room the following inscription:—*Da mihi animas, caetera tolle.*—Give me souls, take all else away." This was the motto of the Venerable Servant of God, and as soon as Dominic read the words, his heart became all aglow with apostolic zeal and with that fire which has prompted the heroism of so many Catholic missionaries. One cannot help admiring the perseverance and zeal which the youthful apostle manifested in leading so many of his companions, especially the wayward ones, to nobler aims and higher aspirations. To further this project, he, with the help of some

friends, founded the Sodality of Our Lady Immaculate, before whose Altar he was often seen at prayer with his companions.

The beautiful spectacle of this Salesian boy comes out upon us almost like a being from another world, bringing with it the light and peace of the sanctuary as the home of God's children. All the works of grace in Dominic point to the dogma and devotion of the Blessed Sacrament of the Altar.

Was he not raised up in the Church, in these latter times, to illustrate the Sacramental Life of Jesus in its most loving aspect?

He found intense delight in making visits to the Blessed Sacrament, often getting others to make them with him, and in whatever regarded the Holy Sacrament of the Altar, he was ever eager to participate. Thus he gained such fervour and devotion towards the Most Holy Sacrament that he was frequently absorbed in ecstasy, and had to be aroused when it was time for his ordinary duties. On one occasion he remained in rapture in the Church, from morning till two o'clock in the afternoon, and only came to himself when Don Bosco aroused him. During another ecstasy he was heard making ejaculations of love and devotion.

We cannot hardly, perhaps, realise what the influence of Dominic was, in immediate contact with his holy director, Don Bosco. He took a step which was inevitable for a soul aspiring after great things. His youth was no bar to the perfect realisation of his hopes. Innocence has its rights before the Church, and counselled by the Ven. Don Bosco, the youthful promoter of devotion to the Blessed Sacrament, approached the altar-rails much more frequently than was the custom in vogue in most places at that time. The saintly boy always, on such occasions, displayed the devotion of a seraph, and Our Divine Saviour showed His infinite condescension towards him by flooding his innocent soul with an abundance of joy and sweetness while he knelt in silent prayer and adoration after receiving into his heart, Him for whom his soul yearned.

It was during his thanksgiving one morning that he received that wonderful revelation concerning the future of Catholicism in England, for whose conversion he prayed most earnestly. In describing this incident to his spiritual father, Don Bosco, he gave vent to his ardent longing for the return of England to the one, true fold. "I seemed to be looking," he said, "on a vast plain, and gazing on a vast expanse of country enveloped in a thick mist, and on a multitude of people moving aimlessly about, like men who had missed their way or were not



sure of their footing. Somebody near by said to me 'This is England', and just as I was on the point of asking some questions I saw His Holiness Pope Pius IX, as I had seen him represented in pictures. He was majestically clad, and was carrying a shining torch with which he approached the multitude, as if to enlighten their darkness. As he drew near, the light of the torch seemed to disperse the mist, and the people were left in broad daylight. 'This torch,' I was told, 'is the Catholic faith which is to illuminate England'. "If I could only see the Holy Father and speak to him, I should tell him that, in the midst of his tribulations he should not lessen his special solicitude for England, for God is preparing a triumph for Catholicism in that kingdom."

On another occasion, as Don Bosco was leaving the sacristy, after making his usual thanksgiving after Holy Mass, he was attracted by a voice in the choir. He went in to see what was the matter, and found Dominic there, rapt in prayer, and talking aloud to Our Divine Saviour whom he had received into his heart that morning, and waiting now and then, as though listening to the answer. Among other things that the holy boy said, Don Bosco distinctly caught these words: "Yes, my God, I have already said it, and I say it again: I love Thee, and will love Thee till my last breath. If thou knowest that I should ever offend Thee, let me die; yes, I would die rather than commit sin."

Still more remarkable was the way that the saintly youth once conducted our Holy Founder to the bedside of a dying man. Coming unexpectedly to Don Bosco's room one day, Dominic bade him follow in haste as his presence was needed. For a moment, the holy priest hesitated, but after a second's reflection, he decided to follow the saintly boy without asking him any questions. Dominic led the way, down one street, then another, then a third, all in silence: there was yet one turning more, and at a certain door he stopped. He went up the stairs to the third floor, rang the bell vigourously, and turning to Don Bosco said: "It is here that you are wanted." Then he went away, while the priest waited for an answer. Soon the door opened, and a woman appeared. "Oh, make haste," she said, "or it will be too late. My husband has abandoned his faith: now he is on the point of death, and wishes to die a Catholic."

Don Bosco ministered to the spiritual wants of the dying man, and none too soon, for the latter passed away to the next world almost immediately after his reconciliation with his

Creator. Now, the mysterious part of the whole affair was yet to be solved. How was it that Dominic Savio, who lived within the four walls of the Oratory at Valdocco, could come to know of this urgent sick call in this lonely flat? Don Bosco, on his return, put the question to him, but the latter looked troubled and perplexed, and tears came to his eyes. There was something sacred that Dominic did not wish to reveal, and Don Bosco understood it all, and did not press him any further for an answer.

During the last year of his life, the innocence of the boy's soul, his love of Our Divine Lord, and his yearning for heavenly things had raised Dominic's mind so much above the things of this world that he might be said to have been constantly rapt in God. One day during recreation, Don Bosco was speaking of the great reward prepared for those who preserve their innocence intact. Among other things he said: "In Heaven the innocent are nearest to the person of Our Divine Saviour and will ever chant to Him hymns of special glory." These few phrases were enough to make Dominic Savio feel the rapture of these heavenly songs. His spirit became lost in God, and becoming motionless, he had to be supported in the arms of a companion standing by. At the youthful age of fifteen, attacked by serious illness, he foretold his approaching death, exclaiming with eyes uplifted towards heaven: "What beautiful visions pass before my eyes." When he breathed forth his innocent soul on May 9th, 1857, a smile of heavenly radiance spread over his countenance.

Dominic Savio is undoubtedly a model that all Catholic school-children should strive to imitate. In these days of unrest, when so many dangers threaten the future of our Catholic schools, and when the spirit of irreligion so rampant in almost every country, a patron of school children, who will serve both as an exemplar and an intercessor is strongly desirable. In Dominic Savio all our Catholic children can find such a patron. His life, first at the elementary school, then at the Schools of Castelnuovo d'Asti, Mondonio and the Salesian Oratory, can afford many useful hints to scholars at the present day, and it is greatly to be hoped that the influence of such lads as Dominic and his companions will preponderate over all influences of a less desirable kind, and it is the heartfelt desire of all good Catholics to-day that the grave responsibilities associated with the education of children will be realised by all who are in any way concerned with this noble work.



## NEWS FROM THE MISSIONS.

### CHINA

(Continuation of the letter of Mgr. Versiglia, S. C.).

**Towards Tong-Pi. — A sad spectacle of human abjection. — A strage kind of Catechumen.**

On the following day we departed early in the morning in order to reach the Christian Community of Tong-Pi, where our work shows great promise for the future. The route we had to traverse is ironically termed "Tailu", or the "Grand Route." Formerly, perhaps, there was something grand about it, but now there are but few traces of any ancient grandeur that it might have had.

In the annals of the ancient dynasty of the Great House of Song, which lasted upwards of sixteen hundred years before the coming of Christ, mention is often made of fine spacious roads, paved with huge stones and flanked with enormous trees. By means of these roads, the sixteen provinces of the Empire were linked up together. But now, the ruins of time have wrought havoc on these ancient thoroughfares and little remains of them now but a few uncertain traces here and there.

And yet the road along which we were travelling still retains the name of Tai lu (the Grand Route), and will probably bear that proud name even to the end of time. It is in direct communication with the province of Fu Nan. In some places, notably in the neighbourhood of cities and market places, it is fairly wide and even paved to some extent, but elsewhere it narrows down considerably, and at places it is reduced to a mere footpath separating the rice-fields from one another, with no more than a foot or two of breadth.

Numerous lines of carriers can be continually seen, passing to and fro between Lon Chow and Fu Nan. Those descending to Lin Chow are laden with oil, and those ascending the pathway which leads to Fu Nan are laden with salt. These poor, hapless creatures are continually passing one another on this route—the only one which communicates between the two cities. They include many women and children, and even old men, all walking

along wearily in single file, bearing their burdens and endeavouring to climb the path which is in places hewn out of the rock. They proceed on their way in silence, with slow gait and downcast eyes, looking the very picture of utter abjection. Beasts of burden would hardly be able to stand the fatigues which these poor people undergo to save themselves from starvation and misery. The "Cha Tin," or tea houses, are scattered along this route with more frequency than is found elsewhere, and the traveller meets one every half-hour. At each of these, the weary carrier makes a slight halt, to breathe a little more freely and refresh himself or herself with some cups of tea, before proceeding once more on the wearisome journey, which lasts four days for those who are ascending to Fu Nan, and three days for those who are descending to the city of Lin Chow.

Whenever they meet a traveller, these poor creatures stop, and either lean against a mountain in order to give a free passage to the traveller, or descend knee-deep into the mud by the side of the pathway. They would not dream of obstructing the way, for they instinctively yield to others, being so imbued with the thought of their own abjection and the superiority of all who happen to come their way. "Poor human dignity," I thought within myself, as I watched their crushed spirit and their habitual sadness. Poor victims, indeed, of a pagan civilisation. Would that we could instill into them the principles of our holy faith and a knowledge of the dignity of the human soul. Would, at least, that we could implant in their minds and hearts the hope of a future life and the conviction of the immortality of the soul.

In Tong Pi the Christians had been duly informed of our expected arrival, and, in spite of the bad weather, many had come to meet us, robed in their finest apparel. Amongst those that met my gaze, one man in particular struck my attention. He had indeed a strange appearance. His trousers were rolled back as far as the knees, as though he intended to walk knee-deep into water, while a shabby and ragged old jacket covered his shoulders. His broad, sinewy arms and sharp projecting



corner teeth were sufficiently indicative of his physical strength, and over his shoulders he bore a bamboo rod, at the ends of which were fixed two ropes for carrying heavy articles. As soon as he caught sight of us from afar off, he began to run towards us, striking his forehead and gesticulating like a madman. Wondering what it all could mean, I asked: "What is the matter?" and he replied to me in a voice which betrayed his disappointment: "For a whole week I have been continually on the look out, awaiting your arrival, in order to be able to carry your luggage for you and now, the very morning when I happened to be unprepared, you come unexpectedly upon me," and he again struck his forehead violently in his agitation. "Never mind" I said, "you will at least be ready for our departure, and we shall be very pleased to give you all our baggages to carry."

This man is now a fervent catechumen, and he is as zealous a promoter of Christian principles now, as he had formerly been of his pagan superstitions. From his very boyhood, he has been continually like a rolling stone, trying his hand at every occupation and succeeding at none, but only managing to squander away the little inheritance which had been left him by his parents. He had sold all his belongings, and even pawned the house in which he lived, so that he had now no means of livelihood but the strength of his arms. Finding himself in these straitened circumstances, he had formerly joined the Chinese sect, known as the 'fasters', in the hope that his condition would be benefited thereby.

**The sect of the "fasters". — "Why do you wish to become a Christian?" — A poor, but fervent Christian Community. — Twenty Baptisms and First Communions.**

The religious sect of the "fasters" is of a very peculiar kind, and obliges its followers to abstain for ever from flesh meat and from eggs and every form of food that may contain the principle of sensitive life in it, and this is done in order to obtain from fate the blessing of peace and happiness in this world, and the possession of the Paradise of delights in this next, or at least the good luck of being born again under far better and more favourable circumstances. This fundamental idea of the sect is, however, modified to suit the individual tastes and inclinations of the various chiefs who propound it. This form of belief is very wide-spread over the South of China, especially among women, who are the victims of a form of civilisation, which

places them on the lowest rank, and has no regard whatever for them. In consequence of this, these poor creatures seek some mode of relief from their wretched condition, and as they cannot find it in this life, they convince themselves that, by remaining faithful to their vow of abstinence, they will be able to extricate themselves, at least after death, from their sad condition, and will be born again as men.

I asked our catechimen:—"For how many years did you fast?", and he answered me "Five". "And in five years" I said "you have not made a fortune?" "I have even lost the little that I had, and so my creditors have sold my house." "But did you always observe the fast which is thus imposed on yourself?" "Well," he said, "in a way. You see my master told me that it was permitted to eat the flesh of animals, which I did not see dying, for then there is no proof that they were really killed, and so one may eat their flesh." "Oh, I see" I replied, "that changes the whole matter, "under those conditions I should not mind becoming a member myself. Do the bonzes themselves live up to these regulations?" At this he laughed and answered that their catechism relates how an aged bonze, who had always been a most rigorous proponent of the law of abstinence, found an ingenious way out of his difficulty when a friend had presented him with a dozen fresh eggs, which are not allowed as an article of food to the votaries of this sect. This artful old bonze called in the aid of poetry to cover over his infidelity to his tenets, and apostrophised the first egg with verses full of poetic feeling. "Ah, little chick," he said "who art concealed within, in the midst of chaos, why should I permit thee to come to the light of day—to this world with all its sorrows and afflictions. No, humanity forbids it, and I will not allow it. Rather will I send thee forthwith to the Paradise of the West to the haven of rest." And so saying, he made short work of swallowing not only this egg, but also the others in turn, endeavouring to persuade himself that he had done for those little chicks and for humanity at large the best service imaginable. This, then, is an instance of what may be termed the ready wit of the professional bonze, when his tenets and his natural instincts militate against one another.

"But how did you become a catechumen? I asked the man, interrupting his narrative. "Oh" he replied, "I found out about the Christian religion, because, seeing that matters with me were only going from bad to worse after I joined the sect of fasters, I looked round for



another religion that would bring me better luck, and while on this search, I heard of Christianity, and learnt that the Christians had to abstain only once a week. I, therefore, felt that this was the religion for me, and I looked round for some one who teach me. This was the manner in which I came to learn of the Christian faith, and to lay aside superstitions." "But, then, I said, "do you mean to imply that you wish to become a Christian and to be

found a goodly number of Christians awaiting us. I used the word "Chapel", but it was indeed a poor apology for one, as it is merely part of a hired house, of one storey with three rooms, through which damp and even rain water can enter with practically no hindrance, and to add to this there is no flooring at all to these rooms. The largest of the rooms measures about eighteen feet in length and twelve or thirteen in breadth, and is entirely without



Mgr. Versiglia visiting the districts of his Vicariate of Shlu-Chow.

baptised merely to have better luck?" "Oh no," he said, "at first it was so, but now I understand." "Why, then, do you wish to become a Christian?" "Ah" he said, "that is the first question of the Catechism." "So it is, but what is the answer?" "To adore God and save my soul" he replied. "Excellent," I said, "now go on." "How can I learn it all at once," he said, "it has taken me three months to learn this much." I exhorted the poor fellow, who in his very simplicity already knew a great deal about our Holy Faith, and when we left shortly afterwards, he accompanied us to Tong Pi to receive further instructions and be baptised.

When we arrived at the Chapel there, we

windows. Light penetrates through a large hole in the roof, which also gives free access to rain, wind and insects. This room serves as a Chapel for more than two hundred Christians who, naturally enough, cannot all be accommodated within it, so that many have to be content with finding sufficient room to stand in and around this little Chapel. But they never complain, and no one has ever made the inadequacy of the accommodation a pretext for staying away. The sight of this little Community of Christians inspires one with a twofold feeling, one of sorrow for their hard lot in life and their many afflictions, and one of joy and gratitude to God for their fervour and genuine adherence to Christianity. The results



of the labours of our Missionaries are indeed so gratifying that one can even forget the utter destitution and misery of the surroundings, and the one absorbing thought for the moment is gratitude to God for the wonders which He has wrought. The very first evening of my stay at Tong Pi was a busy one, for crowds of baptised Christians came that evening to Confession, and in addition to these, there was a very large number of catechumens who wished to make their Confession previously to receiving Holy Baptism. To save time, Father Frigo and Father Cuchiara prepared some forty Christians for their first Confession and Communion, while I continued to hear the Confessions of all who came to me.

After the Confessions were over, I addressed a few words to them all, regarding the necessity and utility of prayer. We then recited prayers in common, and just as all were preparing to go to their respective homes for the night, a number of girls from the high class school next door came in, and after making the customary bow, asked me for a copy of the prayer-book. They had overheard everything, for the wall which separated us from them was very thin indeed and was made of wood; and so, plucking up courage, they had come in a body to make this request. "But you are not Christians," I said, smiling. At this they remained for a moment perplexed, and then one of them replied "But, though we are not Christians, can we not also pray to the Lord of Heaven?" "Certainly you can, if you will; but I fear you do not really mean it, and besides your parents will probably object." "No, they will not," was the reply, "and besides, you have told us this evening that all can pray, for God is the Father of all, and so we have decided to pray to Him every evening, if you will permit us to do so." We accordingly gave them several copies of the little book of prayers which they received with thanks before they departed, and though it was already late, we could, through the narrow partition, distinctly hear them singing these prayers in unison. On the following day, they wished to come to the Catechism class, and asked their teacher, who is a Catechumen, to explain it to them as a text-book in the School room. When they saw me distributing medals to the little children, they did not dare to ask for one, but they showed very clearly by their manner that they would be very pleased if I should give them one each, and accordingly I did so. They would also have liked to have a Rosary, but I had already distributed all that I had. On the last evening of our stay these school-girls actually found

their way into the Chapel with the Christians, and remained there during the evening prayers, and also assisted at Holy Mass on the following morning. May God in His Goodness enlighten these poor creatures, and remove the obstacles which now stand in their way.

The second day of our stay was devoted to the instruction and examination of the catechumens previous to receiving Holy Baptism. They were numerous enough, and already fairly well instructed, and after receiving the Sacrament of regeneration, they were soon prepared for approaching the Holy Table. Amongst others, we had the consolation of administering the Sacraments to a rich merchant with his entire family; they had made many sacrifices in order to embrace our Holy Faith. As I poured the saving waters of Baptism on the various members of this family of twelve—the father and mother, the sons with their respective wives and children, I could not help thinking of those words of Holy Writ: "*Hodie salus huic domui facta est*". Our Blessed Lord, too, has blessed the faithfulness of this family. Not only have been able to regain their former financial prosperity, but matters have even improved for them since the day that they showed their readiness, for the sake of conscience, to risk their very livelihood. Thus does God protect those, who put their confidence in Him.

The third day of our stay was mainly occupied with further instructions to those who needed it, and with the blessing and adjusting of several marriages. In fact, our time at Tong Pi, sped by very rapidly and happily, for we were indeed consoled to see the amount of good which had been effected there.

And now we are confronted with a very great difficulty. It has become a matter of absolute necessity to increase the accommodation of the Mission House. Some land will have to be purchased for the purpose, and a house erected on it with a suitable and respectable Chapel, capable of containing the increased numbers of the Christians. A sum of 2500 dollars will be required for this purpose, and I am indeed sad at heart, for I have not the faintest idea as to where this money can be found, and yet it is a matter of imperative necessity. And there is also another difficulty to be faced—it is the scarcity of personnel. In spite of obstacles in the way, the number of Christians, thank God, continues to increase, so that the demand for persons able to instruct and direct them becomes daily a more serious matter. I have already sent one gentleman and two lady-catechists to the outlying districts,



but this number is really quite inadequate for the purpose. In the region of Tong Pi alone there are no less than 42 sections, scattered over an area of nearly 16,000 square miles. In every one of these sections there are forty or more Christians and Catechumens, and there would be more, if adequate attention could be given to these vast outlying districts. The instruction of these catechumens cannot be completed in the course of a few days, when the Missionary happens to be passing through the district, but needs continued effort on the part of those who are able to devote themselves for a lengthened period to this task.

It is indeed a painful thing to see so many souls on the very threshold of the faith, so to speak, and yet unable to enter within, through the lack of sufficient instruction, and the inadequate number of our catechists in those vast districts. May Our Divine Lord call to His vineyard a goodly number of zealous labourers, and send us the means to enable us to maintain an army of devoted catechists to instruct and lead into the one, true fold large numbers of these poor, benighted pagans.

LOUIS VERSIGLIA, *Tit. Bishop of Caristo,*  
*Vicar Apost. of Shiu-Chow.*

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## ASSAM

(*Letter of the Very Rev. Father Mathias S. C.*)

Shillong, Feb. 26th, 1922.

*Very Rev. and dear Father Rinaldi,*

From the very day of my arrival in Assam, I have been looking for an opportunity of writing you a long letter, describing in detail this new field of missionary labour confided to our care, and also the difficulties we have to encounter in carrying out the task we have undertaken. But the more I study the question, the more I realise the vastness of my plan, for each day as it comes reveals something new to me in connection with the wonders and needs of this field of labour. At the present moment, as I write to you, my table is literally heaped up with papers of all kinds—letters, bulletins, photos, etc. which deal with the past history of this Mission, dating back over a period of 32 years. From this vast array, however, I shall endeavour to build up a short account of the Mission of Assam, and I trust that it will enable the readers of the *Salesian Bulletin* to form some notion of our new field of missionary labours.

An immense district, full of promise in every way.  
The Khasis. — Rejoicings on our arrival.

None of us had really formed anything approaching a correct idea of this vast mission. Three points about this large district have impressed me in a particular way. It is immense, it is full of beautiful scenery, and it promises splendid results for our missionaries.

First of all, it is immense. The task of visiting all its parts, even without remaining for more than a day in any particular place, is so gigantic that none of my predecessors has ever attempted it: it would be the work of years. The difficulty of getting from place to place, too, is greatly increased by the state of the roads and pathways, and also the mountainous nature of the country itself.

It is extremely picturesque, in fact it is one of the most enchanting—if not the most enchanting of all the regions of India, and it abounds with fauna and flora of the most beautiful kind.

It is full of promise to the missionary, for we have observed in this country, especially among the "Khasis" a decided inclination to embrace the principles of our Holy Faith. Their manner of life is very simple, their traditions are patriarchal, and consequently they readily listen to the preaching of the Missionary. Unfortunately, Protestants have already realised the truth of this fact, and have inundated Assam with their own missionaries, and while we possess but 20 poor schools and little chapels, they have over 200 schools, hospices, temples, etc.

These "Khasis" who have been converted to the faith, manifest a wonderful fervour and devotion. I wish you could, Very Rev. Father, see our Church at Schillong on a Sunday morning, absolutely packed and even overflowing with worshippers. Though it has accommodation for more than 600, still this is insufficient for our purpose, for the "Khasis" come in such numbers to hear their children singing hymns during Mass. These Khasis are wonderfully musical people, and they sing very correctly, and it is a real pleasure to hear them. But there is one drawback about their singing—they do not know how to modulate their voices, and their chant is apt to become very monotonous for this reason.

On our arrival, as we managed to form a choir of sufficient numbers, we have succeeded in having Missa Cantata every Sunday, and have sung various Masses with two voices, either of Lerosi, of Haller or of Bottazzo, and in the evening at Benediction we have some



special *Tantum Ergo* from one of the masters. And would you believe it, even after the Xmas holidays, our pupils in the orphanage of St. Anthony managed to sing the *Missa de Angelis* and one of our special *Tantum Ergo*'s without a single fault. They had merely heard them on two occasions previously, and they have so much musical ability that they were able to reproduce them, even without any practices.

But I have as yet said nothing about our

Benediction of the Blessed Sacrament, and again the Church was full.

After the service the new missionaries were presented to the native population—the Khasis, as they are called. The ceremony took place outside the Church, and an improvised band of eight instruments added importance to the occasion. The chief of the Christian community then read us a fine address, in which he thanked us in the name of all, for having left our native-

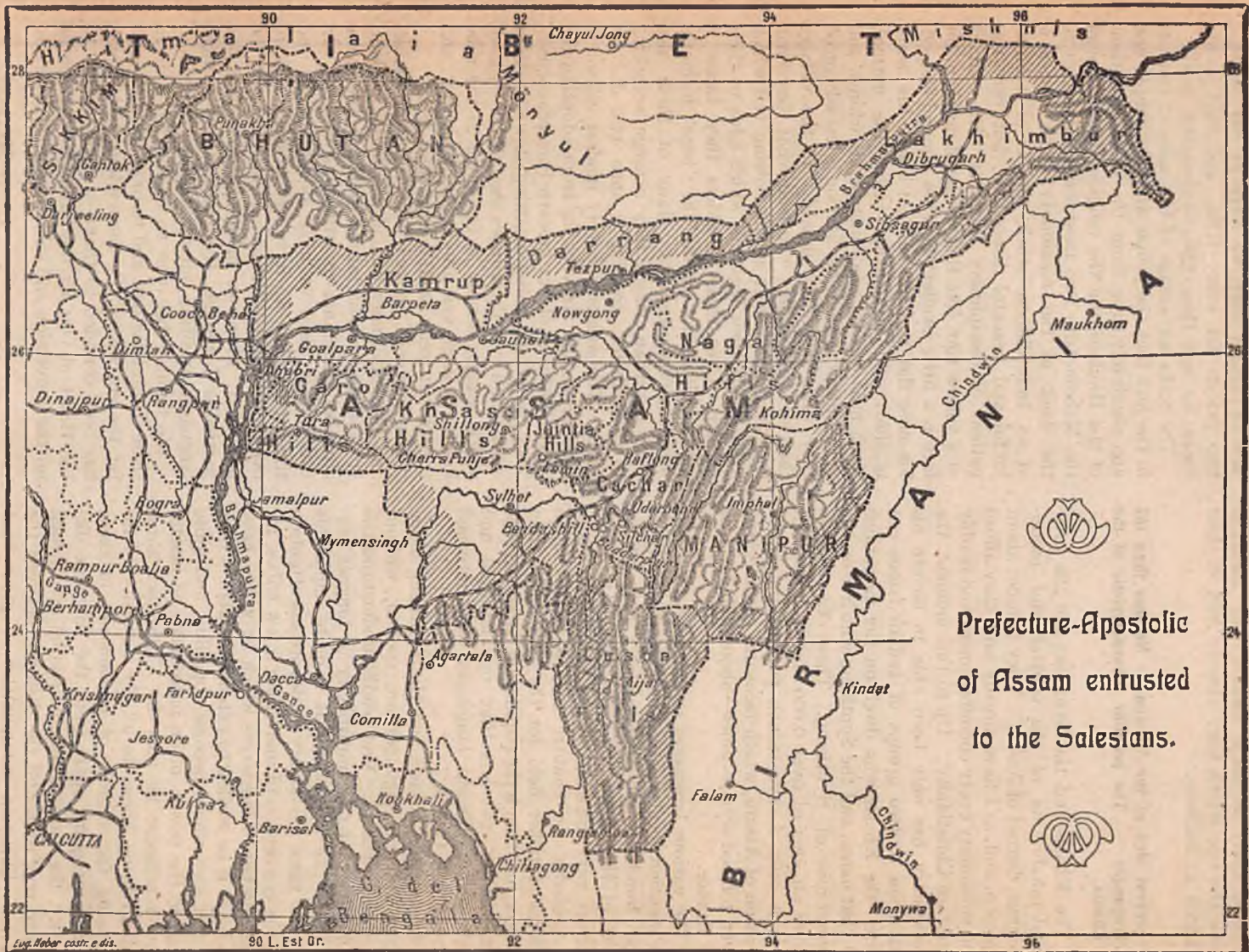


A gathering of Christians around their Bishop, Mgr. Versiglia.

first Sunday spent at Shillong, two days after our arrival. At 8 o'clock in the morning, there was High Mass with sermon for the "Khasis." We sang the Mass of Perosi, entitled *Te Deum Laudamus*, and the Church was filled to overflowing—men and boys on the Gospel side, and women and girls on the other side. There were at least 150 Holy Communions at this Mass, and this is, by the way, not at all unusual at the 9 o'clock Mass at Shillong. At half past nine, there was a second Mass for the European settlers, and this time the Church was far from being full. At two o'clock in the afternoon, we had another service, consisting of the recital of the Rosary, Catechism and

land in order to work for the salvation of souls in this distant region of Assam, and he promised us that we should find hearty co-operation and assistance from the Christians of these parts. I replied that the sacrifice we had made in leaving home and country had already been lightened by the thought of the good which we hoped to be able to effect in this country, and I also made allusion to the very pleasant surprise I had in discovering that devotion to Mary Help, of Christians was already known in these parts and that Our Blessed Lady Herself had thus predated us in the task of converting the people of Assam. We then distributed medals of the Madonna of Don Bosco to these Christians,





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Cartografia F. De Agostini Torino-Rivoli



and they realised the force of my words, when they saw for themselves that the image of Our Blessed Lady on these medals was identical with the one which they already had in their Church at Shillong.

**A general idea of the Mission. — No less than 167 languages. — The peculiar characteristic of the Khasis.**

The Khasis and the Syntheng are the principal inhabitants of the central and mountainous district of Assam. They number about 250,000, and, as I have already said, they afford the missionary every encouragement and readily embrace Christianity. Up to this moment, the missionary has only been able to devote his attention to two groups of Indian tribes out here—the Khasis who dwell on the mountains of that name, and the Syntheng who live on the mountains of Syntheng. These two tribes cover an area of over 6,000 square miles; but this is only a seventeenth part of the entire Mission of Assam, which measures considerably over 100,000 square miles—about half the size of France.

The various languages spoken in Assam (not to mention local dialects) number as many as one hundred and sixty-seven. The official text of the Census of India (taken in 1901) speaks very clearly on this subject. "There is probably no country in the world which affords a richer field for the philologist than Assam, for though the population barely exceeds six millions, not less than one hundred and sixty-seven different languages were returned at the last Census."

Among the Khasis and the Syntheng alone eight different languages are spoken, without counting dialects. You readily understand the difficulty that this multiplicity of tongues presents to the missionary. It is quite impossible for the same missionary to devote his attention to the conversion of more than a few tribes, for the number of languages which he would have to learn if he wished to extend his labours over a vast area would become appalling, and quite beyond the power of an individual, no matter how intelligent he may be. This fact alone should bring home to all the necessity of increasing the number of missionaries in these parts, for quite apart from the language difficulty, the ways of communication are in such a bad condition and the distance between the various Christian communities so great that the task of visiting them all becomes a very serious matter. Mountains and ravines have to be traversed, and often the only possible means of getting from one place to another is

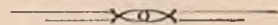
by a circuitous route. Indeed, we shall not count ourselves fully equipped for the conversion of Assam until we have at our disposal two priests for every tribe, and that would mean no less than 350 missionaries in all.

The main advantage of this mission consists in the fact that the people are very simple and are absolutely free from the caste traditions of the Hindoos and the religious fanaticism of the Mahometan—two most serious obstacles to the work of the missionary. The Khasis is of an Indo-Chinese stock, and is of a light, joyful and peaceful disposition, but very impatient of disciplinary restraint. His skin is of a yellow tint, like that of the Mongolian, his face is a little swoller, his eyes almond-shaped, his nose flat and his hair jet-black; his beard is short and his stature below the normal. Each man dresses according to his whims, and in the interior, where civilisation is less advanced they wear very little indeed. In the villages the chiefs and others who lead what they term the "high life" wear a long flowing veil which even covers their legs and which adds to their dignity. Over their shoulders they throw a kind of cloak not unlike the 'toga' formerly worn by the Romans. Many of them also wear a turban, which they arrange according to their tastes, dividing it into two distinct parts. The women are very modest indeed in their dress, and are very far from adopting the "gay" fashions of our modern European cities. They wear long robes reaching down to their ankles, and over these robes they throw a shawl, which reaches almost as far down as the robe itself. A large veil also covers their hair, and they never wear anything on their feet.

The language spoken here is monosyllabic, and presents many difficulties to the student. It possesses no literature, but has the same alphabet and manner of writing as we have. In this respect, then we have an advantage, and this means that we have one obstacle less to overcome. But we must not lose sight of the fact that, when we have mastered this one particular language, there are still 166 more languages awaiting our application and study.

We humbly beg you to bless your Sons in these distant regions, and to pray for them and for the success of the tremendous task which has been confided to them—a task so dear to the Heart of Our Divine Saviour, who yearns for the conversion and salvation of the heathen.

LOUIS MATHIAS,  
*Salesian Missionary.*





## Devotion to our Lady Help of Christians

*The numerous graces and favours which are recorded in the successive issues of this periodical all point to the fact that Mary Help of Christians still bestows on the Salesians and their Co-operators that wonderful motherly protection which She extended in such a marked way to the Venerable Founder. This thought should inspire us all with confidence, it should teach us to turn to Her in all our difficulties, for, as St. Bernard has so clearly taught us "it has never been heard of in any age, that those who sought Her help, or claimed Her protection, appealed to Her in vain."*

### Graces and Favours. <sup>(1)</sup>

CHATEAURENARD, France. — Some months ago I was in great anxiety, for I feared that after my holidays I should not be able to resume my work, for my health had declined to an alarming extent. I had recourse to Mary Help of Christians, and made a promise of an offering in her honour, if she would grant me the health and strength to resume work and carry out my daily occupations. Thanks to her powerful intercession, I was able to take up my former duties and I have every hope of being able to continue to fulfil my many duties.

Since then, Mary Help of Christians has come to our aid once more. We were in sore straits, for we absolutely needed help in our work, and the person who had promised to give us this help failed us at the last moment, and we had no prospects whatever of finding assistance elsewhere. In these difficulties we turned to Mary Help of Christians and promised to make an offering to her and publish the favour if she would intercede for us, and relieve us of our sore embarrassment. No sooner had we made this promise, when the person who had failed us suddenly changed his mind, went back on his decision and afforded us the help which we absolutely needed.

Please insert an account of these favours in the *Salesian Bulletin*, and also give expression to my profound gratitude to Mary Help of Christians for her powerful intercession.

N. F.

GEORGETOWN, BRITISH GUIANA. — Having read in a *Salesian Bulletin* of the wonderful favours received through Our Lady Help of Christians, my daughter and I made a Novena in her honour for two business favours urgently needed, promising a small donation and publication in the *Bulletin*. Both favours were granted within a month, and I now send you the donation and ask you to publish this in Her honour.

L. R.

DUBLIN, June 23rd, 1922. — I promised Our Lady Help of Christians, in gratitude for favours received, to have the matter published in the *Salesian Bulletin*. I trust you will comply with my request, and I thank you in anticipation.

T. P. M.

BELFAST, July 26th, 1922. — Will you kindly have a Mass offered in thanksgiving in honour of Our Lady Help of Christians for that soul in Purgatory whom Our Blessed Lady wishes to be next to enter Heaven. May that soul make special intercession with Our Lady Help of Christians for very important favours necessary for soul and body.

M. B.

BELFAST, July 25th, 1922. — Kindly have a Mass said in thanksgiving to Our Lady Help of Christians for favours received through Her intercession.

M. McA.

FORT PORTAL, UGANDA (Africa). July 9th, 1922 — A near relative of mine was in great financial difficulties, and it was even said that he would never be able to extricate himself from this misfortune into which he had fallen. And as a matter of fact, I really began to feel that the ill luck which had followed him in his youth would accompany him throughout his life, and this thought caused me much sorrow and anxiety. A friend of mine then recommended me to make a Novena to Mary Help of Christians, with promise of publication, and I immediately followed this advice. To my great surprise and joy I discovered a few days later that my relative had managed to extricate himself completely from the difficulties he was in. His case looked such a serious one, that I can hardly express my gratitude and thanks sufficiently to Mary Help of Christians, for it is undoubtedly to Her, through the intercession of Don Bosco, that I owe this very great grace.

M. C.

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



## SALESIAN NOTES AND NEWS.

**Battersea, London.** The Salesian Church at Battersea is dedicated to the Sacred Heart of Jesus, and it was therefore fitting that the Titular Feast should be celebrated with due solemnity. And this year the celebrations were marked with their usual splendour. In the early morning, great numbers of the faithful approached the altar rails, and at half past ten, Solemn High Mass was sung by the Very Rev. Father Provincial, S. C., assisted by the Revv. Fathers Fayers and McCormick, S. C., as deacon and subdeacon respectively. The choir rendered Gounod's "Messe de Clovis", with Zuluetta's "O Cor Amoris" as offertory piece. The sermon was preached by the Very Rev. C. Buss, S. C., who, taking as his text the words: "Ego sum via, veritas et vita—I am the way, the truth and the life", pointed out that the human heart is the seat of the affections, and by manifesting our devotion to the Sacred Heart of Our Divine Saviour, we are, in a special way honouring His love for us all. In the evening at 7 p. m. there were Solemn Vespers, sermon by the Very Rev. Sebastian Mills, O. S. M., and Solemn Benediction of the Blessed Sacrament. The preacher chose for his text the words of Saint Luke: "I am come to send fire on the earth, and what do I desire but that it should be enkindled?," and showed the force of God's love for man, and how it is manifested in so many ways here below. Just as fire is used to unite and weld metals together, so does God send His fire on earth to unite and rivet man to Himself by the force of love.

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In scholastic matters the last term of the year was an eventful one at the Salesian School, Battersea, and was marked with the usual amount of intellectual and material activity. Foremost among the many events which were crowded within this short period were the Public Examinations, which easily took pride of place. As soon as the students returned after the Easter vacation, they at once began to settle down to put the finishing touches to their preparation for the Oxford and College of Preceptors Ex-

aminations. At the time of going to press the results of their efforts are not to hand, but both Masters and boys are confident that, although they may not hope to surpass the brilliant successes of last year, still they hope to keep up the good name the School has already achieved. The preparations for the public examinations were not, however, allowed to assume undue importance, and a great deal of enthusiasm was aroused in regard to the School sports, which have always formed one of the outstanding features of the last term of the scholastic year. Long before the day fixed for the sports, the boys began to practise assiduously, and it is to their endeavours that we are indebted for the results, which were, in general, well above the average of recent years. All the events were keenly contested, and much eagerness was displayed on the part of the boys to secure the many valuable prizes which were to be awarded to the successful competitors. In the Upper School, Stanley Haestier had the honour of once more raising the 100 yards' record, arriving at the tape in the record time of 10½ seconds; and the same boy was well on the way to further success in the quarter mile, but, owing to an unfortunate mishap when within a few yards of the tape, had the humiliation of seeing his fellow-competitors pass on to victory. The much coveted-sport trophy went to John LeBas, who tied with W. Atkinson in obtaining the highest number of points. In the Junior Section, the events were equally contested, and the fact that R. Donald raised the records for the 100 yards and the 220, testifies to the keenness with which the various events were contested. The weather kept fine for the greater part of the day, and the steady downpour that came on later in the afternoon, did not damp the ardour of the boys, but on the contrary made the obstacle race, which was the last item on the programme, all the more amusing. During the afternoon musical selections were played by the Battersea and Wandsworth Brass band. In the evening, the Very Rev. Father Rector distributed the medals and prizes to the successful competitors, and at the conclusion addressed a few words to the assembled students. He heartily congratulated them on their fine



performance, and said that they deserved all the more credit, as their laurels had been won in spite of a certain amount of unpropitious weather. Several records, he added, had been broken on that occasion, and this was indeed creditable under the circumstances. He concluded by telling them that the great thing they had to learn at school was to develop that sportsmanlike spirit and love of fair play, which would stand them in good stead in their after-life. At the conclusion of the speech, the assembled boys gave three hearty cheers, first for Fr. Rector, and then for Fr. Hickey, the Prefect of Studies. The events of this memorable were brought to a close by a cinematograph entertainment, and very interesting films had been secured for the occasion. A word of praise is due to Brother Lawrence, S. C., who, as in former years, worked so zealously in the decoration of the field, and to the School-staff, who served to make the day a great success.

On the last Sunday of the term, the "Hibernian Orchestra", under the directorship of Brother Hondermark, S. C., entertained the School and gave a most pleasant musical afternoon. Selections from the great composers were skilfully rendered, and both masters and pupils alike showed their appreciation by long and continued applause.



**Farnborough, Hants.** Sunday, July 2nd, was a memorable day for the Salesian School, Farnborough, for it marked the first real step towards establishing a branch of the Past Pupils' Association there. Over forty of the "Old Alumni" responded to the Rector's invitation to spend a day at their Alma Mater, and several members of the staff of former years were able to be present on this happy occasion. High Mass was sung by the Rector, the Very Rev. Father McCourt, S. C., and one of the old boys, Mr. F. Phillips, ably presided at the organ. After lunch, all adjourned to the cricket field for the match between Past and Present. Though the weather had been so unpromising for several days previously, still on the day itself the sun shone clear and unclouded in the heavens. Mr. C. Byrne captained the Past, and, winning the toss, decided to put his men in first, and consequently the representatives of the present generation had to field. This they did with no small credit, for they managed to put all their opponents out for a total score of 42. All the same, thanks chiefly to M. Fox who played

for the Past, the victory remained with the latter. At four o'clock, play was interrupted for a time, while all retired towards the Pavilion and marquee, where tea was served. After tea, a photograph of the assembly was taken, and then play was renewed until 5:30 p. m., when stumps were drawn. The Past had thus been able to prove that, in spite of the march of years, they were still knights of "King Willow", and more than equal to the contest they had just undergone. On returning to the School an enjoyable entertainment was given to the "Veterans"; several pleasing past songs were rendered by the choir, and some scenes from Shakespeare were cleverly performed by the students of the Upper Formis. Dinner was served at 7 o'clock, when between 50 and 60 guests were entertained. After the usual loyal toasts had been duly honoured, Dr. D. O' Meara, F. R. C. S., rose and proposed the toast "Father Rector". He had been asked to thank Fr. McCourt for his invitation and for the very enjoyable day they had all experienced. Fr. McCourt, in replying, said that it gave him very great pleasure to be in the midst of such a representative gathering of Old Boys. He thanked Dr. O'Meara for his kind words, and also the other "Old Boys" for the generous way in which they had responded to his invitation to spend a day at their "Alma Mater," to renew acquaintances, and to "rivet" fast the friendships made in youth at boyhood's home. He gave a retrospect of the growth of the School during the past ten years, but deeply regretted that, owing to changes brought about by the war and its consequences, so many of the Past were out of touch with their School, and should any hear of this event, he hoped that they would communicate with the Secretary of the Old Boys' Association at the School, who would enter their names on the roll and send them the School Magazine. He then briefly outlined the aim and objects of the Association, and proposed that two re-unions should be held every year, one in January and the other in July, and this proposal was received with great enthusiasm, and he resumed his seat amidst tumultuous applause. Father Tierney, Rector of the Salesian School, Burwash, in a short and happy speech, proposed the toast of the evening "The Old Boys," and expressed the great happiness it gave him to be once more among those whom he had known for so many years.

The remainder of the evening was given up to music, the items being supplied by the Rev. Fr. McTague, S. C. (for many years organist



and music-master at the School), Fathers Smith and Howard, S. C., Lieut. P. Greenwood, R. N., Dr. D. O'Meara, Mr. F. Phillips, Mr. J. Dowling and Mr. R. Moore. The evening closed amidst enthusiastic cheers for the Rector.

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One of the greatest events of the year at the Salesian School at Farnborough is, undoubtedly, the Rector's day which occurs on June 24th. This year a new departure was made, for the entertainment on the eve of the Festival was carried out in the open air, and was indeed all the more enjoyable for that reason. In addition to several addresses of congratulation from various sections of the School, some scenes from Shakespeare were performed, and the improvised stage looked very effective indeed with its dark blue curtains and its natural background of rambler roses and evergreen shrubbery. The following morning, High Mass was sung by the Rector, and at ten o'clock, the boys got ready for what was, for them, the great event of the day—the annual outing to the famous Farnham Park, with its beautiful scenery and delightful surroundings. Here the boys divided up into various sections, some spending the afternoon in playing cricket, amidst ideal conditions, while others went on a touring expedition to survey the beautiful and historical country which surrounded them. Towards evening, all returned to the School, and at 7:30 dinner was served, and not least among the pleasures of the evening ranked the tribute paid to the Rector by both Father Williams, S. C., while proposing, and Fathers Austen and Brown, S. C., while seconding the toast in his honour. Everyone present echoed their sentiments, and the famous "Ad multos annos vivat" (specially arranged for the occasion by the Rev. Fr. McTague, S. C. was sung with great enthusiasm by all. Representatives from the Salesian Houses of Battersea, Chertsey, Oxford, Wandsworth and Burwash also brought their good wishes on this happy occasion, and contributed their share to make the day a most enjoyable one.

Another outstanding event of the last term of the scholastic year at Farnborough was the Silver Sacerdotal Jubilee of the parish-priest, the Rev. A. Hawarden, S. C. A very large congregation assisted at the High Mass, which was sung on this occasion (Sunday, July 23rd.) by the jubilarian, assisted by Fr. Gicquel, S. C., and Brother Francis, S. C., as deacon and subdeacon respectively. The music of the Mass, and at the evening devo-

tions, was rendered by members of the Wandsworth Prison Choir, who travelled from London specially for this occasion. Though Father Hawarden has only been ten months at Farnborough, still he has, by his kindly manner and priestly zeal, gained the respect of all classes, and has been able to carry on with success the work which his predecessors at Farnborough, the Rev. T. Giltinan, S. C. (now Rector of the Salesian School at Malta) and the Rev. M. McCarthy S. C. furthered and directed so ably during the space of many years. Recently several social gatherings have been held in the Town Hall, and the parishioners have heartily responded to the efforts of their clergy. The Feast of the Sacred Heart, too, was observed with great solemnity; all the services were well attended, and a large number of the faithful approached the Sacraments on this occasion. Solemn High Mass was sung by the Rector, the Very Rev. J. F. McCourt, and it was followed by Exposition of the Blessed Sacrament. In the evening, Mendelsohn's "Lauda Sion" was sung; the sermon was preached by the Rev. A. Howard, S. C., who spoke in eloquent terms of the sacramental presence of Our Divine Lord in the Tabernacle, and the service was brought to a close by a Procession of the Blessed Sacrament through the extensive school-grounds, and Solemn Benediction. This was the third occasion on which there had been a Solemn Procession through the grounds in the course of this Summer, and the function this time was vested with a grandeur and solemnity which made it surpass previous ceremonies of the kind at Farnborough. Great numbers took part in it, and among the confraternities were the Guild of the Blessed Sacrament, the Sodality of Saint Aloysius, the Guild of Our Lady of Ransom and the Children of Mary, besides the clergy and pupils of the Salesian School and the Daughters of Mary Help of Christians. The whole ceremony was most impressive and devotional.



**Wandsworth,** The year just ended has indeed **London.** been a memorable and record one both for the School and the Church of the Salesian House at Wandsworth. In the school the number of pupils has steadily and rapidly increased, and the present number taxes to the utmost the accommodation of the existing school-buildings. Early in July the College of Preceptors Examinations took place, and the results recently published are most gratify-



ing. A much larger number of pupils were presented this year for the public exams., and the results are far beyond even in the high standard obtained in past years. On July 3rd, the pupils commenced their annual Retreat, which was preached by the Rev. M. McCarthy, S. C. of Battersea, who gave the boys an excellent and interesting course of sermons, which they greatly appreciated and which did them, we feel sure, much and lasting good. The Retreat was followed by the Annual outing, which this year to the popular and beautiful resort of Burnham Beeches, whither the boys and their teachers went by charabancs. The weather was good, and everything passed off most pleasantly.

Before leaving scholastic matters aside, we must record with great pleasure the establishment this year of a flourishing branch of the Sodality of the Knights and Pages of the Blessed Sacrament, in which over 50 of the pupils have been enrolled.

Turning to the work accomplished in and for the Church during the past year, we have a no less gratifying record. At last, after so many great efforts, we have succeeded in paying off the heavy debt incurred some years back when the Church was built. In addition to this splendid achievement, we have received during the months of May and June many handsome gifts, that were sorely needed for the Church. But at the close of a year we must not merely look back; we must also look ahead, and, important and memorable as the past year has been, we confidently hope and pray that the year about to commence will be even more so. We hope, during the coming year, to have our Church consecrated; but, before, that event, much must be done in regard to the decoration, repair and renovation of the interior of the Church, and we hope that those who have so loyally and so generously assisted us in clearing the debt, will continue their efforts till the happy completion of their hopes and ours is realised, and the Church is fully presented to the Almighty and consecrated irrevocably to His Holy service. In regard to the School, it is absolutely necessary that much larger and more suitable school-building should replace the present inadequate and unsuitable structure. As it is, we have practically taxed the accommodation to its limits, and will be under the painful necessity of refusing to admit any additional pupils. This is indeed regrettable, as the number of Catholic Day Secondary Schools is so very limited in the London area, and there is such a demand for such Schools. Moreover, it is

all the more imperative to replace the present buildings with school premises which are adequately fitted up to meet the demands of the Educational authorities; as, sooner or later, they will certainly insist on such buildings, and it behoves us rather to anticipate than to, have to obey such demands. It is hoped also in the near future, to establish here a branch of the Association of Salesian Past Pupils—an Association which, we feel sure, will in numbers and importance rank in a short time amongst the foremost of those of this Province. Whilst we heartily thank God and all our good benefactors for the blessings and successes of the past year, we earnestly beg of Our Divine Lord a special blessing on the coming year, and we recommend most earnestly to all our benefactors and friends the objects above alluded to.



#### Chertsey, Surrey.

The beautiful grounds attached to the Salesian School at Chertsey rendered the solemn commemoration of the Feast of Corpus Christi a comparatively easy matter. Great preparations had been made for the outdoor procession of the Blessed Sacrament, though the uncertain condition of the weather threatened to mar the festivity itself. These celebrations were kept on the Sunday within the Octave of Corpus Christi, to enable the faithful to take a more active part in them. At the late Mass in the morning of the same day, the Very Rev. C. B. Macey, S. C. preached an eloquent sermon, and pointed out to his hearers the importance of realising that here below "we have no abiding place of rest, but heaven is our true portion." After the Mass there was Exposition of the Blessed Sacrament, and both the parishioners and the pupils of the Salesian School took full advantage of the opportunity thus given them of paying visits to Our Divine Saviour exposed upon the Altar.

In the afternoon there was a certain amount of anxiety as to the weather prospects, but as the hour for the Procession drew nigh, the sun began to shed its rays upon the tastefully decorated altars in the grounds and upon the beautiful route that the procession was destined to take. At six o'clock the ceremony began, and after some devotions in the Church, the main body of those taking a part in the procession wended its way through the central aisle of the Church into the School-grounds. The Monstrance was borne by the Very Rev. Father Wector assisted by the Revv. Fathers



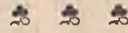
Flower, Harrod and Keyte, S. C. The voices of the singers were sustained by the pleasant accompaniment of a brassband, under the able direction of Brother Hondermark, S. C. A special word of praise is due to the members of this band, for to their ability and efforts is largely due the success of the actual procession. Two altars had been erected in the grounds, and at each of them Benediction of the Blessed Sacrament was given. The cloth of vestments of the officiating ministers scintillated in the light of the evening sun, which shone so brightly through the leaves of the verdant sycamore trees, which bordered the lawn. The Congregation, which followed the Procession, consisted of both Catholics and Protestants, and the reverent behaviour of the latter showed that they realised that the procession was something more than a mere pageant. The ceremony was, indeed, an exhibition of the Faith of the Catholic Church—a faith for which so many of our forefathers have suffered and died.

On returning to the Church, Benediction was given for third time, and at its close the faithful departed to their homes, with their faith strengthened and their hope renewed.



**Pallaskenry, Co. Limerick.** The Feast of Corpus Christi was also a great day at the College of Mary Help of Christians at Copsewood, Pallaskenry. There was High Mass at 10 a.m. and Exposition of the Blessed Sacrament till the afternoon, when the largely attended and splendidly organised procession of the Blessed Sacrament—the first at Copsewood for at least a hundred years—took place through the beautiful College grounds in a blaze of sunshine. With banners waving aloft in a gentle breeze, the Blessed Sacrament was borne beneath a golden canopy (the gift of the Salesian Nuns of Richmond House, Limerick), and the procession wended its way through the gardens and meadows, and back through the long avenue, with its extraordinary blend of foliage, to the College Chapel. Many visitors present said that they had never seen such a beautiful procession before. The College Choir rendered suitable hymns and motets for the occasion.

Through the courtesy of Mr. McDonnell, Lincoln Terrace, and of Mr. O'Toole, Limerick, who placed their motors at their disposal, the Salesian Nuns of Richmond Convent and St. Ita's were able to be present on the occasion, and thus lent additional colour and effect to this beautiful ceremony.



**Sliema, Malta.** Thursday, May 18th, was a great day for the Salesian School at Sliema, Malta, for it witnessed a unique ceremony, when His Grace the Archbishop invested Commendatore A. M. Galea with the insignia of Private Chamberlain of Cape and Sword to His Holiness the Pope. A crowd of friends and admirers of Comm. Galea filled the Hall of the Salesian Institute at Sliema, where this very interesting event took place.

On the stage, which was tastefully decorated for the occasion, His Grace was supported by Comm. Galea, the Hon. Mgr. P. Galea, Mgr. P. Gauci, and a very large gathering of the leading ecclesiastics and members of the Catholic laity in Malta. Mgr. Gauci spoke on behalf of the Salesian Co-operators, and in very expressive words recounted the many kindly deeds so quietly and unostentatiously performed by the Commendatore, and he warmly congratulated him on the well-deserved honour he was about to receive.

He was followed by Father Giario, S. C., who eloquently spoke on behalf of the boys who have benefited by the benevolent charity of the Commendatore. He very aptly said that the Malta of to-day should not take umbrage if the hope were expressed that the Malta of to-morrow should be better. This improvement would, doubtless, be accomplished by such men as Comm. Galea, who interested themselves in the moral and intellectual advancement of the youth of to-day. He spoke with feeling of the need of loyalty to the Chair of St. Peter, as represented by their dearly-beloved Bishop—the Pope and the Bishop were the two links which bound them to Christ.

Dr. Pace in a humorous speech paid tribute to the Commendatore on behalf of the many youths who benefited by the religious instruction they received at the Salesian Institute.

Colonel Savona apologised on behalf of the workers who would certainly have been present in full force, if the hour fixed had been a little later in the day. He spoke of the great esteem and affection of the Labour Party for Mr. Galea. An address, beautifully illuminated by Mr. Tagliaferro, was then read by the Very Rev. T. Giltinan, S. C. on behalf of the Salesians. He apologised for the unavoidable absence of the Father Provincial, and greeted Comm. Galea on his behalf, and also on behalf of the new Superior-General, Father Philip Rinaldi. He then requested His Grace to confer the deco-



ration, and presented Comm. Galea with his portrait in oils by Mr. P. Preda, of the staff of the Salesian Institute. The audience warmly applauded, as His Grace placed the beautiful chain of office on the shoulders of Comm. Galea, who received it kneeling.

A touching expression of thanks on the part of the one decorated showed how deeply he appreciated the honour thus conferred, and how grateful he was to those who had wished to honour him.

In a forcible and eloquent little speech the Marquis Mattei welcomed the new Chamberlain into the "famiglia pontificia," and explained to him the privileged duties he would be called upon to perform from time to time in the Vatican. The Marquis, who had attended with no little inconvenience, warmly wished his

new colleague many long years to enjoy his new honour.

His Grace, who was warmly received by those present, congratulated Comm. Galea in his closing address, and wittily remarked that, if the Salesians had their way, they would be obtaining some fresh honour every month for their illustrious benefactor. His Grace reminded the people of Malta that, in this regard, they were singularly privileged as, in proportion to their population, they were more numerously represented in the "Camera Pontificia" than any other country.

Vocal items were rendered by the Choir of the Salesian School, under the able direction of Brother B. Lama, S. C., and a number of friends supplied a very efficient and delightful orchestra.

## THE LIFE OF THE VENERABLE DON BOSCO

By G. B. LEMOYNE of the Salesian Society.

### CHAPTER XXVI.

**The growth of the Oratory. — Don Bosco's zeal and ability in upholding the Catholic faith. — His activity and talent as an author. — The visible Hand of Divine Providence. — Death of "Mamma Margaret."**

"The path of the just," says the Holy Spirit "as a shining light goeth forth and increaseth even to perfect day" (Prov. IV, 18). Such was the life of Don Bosco, since the glory of God was his only ideal, and the salvation of souls the continual aim of his existence. Now that we have arrived at this point, it is no longer possible to follow him step by step, but even the briefest survey of any one of his many undertakings cannot fail to bring home to us the force and truth of those words of the Psalmist: "God is indeed wonderful in His Saints."

An unhappy member of the clergy became the originator of a dreadful heresy. He claimed to be Jesus Christ in person, become Incarnate again to found a new Church, and he performed many wonderful deeds, and a woman whom he had led away asserted that she was the Virgin Mary! He was suspended from his priestly functions, and came to Turin. He there spoke quite openly of his monstrous pretensions, and even upheld his sacrilegious claims when speak-

ing to Don Bosco himself. The latter was horrified, and endeavoured by argument and persuasion to withdraw the wretched man from the terrible way he was going, but in vain. The heretic wandered from place to place, and finally settled down in a small town near Viarigi in Monferrato. This was the scene of his unworthy efforts. He succeeded in deceiving the local clergy and even those of the neighbouring Parishes, and in this way managed to pervert a large part of the population.

The malice of the new sect became so intolerable that the local representative of the King deemed it wise to imprison its protagonist together with his thirteen accomplices. The sentence of condemnation was pronounced on July 15th, 1850, and, although the heresiarch himself procured the services of an able barrister, he was awarded seven years' imprisonment for his misdeeds. He paid this penalty in the Castle of Ivrea, and during this period, Don Bosco went on several occasions to visit him, and was so successful in his endeavours to recall the unhappy man to a right frame of mind that the latter actually promised to retract his errors.

But his followers had become very hardened, and the Bishops of Casale and Asti preached the word of God in those districts with but little fruit, even though the latter occupied the pulpit for fifty days in succession. The new



Parish Priest of Viarigi, too, organised several Missions for his parishioners, and yet the fatal heresy held its ground. As a last resource, Don Bosco was called upon to combat the growing evil, and he, with a very zealous assistant Priest repaired to Viarigi in the January of 1856. The leaders of this sect had recourse to their usual tactics. They had succeeded in bringing to nought the previous Missions which had been held, and now they had already made up their minds to ruin the present effort. They arranged a programme of dances and festivities to last throughout the whole time of the Mission.

Don Bosco preached early in the morning and late at night, and on ascending the pulpit for his first discourse, he saw that the Church was nearly empty. However, he did not allow this to discourage him in any way, but he rather congratulated those who were present, and at the close of his evening sermon, he told his hearers that God may punish this open resistance to grace, even by some sudden and unprovided deaths among the guilty.

In the third day, he charged those present to tell their neighbours that, if they persisted in absenting themselves from the Mission, God would bring them there in spite of themselves; and he asked those present to recite with him one Pater and Ave for the first one in the Parish who would be called away to eternity. News of this soon got about, especially as the warning was given in such solemn tones, and in the course of a few hours it had reached the remotest corners of the town.

Now, it happened on that very evening that a grand ball was being held in one of the principal houses of the town, and the festivities were protracted till a very late hour. Hardly had the guests departed, when their host who had organised and superintended the whole affair was suddenly seized with great pain, and the Priest was immediately sent for; but, unfortunately, he did not arrive in time, as the unhappy man was there and then summoned before his Creator. The following morning Don Bosco did not make the slightest allusion to this incident in his sermon, but before descending from the pulpit, he asked the Congregation to recite a Pater and Ave and Requiem with him to recommend to the mercy of God the soul of the unfortunate man, who had been called away to eternity the evening before; and he said the prayers slowly and distinctly.

The impression made on his hearers was enormous.

The Church soon became very crowded, and the souls of the faithful were so aroused and the blessing of God so manifest that there was not a single adult, out of the three thousand that the little town contained, who did not approach the Sacraments, and the mercy of God was even extended to the two most violent promoters of the heresy.

Not content with this, Don Bosco would give himself no rest until he could feel absolutely sure that the author of this heresy had been completely converted. By dint of repeated visits to the prison, he finally succeeded, as a reward for his great charity, in obtaining from the heresiarch a retractation, which was forwarded to the Congregation of the Holy Office. The latter, however, did not recognise it as sufficiently complete, and formulated another more explicit; and this, too, was accepted by the culprit. The Bishop of Novara was delegated by the Holy See to go to the Castle of Ivrea to receive the submission of the apostate, and the latter knelt down before him and read word for word the form of abjuration which had been prepared for him, and he was then absolved from the Censures which he had incurred.

At the expiry of his term of imprisonment, the unhappy man came to visit Don Bosco, who received him with signs of the greatest affection, and persuaded him never again to put in an appearance at Viarigi. He obeyed, but it is only too much to be feared that his conversion was not a permanent, one. He ceased to make proselytes, true enough, and to have his name brought forward before the public; but he was unwilling to resume the priestly garb, and died in 1883 without receiving the last Sacraments.

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Amongst the co-operators there are many, whom in this life, I have never been able to see. Let such find their consolation in the thought that in Paradise we shall all of us know each other, and that throughout all eternity we shall rejoice together over the good which, with the assistance of God's grace, we have been able to accomplish in this world, in behalf more especially of poor children.

Ven. Don Bosco.



# Theologiae Moralis Elementa

AD CODICEM JURIS CANONICI EXACTA

(by Revv. Aloysius Piscetta and Andrew Gennaro, S. C.)

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## VOLUMEN PRIMUM: DE THEOLOGIAE MORALIS FUNDAMENTIS

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As to the subject matter, it is sufficient to state that its author, Father Aloysius Piscetta S. C., D. D., is well-known for his ability as a Professor of Moral Theology and Canon Law, for he has held this post for forty years at the Higher Seminary at Turin, and is, moreover, Dean of the Faculty of Theology in the University of Turin.

His collaborator, Father Andrew Gennaro, S. C., D. D., has been teaching Theology for several years in the International Seminary of the Salesian Society.

The authors have not restricted themselves to a bare and simple exposition of theories and opinions, but have treated the matter with a fulness of discussion and depth of argument, taking account of all the most modern results of scientific investigation. Thus they offer to the student the means of knowing fully such matters as are most important for the safe exercise of the priestly ministry. A complete list of condemned propositions precedes the text, and each of these propositions is numbered in accordance with the list found in the *Enchiridion Symbolorum*, etc. of Benziger. Following this list there is an index of writers on Moral Theology and similar matters. More than 600 authors are there enumerated, and more than 1000 works are referred to in this list. It is one of the most complete bibliographies in print, and has been compiled with much care, after consulting many authors, and notable the "Nomenclatur" of Hurter, and the excellent lists of Gaude, Génicot, and Lehmkul.

Two very copious appendices follow the text. The first is a Summary of over 40 pages, which epitomises the text, under the same headings, divisions and sub-divisions as the text itself. This arrangement is a novel one, but will be very welcome to the reader for it will enable him to review with great facility the whole of the matter he has studied. The second appendix is the usual alphabetical and analytical one, which enables the reader to locate with facility any particular part of the treatise which he wishes to consult.

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