

# THE SALESIAN BULLETIN

ILLUSTRATED REVIEW.

ORGAN OF THE  
ASSOCIATION OF  
SALESIAN CO-OPERATORS



«DA MIHI ANIMAS, CAETERA TOLLE»

SEPTEMBER-OCTOBER 1928

# The Association of the Sacred Heart

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During the building of the magnificent temple to the Sacred Heart of Jesus, at Rome, it was established that, as soon as the church was completed, the Rosary, of the Blessed Virgin together with other prayers should be said daily, and that the Holy Sacrifice of the Mass should be offered every Friday, for all those who contributed towards the raising of this monument to the Sacred Heart. The construction was undertaken by Don Bosco at the express wish of Pius IX. It can safely be said that this Basilica was his last great work, and, not only was it a monument to the burning love, that filled the Venerable Servant of God's heart for Jesus Christ, but, it was, also, a monument to his unflinching obedience to the slightest wishes of the successors of St. Peter.

## *The Association.*

The above brief account is the origin of what is now known as the Association of the Sacred Heart. Upon completion of the building, the desire of Don Bosco was to augment the spiritual favours to be granted to the faithful and also to extend these privileges to an ever increasing band of worshippers. Therefore, there was established this Association, whereby the members participate in the fruits of *six masses daily and in perpetuity*.

1. The condition of membership is the payment of *one shilling* towards the expenses of the Basilica, which are by no means meagre, and other Salesian works. The payment of *one shilling* entitles the member to the above privileges.

2. Two of these daily Masses are celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

The members thus participate in more than 2000 Masses per year, in addition to the masses they themselves attend.

## *Advantages.*

3. Besides the six daily Masses, members both living and dead, participate in the fruits attached to:

a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament which takes place every day in this church;

b) The devotions performed by the boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;

c) All the services, Novenas, Feasts and Solemnities that are celebrated in the aforesaid church;

d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in Belgium, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa—in a word, wherever they are established or may be called by Divine Providence.

4. Participation in the above-mentioned spiritual advantages commences from the moment of the enrolment.

5. The contributor, therefore, of *one shilling* is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention *in every circumstance* according to his particular desires.

6. Enrolments may also be made in favour of the departed, of children, or of any other persons, even without their knowledge or consent.

7. Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the enrolments as often as they please.

8. The Salesians are in duty bound to fulfill all the obligations of the Charitable Association as above described.

9. The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.

10. The centres for enrolment are in Rome, in Turin and England. Address: The Very Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Marsala, 42, Rome;

or, The Very Rev. Superior General, Salesian Oratory, Turin, Italy;

or The Rev. J. Simonetti S. C. Salesian House, Cowley, Oxford.

# SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF SALESIAN  
CO-OPERATORS

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SUMMARY: Which School is the best? — Catholicity in Japan. — Lest we forget. — The Old Boys' Corner. — News in Brief. — A new field of Salesian activity. — Thoughts at an Ordination. — All Hail to Christ the King! — From the land of the Kivaros. — He rests from his labours. — Obituary.

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## *Which School is the best?*

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The problem that occurs at this time each year is the problem of finding a suitable school for the children. Parents puzzle their brains, spend sleepless nights, wondering what to do for the best. They have many many schools at their choice, and the task of selecting the one that will give the best results is no light one. *Their* child is for them the only one; and their own destiny is wrapt up in that of the child. No wonder, then, that they think long and earnestly over the matter. "What shall I do for the best?" is the constant refrain of the parents in these months. The task of selecting the school has been put off from the beginning of the holidays, but, now, the choice must be made.

One thing, however, is certain. One thing stands out sharp and clear amidst the prevailing doubt. That thing is, that no sane Catholic will try to justify, on educational grounds, the choice of any but a catholic place of training for the child, or children, confided to his, or her, care. No greater heresy was ever formulated than the one, that all schools offer the same kind of education. Only catholic schools can educate catholic children.

The addition of Catholic truth is the leaven that preserves the whole lump of education. Other subjects may be studied, but they cannot be studied irrespective of their bearing on truth, and truth is of God

alone. The *abstract theory* that these other subjects *can* be studied without any reference to religion has again and again proved itself unpractical. The child *must* receive impressions from the teacher. Its mind *must* be formed by the teacher. Hence it is of vital importance that the teacher be inspired with catholic ideals. Insensibly, even, the mental attitude of the teacher forces itself upon the receptive mind of the child. If this attitude be not catholic, how can the child receive that which is its birthright—a *catholic* education.

Hence, too much attention cannot be paid to the atmosphere in which the training takes place. Whether the child be preparing in the elementary schools, or finishing off in the secondary schools, the need of the catholic atmosphere is all-important. Instance, the fight the catholics of England are making for their schools. The secular spirit that permeates the educational establishments of the protestant churches has produced a spirit that is little short of Godless. 'Anything for a change', seems the slogan of our educationalists. New fangled schemes, eccentric policies are being tried—at whose expense?—at the expense of the lives of the children.

The sane policy of the Catholic Church tells its own story of stability and success. Catholics *must* give their children a catholic education. It is an obligation they con-

tracted in marriage, and in bringing their children into the world. They must do it. The Catholic Church has stood at the cradle of too many generations not to know what is best for her children. She has seen too many innovators, who have been allowed to experiment on the psychology of the child, with disastrous results. She prescribes a catholic education for the children of her children, for she well knows that *only* in a catholic education is to be found the antidote to the many poisonous novelties, which are cried up because of no other quality than their novelty.

they feel, when they find that the son, whom they slaved to educate, spent their hard-earned money in selfish amusements, in sinful pastimes! Terrible enough will be the burden for parents, who did everything in their power to keep their child straight, to give him a good catholic education. Unbearable that of those parents, who, for a financial or social mess of pottage, bartered their child's immortal soul and its faith in God and a hereafter.

The idea that catholic education is not the equal of secular education is one that has been proved false time and again. One



Japan. — A Salesian Missionary amid his neophytes.

The most awful moment in man's existence will be the hour of judgement. There will be weeping and gnashing of teeth. Parents will have to render an account of the education they provided for their children. The flamboyant attractions of a purely secular education will fade away in the light of eternal truth. They will see their intentions stripped of the selfishness that inspired them. Mean and self-seeking, they will see that the wordly success of their children was their only object, and this, merely, that they themselves might bask in whatever glory might come to their children. The religious education of their children troubled them not one whit. But now? The end of the road has come—what answer have they for the child, who rises up and curses them for their neglect of providing him with a catholic education? What shame will

has only to consult the examination lists to find, that catholic education is, academically, the equal of any in the country. By its completeness in teaching religion, and regarding vital matters from a religious standpoint, it has no competitors. As a training for the whole man, body and soul it has no rival. It stands alone in an age of stormy unbelief—the same yesterday, today and for ever.

Hence, we urge catholic parents to spend their efforts in finding which is the best *catholic* school for their children. We insert in this issue the addresses of the various Salesian Schools in England, Ireland, America and Australia. The curriculum is adapted to the demands of the usual examinations. Prospectuses, which will testify to the moderate pension, can be had from any of the schools on application.

## Catholicity in Japan

Hopes run high for a new era of Catholic development in Japan following the consecration of the first native Japanese Bishop, which took place in Rome, at the hands of the Holy Father himself. Hence it is interest-

"I really think", he wrote, "that among barbarous nations there can be none that has more natural goodness than the Japanese"

When St. Francis Xavier left Japan in November, 1551, he had made a thousand



Japan. — First Japanese family baptised by Salesian Missionaries.

ing to review the heroic history of the Church in that distant land.

Beginning more than three and a half centuries ago, the story is one of early zeal, persecutions and wholesale martyrdoms, and a rebirth that now bids fair to bring forth abundant fruit.

Christianity was brought to Japan by the Apostle of the Orient, St. Francis Xavier. On the Feast of the Assumption, 1548, the saint landed in Kagoshima, together with two other Jesuits and two Japanese, whom he had converted and baptized in Goa.

St. Francis did not have in Japan the success which had attended his apostolate in India. Nevertheless, he was especially drawn to the Japanese people.

converts. The following half century marks an epoch of marvellous prosperity in the Japanese missions. Numerous Jesuit Fathers and lay Brothers were sent over from Europe. Before 1597, there were more than 300,000 Catholics in the country. Nagasaki was the chief focus of Christian life. Many of the converts were of noble and even royal blood. In 1582, the converted Japanese princes sent a solemn embassy to Rome.

Persecution of the Catholics was inaugurated by an edict of Hideyoshi, in 1587. Hideyoshi had conceived the notion that the missionaries were secret envoys of the European princes, and were preparing the way for an invasion of Japan. A general persecution broke out in 1597 and reached

its climax when six Franciscan Fathers, fifteen Japanese Franciscan tertiaries, three Japanese Jesuits and two servants were crucified at Nagasaki, on February 5, 1597.

After the death of Hideyoshi, the Japanese Church enjoyed a period of comparative peace. At the beginning of the seventeenth century, the number of Japanese Christians is said to have risen to 1,800,000.

Another general persecution broke out in 1617, which lasted for twenty years. It



**Bishop Januarius Hayasaka of Nagasaki.**  
First native Japanese Bishop.

has scarcely its parallel in history, whether for the horrible nature of the torments employed, or for the heroic constancy of the victims. Between the years 1615 and 1635, no fewer than 300,000 native Christians and 200 missionaries were martyred. At Shimabara, 40,000 men, women and children were brutally butchered in a single massacre.

Edicts were everywhere posted which remained in evidence for more than two hundred years. They read: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan: and let all

know that the King of Spain himself, or the Christian's God, or the Great God of all, if He violate this commandment, shall pay for it with his head".

A silence of death settled down upon the Church in Japan, and for two centuries the country was closed to foreigners.

After the treaty with the United States in 1854, Japan entered into agreements with various European governments. The evangelization of the country was entrusted to the Paris Foreign Mission Society. A church was opened at Nagasaki, in 1865, and dedicated to the twenty-six martyrs.

There, on March 17th, 1865, a group of Japanese entered into conversation with the French missionary, Father Petitjean, and the marvellous discovery was made that about 50,000 Japanese of that region, descendants of the early Christians, had persevered in the Faith. For more than two hundred years, without any priests and at constant peril to their lives, they had clung to their beliefs.

Religious liberty had not yet dawned in Japan. When the officials heard of the discovery, from 6,000 to 8,000 of the Christians were deported and tortured. Nearly 2,000 died in prison. It was not until 1873 that religious persecution finally ceased.

What has been the progress of the Church in Japan since that time? On the whole, it has been slow. The total number of Catholics in Japan proper is only 90,553, the greater number of whom belong to the Diocese of Nagasaki and are descendants of the early Christians. The entire population of Japan proper amounts to nearly sixty millions, so the Catholics form a very small minority. The Protestants have double the number of Japanese adherents. There are only 227 Catholic priests in all in Japan, of whom the majority are Paris Foreign missionaries. The native priests are in the neighbourhood of fifty.

Up to the present time, conditions, have been more favourable to Protestantism than to Catholicism in modern Japan. None of the odium was attached to Protestantism which the name of Catholicism, the "perverse religion" of former centuries, evoked.

Then, the Japanese were bent on acquiring from western civilization especially material progress. The nations which have

enjoyed the greatest prestige in Japan have been America and Germany. The Catholic nations of Europe appeared to the ambitious young Japanese to be decadent. The representatives of Catholicism in Japan were the French missionaries, and France had comparatively little influence in the Empire. Finally, and above, all, the intense nationalism of the Japanese has been hostile to the idea of Papal authority. Their wish is to centre both spiritual and temporal authority in their own Emperor.

Recent times have brought a turn in the tide, and Catholic missionaries in Japan are filled with hope for the future of the Church in that country. The Paris Foreign Missioners have received the help of priests of the Society of the Divine Word, of Franciscans, Jesuits, Dominicans, Cistercians, Salesians, Brothers of Mary and a number of congregations of women. Educational institutions have been founded and have prospered.

A closer knowledge of European civilization has brought to the Japanese a more exact appreciation of Catholicism and its role in the world's history. The intellectual elite of Japan is manifesting interest in the Catholic religion; the attitude of Japanese officials towards catholic missionaries is highly courteous: it is no more a secret that the government desires to enter into official relations with the Holy See.

The most significant ground of all for hope was the recent nomination of a Japanese priest, Father Januarius Hayasaka, for the episcopate. After consecration in Rome by the Holy Father, he was placed over the Diocese of Nagasaki.

Young, highly intelligent and already known to the government officials of the country, Bishop Hayasaka is the spiritual Father of the most important body of Catholics in Japan. He is a living proof that the Catholic Church is not a foreign church, and he excites no hostility on nationalistic grounds. It is no exaggeration to state that his consecration marks the beginning of a new period of the history of the Church in Japan.

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"O my good angel, whom God in His divine providence has appointed to be my guardian, enlighten, protect, direct, and govern me. Amen" (One hundred days' indulgence; plenary once a month).

## LEST WE FORGET

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

### A Plenary Indulgence.

*Every month—*

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

### *On each of the following days:*

- September 8th—Nativity of the B. V. M.  
 September 12th—Holy Name of Mary.  
 September 14th—Exaltation of the Holy Cross.  
 September 15th—Seven Sorrows of Our Lady.  
 September 29th—St Michael, Archangel.  
 October 7th—Our Lady of the Rosary.  
 October 11th—Maternity of B. V. M.  
 October 16th—Purity of Our Lady.

### It is also worth remembrance.

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

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

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

## The Old Boys' Corner

### Summer Reunion. Battersea. July 1st, 1928.

On July 1st, of the current year, there assembled at the Salesian School, Battersea over one hundred past pupils. They came to take part in the Summer Reunion. The glorious weather contributed much to the success of the day. The early afternoon was occupied by a tennis tournament, past versus present, which was won by the present. Tea followed by benediction preceded the general meeting.

Dinner was served in the large hall. The numbers of the Old Boys has been on the increase for the last five years and, now, it is no longer possible for the College to cater for them.

### The Rector's speech.

The guest of honour was Sir John Gilbert K.B.E., K.C.S.G., who was supported by the Rector of the College, the Very Rev. A. Sutherland S.C., The usual toasts were duly proposed and honoured and then, Fr. Sutherland proposed the health of Sir John Gilbert. In a neat speech, the reverend speaker referred to Sir John's services to Church and State, and his whole-hearted devotion to the cause of religion. Fr. Sutherland went on to remark on the extreme importance of catholics taking an active part in public life, and thus making it evident that catholicity and good citizenship, far from being antitnetical, are complementary ideas. He proposed as an example to catholic men, Sir John Gilbert, who rose to his present distinguished position through indomitable courage, and steady adherence to his catholic principles (1) Fr Sutherland quoted

Bishop Henshaw's speech, from the recent conference of catholic headmasters at Manchester, in which His Lordship impressed upon headmasters, the importance of preparing their pupils for public life and of convincing them of the absolute necessity of their taking their part, as members of the various Boards and Councils throughout the kingdom. Opposition to catholicism is mainly due to ignorance, and when men see, that catholics are sterling citizens, ready to help their fellow-men, able to bear their burden in the work of the State, then prejudice and ignorance quickly fade away before the logical force of example.

Fr. Sutherland then proposed Sir John's health, which toast was received with great enthusiasm.

### Sir John Gilbert's reply.

In reply to Fr. Sutherland's speech, Sir John Gilbert thanked the Rector for his kind words. He then proceeded to say, that for a public man catholicity was a great asset, for catholics had certain fixed principles, by which to guide themselves; and stability of purpose is the great factor in success. The principles, that are to guide a man's later life, must be learnt at school and there is nothing more valuable to a man than a good catholic education, particularly that education, that is imparted by religious.

Sir John then proffered a word of advice to the Old Boys. He fully agreed with the importance of catholics taking an active part in public affairs, but they must be prudent. When they enter public life, they should let it be *known*, that *they are catholics*, but, that they are ready to act for the good of the country at large, and for *all* the members of the state. They must beware of being too narrow, and thus, run the danger of being regarded as protagonists of catholic interests, and of catholic interests alone. Catholic interests are better served when

(1) Sir John Gilbert has been Chairman of the London County Council. He is chairman of the Educational Committee of the same Council, Secretary of the Catholic Educational Council, member of the Senate of the University of London and Director of the Refuge at Providence Row.



he who advances them is known as a public-minded and patriotic man.

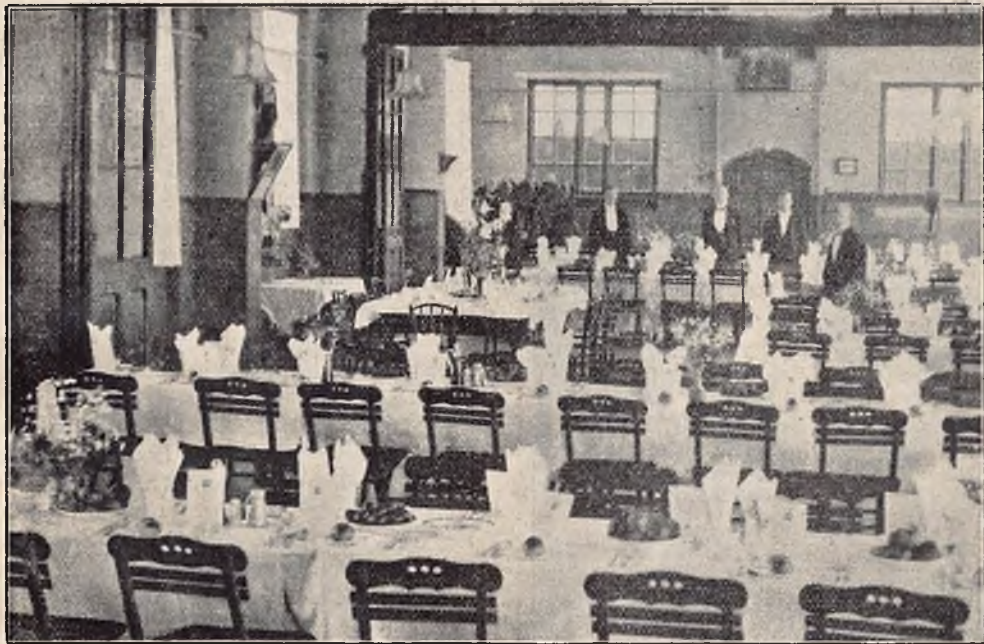
Sir John then proposed the toast of the Association. He referred to the great progress made by the same, which was due in great part to the unsparing efforts of the Secretary. The toast was accorded musical honours.

Bro Vincent then thanked Sir John for his kindness in presiding over the Reunion,

The day concluded with a smoking concert, that was attended and enjoyed by the many Old Boys present.

#### *Copsewood College — Limerick.*

The Re-union of Old Boys, of Copsewood College, Pallaskenry, which took place at the College, was a very happy function. A large number of past students attended from



Battersea, London. — The large hall converted into a dining-room for the S. O. B. A.

and proceeded to give the report of the events past and future of the Association.

The toast of the "College" was proposed by Mr. W. Chisholm who spoke of the great affection that all had for the old school. The speaker then made reference to two great figures in the history of the School, Very Rev. C. B. Macey S.C., whose health precluded the possibility of his being present, and the late Rev. E. Rabagliati S.C., whose premature death had come as such a great surprise to his many admirers.

Fr Sutherland replied to this toast assuring the Old Boys of Fr. Macey's continued interest in their progress. He also thanked the Old Boys for their efforts to increase the number of boys on the registers and was pleased to be able to report a roll call of 350.

all parts, both far and near, and spent a most enjoyable time renewing old acquaintances and making new ones, at their alma mater of the Salesian Fathers.

The day's programme included special Mass at 11 o'clock, celebrated by Rev. Father Grey, S.C., a hurling contest between representatives of the past and present pupils of the College, in which the latter proved their superiority.

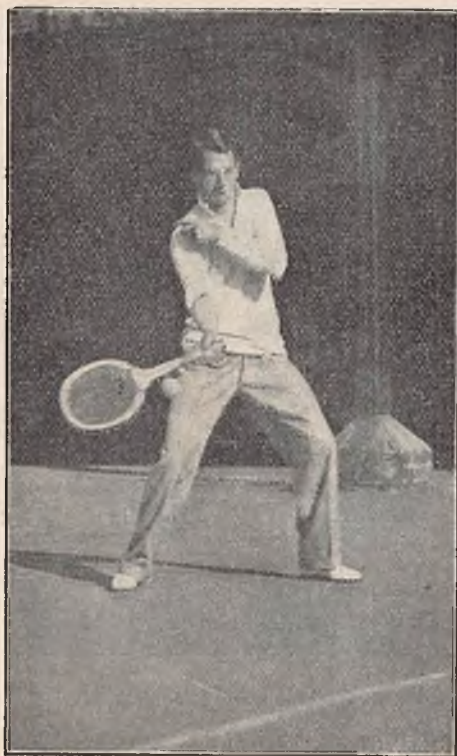
Very Rev. P. B. Mc Conville, S.C., Rector of the College, presided at the luncheon, then all entered on the business of the meeting of the association.

Mr. W. Byrnes (Bruree), retiring Chairman of the Old Boys' Association, thanked the Fathers for the very generous welcome extended to the old students.

Mr. Byrne said Rome was not built in a day, and they could expect it would take some time before the Association of Old Boys would have attained very great strength.

It was decided to have a set of rules formulated, and on the suggestion of the rector to have them printed in Irish as well as English.

Rev. Fr. O'Carroll said next year would be a great year for Irishmen, as it would be



Baiersea London — One of the stalwarts of the Past.

the anniversary of Catholic Emancipation. One of the activities of the old Salesian boys was to do all they could to uphold Catholic work and Catholic action, and to be always to the fore in helping the great work of the Catholic Church. One of the ways of doing this was by the outward sign of loyalty to the Holy See, and the suggestion had been mooted that this branch should, next year if possible, take part in the pilgrimage of the Salesian Old Boys to Rome. He advised them to think the matter over, and if possible to have an Irish representation on the pilgrimage.

The Very Rev. Rector then addressed those present. He wanted, he said, to see the Old Boys up and doing, and not only be able to play a good hurling game, but be able to win easily. It was gratifying to see present many of the boys who were there at the opening of Copewood College in 1920, and he might tell them that not only the clergy, but their reverend Bishop took a deep interest in the Old Boys' Association. It also had the interests of professional and business men, and of Government men too. Mr. Meyrick, Secretary of the Agricultural Department, and Mr. Hogan, the Minister for Agriculture, were very much concerned in the work of the College, and both wanted the boys to come together and give an exchange of their agricultural views. Mr. Meyrick had asked to be supplied with the record of each boy who had passed through the College. For the most part the boys, who passed through the College went back to their own farms, and showed their fathers and grandfathers how to improve those farms by working on scientific lines, and how to make double the money made by their fathers and treble that made by their grandfathers. When Mr. Hogan had asked him how many of the old boys had left Ireland he was truthfully able to tell him that not one single boy educated in Copewood had emigrated from the country (applause). Not only that, but the boys who took up the agricultural course there would follow no other occupation afterwards. The College also prepared boys for the priesthood and for professional and business occupations, and the Government viewed this side of the education with great complacency, and not only approved but encouraged it. It was well for the past students to know that at all times they had the advice and the help of the Salesian Fathers and Brothers behind them like one man, and anywhere they went they had only to say they were Salesian boys of the Venerable Don Bosco to receive a welcome equal to that they would receive in their own father's house. Ireland had now taken her place amongst the nations, and in a not far distant period might occupy an even more prominent place still, and the influence of Salesian boys would make itself felt both in and out of their country (applause).

(Contributed).



San Paolo, Brazil. — Sanctuary of the Sacred Heart and Salesian School.

## *News in Brief*

At the Basilica of Mary, Help of Christians in Turin during the month of May alone, 62,000 communions were given. Between the vigil of the feast and the feast itself 30,000 communions were distributed.

For the first six months of 1928 the number of communions reaches 227,000. The number of large hosts used for the celebration of the Holy Sacrifice of the Mass was 19,900. The usual number of hosts used per year is 400,000 small and 40,000 large.

One of the most flourishing Salesian Schools in the world is at San Paolo, Brazil. The total number of pupils comes to almost 2,400. They are divided as follows—Boarders, 750; Day-Boys, 800; Semi-Boarders, 180; Evening classes, 400; Artizans, 100: Naturally these figures are only rough ones and their accuracy must not be taken too literally. Attached to the school there is a flourishing Old Boys Association with a membership of some 700.

At the recent ordination held at Turin on July 8th, fifty six Salesians were raised to the dignity of the priesthood. Some fifty or so received the subdiaconate, while those receiving Minor Orders were well over seventy in number. All the orders were conferred by H. E. the Cardinal Archbishop of Turin. The ordinations were however split into two groups, the minor orders being conferred on the Thursday, July 5th, and the majors on the Sunday following. The

as a priest. Two students of the United States province were ordained at the same time. Rev. Albino Fedrigotti S.C. who spent six years in the States, working on behalf of the youth of that nation, and also Rev. C. Moskal, who has also had a very successful career in the first republic of the world. That they have an arduous future before them, we have no manner of doubt, knowing as we do the great dearth of priests in the United States. To each and all of the newly ordained we offer our sincere good wishes for a most successful apostolate in the great work that awaits them. *"I have chosen you"*

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A correspondent from China conveys the news that conversions in China for 1927 numbered 51,550. The workers in this vast field of labour number 3,130 of whom 1,343 are native priests. The catholics in the middle kingdom number 2,427,330. These latter are sadly outnumbered by the adorers of the Gods made by the hands of men, with a total of 450,000,000.

We ask our readers to pray fervently for the conversion of China and for the multiplication of Chinese vocations. Only by the Chinese will China be converted. May God send many fervent Chinamen into the fold of Christ, that they may labour to bring this immense nation within that fold, to the end, that there may be but one fold and one shepherd. *Adveniat regnum tuum!*

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Battersea. London. — Sports' day at the school.

Sunday ceremony lasted from 6-30-A.M. until 11-10A.M. It was witnessed by a large crowd of people, many of whom came some distance to witness this consummation of their beloved one's ambitions. Among the candidates for the priesthood were the Rev: Francis J. Donnelly, S.C., an old boy of the Battersea School, and Rev.: Alexander D. Calder, S.C., an old boy of the Salesian School, Farnborough. Fr. Calder is, we believe, the first Farnborough Old Boy to enter the ranks of the Salesian Congregation

The Very Rev: Fr Mederlet, SC. has been nominated Archbishop of Madras by the Holy See. Fr. Mederlet has had a very distinguished career in India and has won the sympathy of all classes. He speaks French, Italian, English and, what is most important, knows Tamil, an incalculable advantage for the position he has been elected to fill. Our hearty greetings to his Lordship and may God prosper his apostolate and render it fruitful for the reign of Christ, the King, in the land of St Thomas, the Apostle. *Ad plurimis annos vivat!*

A late despatch informs us that Fr Bars, S.C., a veteran and intrepid missionary of India has been nominated Bishop of the newly-founded diocese of Krisnagar. May the Bishop-elect have as fruitful an apostolate in his new sphere of activity as he had in the Mission Fields of Assam.

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The principal winners at the sports of the Salesian College, Chertsey, were: Long jump, Hoxey (15 ft. 9 in.); 100 yards, Gabriel (11 2-5 sec.); 440 yards, Hoxey (1 min. 2 4-5 sec.); 220 yards, Turner (28 4-5 sec.); high jump, Hoxey (4 ft. 10 in.); half-mile, Brogi (2 min. 39 sec.); Victor Ludorum, S. Hoxey.

\* \* \*

More than a hundred Old Boys attended a re-union at the Salesian School, Battersea. In a tennis tournament in the afternoon the Present (C. Wheelhouse and J. Geheniau) beat the Past. Sir John Gilbert was the guest of honour at the dinner. Fr. Sutherland, S.C., in speaking of the progress of the College, mentioned that they would shortly receive recognition from the L.C.C., and that during the present year there were upwards of 240 students on the roll. Detailed report in Page 134 of this issue.

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Two School records were set up at the sports of the Salesian College, Battersea, H. Wrangham winning the long jump with 18 ft., and J. Leade the half-mile in 2 min. 39-<sup>3</sup>/<sub>5</sub> sec. Wrangham was the Victor Ludorum in the senior events. Adele Countess Cadogan presented the prizes.

\* \* \*

On July 26th, two Salesian priests of the English Province, Rev. George Payers and Arthur Klepl celebrated the silver jubilee of their ordination. Our heartiest greetings to these Salesians on the attainment of this

jubilee and may they receive from God all the blessings, they need for soul and body. *Ad plurimos annos.*

\* \* \*

The following students of the Salesian College, Battersea, are in the lists of successful candidates at the London University Matriculation Examination: H. O. Wrang-



Very Rev. Fr. Mederlet  
Archbishop-elect of Madras.

ham, G. O'Connor, M. Simon, M. Connor and J. Sexton. B. J. Imray, having passed the same examination last January, makes the Matriculation successes for this year six out of seven.

### A THOUGHT FOR SEPTEMBER

*The repentant sinner pleases God as much as does the just man who has not fallen; but the ungrateful just man displeases Him as much as the sinner who is impenitent.*

## Prelature Apostolic of Porto Velho

### A NEW FIELD OF SALESIAN ACTIVITY.

In the autumn of last year, the Sacred Congregation of the Concistory requested the Salesians to undertake the evangelisation of an immense territory in Brazil. The new mission lies to the West of the country and occupies the two banks of the *Madeira*, the main tributary of the Amazon. The charge is a difficult one, as will be seen from the following summary details of the new field of activity

#### *Topography of the country.*

The Salesians have already taken possession of this mission which has for boundaries, on the East, the *Tapajoz*, a tributary of the Amazon, on the South the 12th parallel of latitude, on the west the two banks of the *Madeira*. Its territory intrudes upon two of the twenty-two Brazilian states, Amazonia and Matto Grosso. In Amazonia it stretches from *Tres Casas* to *Porto Velho* and pursues the course of the *Madeira*. In Matto Grosso it takes in all the district of *Sant'Antonio*.

The most populous centres are, naturally, along the banks of the *Madeira* and are *Tres Casas*, *Humactã*, *Porto Velho*, *Sant'Antonio*, *President Marquês* and *Guaira-Mirim*.

The superficial extent of the Mission is some 115,400 square miles, that is, about half the size of France.

Six powerful streams, which here in Europe would be considered formidable rivers, flow in the directions, south, west and north. There are the *Mamore-Madeira*, tributary of the Amazon and the *Paraná*, the *Gy Paraná*, the *Castanho*, the *Aripuana*, the *Murmellos*, tributaries of the *Madeira*. The fourth of these tributaries, the *Castanho*, is also called the *Roosevelt*, from the fact that it was discovered in 1914, by the ex-president of the United States, on one of his many exploratory expeditions.

The *Madeira*, along whose banks the new

Mission is situated, is easily navigable and serves as a means of transport for the produce of Bolivia. Together with the Amazon, it serves as a natural canal to the Atlantic and the trade of these countries is greatly stimulated by these advantages. The rubber of Bolivia provides the vast bulk of the commerce and keeps these waterways busy with transport.

*Easily navigable* is perhaps a little too much to say, for the *Madeira* stretches 1,250 miles and for 235 miles it is supplemented by the railway, that runs along its banks. The railroad stretches from *Sant'Antonio* to *Guaira-Mirim* and runs parallel to the river. This line was decided upon in 1882 but was completed only in 1924. Its object is to avoid a series of rapids that impede the river at twenty-six points. One of these rapids *Theatinho* is a mile wide. The others have characteristic names which tell their own tale of the fear they inspire in those who behold them. Thus there are: *Calderao de Inferno* (Cauldron of Hell).. *Misericordia!* (Help!); *Padre Eterno* (Eternal Father):: The eddies they set up are so violent, that, according to the Indians, anyone, who gets into them, will never be seen again.

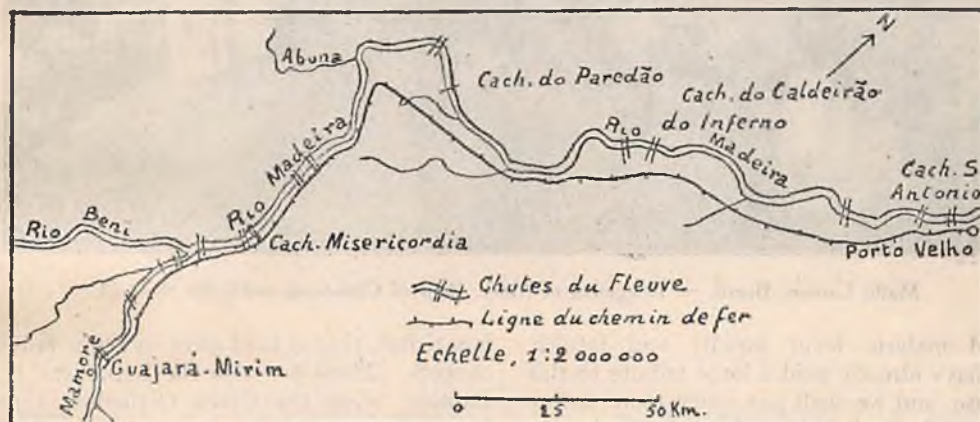
The Italian aviator, De Pinedo, writing of these country says, "The construction of this railroad has cost immense expense not only of money but even of human lives. There is no lack of wood in this country of virgin forests but, despite that, it was preferable to import from Australia the wood for the sleepers of the rails. This was found to be more economic than cutting and shaping the wood of the giant's of the Amazonian forests. Malaria and yellow fever kill men off like flies and one can say, without exaggeration, that every sleeper that was laid cost a human life".

The territory of the Mission of Porto Velho is an immense plain that is covered with a tropical forest. In no other place on the earth, perhaps, does the vegetation reach such luxurious growth. In this territory, intersected by a thousand streams, all species of trees seem to have been planted. It is one mass of green. The rarest of trees grow and flourish greatly with the aid of Mother Nature's generous gifts. Water and sun there are in abundance, and the consequence is the finest forest that the eye of

man could wish to see. In the impenetrable thickets one can only see the venerable monarchs of the forests that have stood for centuries. There are trees that are never seen here in Europe. There are the white cedar, or *acajou amer*, which has a pale pink appearance, the *palulale* cedar, that reaches 12 feet in diameter, the *pao-ferro*, or iron-wood, the *guarubu*, or red-wood, the *itanba*, or stone-wood, which never rots away; and besides these, over 600 species of palms. Truly one has here the triumph of the vegetable life in all its splendour.

laxity of the people and the spiritual abandonment was so far advanced that they only worried about two sacraments—baptism and marriage: the others—? One could hardly simplify religion any more than that.

Now, we have engaged in the work four priests and three lay-brothers. Doubtless, we will occupy ourselves mainly with the civilised people for the present. We shall have to dispute these souls with the protestant sects and lead them to a revival of religious fervour and catholic piety. Our attention will also be centred upon the



Chutes du fleuve = Rapids of the River. — Ligne du chemin de fer = Railway Line.  
Map of the Railway that supplements the River.

### The inhabitants.

How many people are there, then, in this immense stretch of territory? It is very difficult to say, for the statistics give no guarantee of truth. The sources from which they are obtained are, to say the least, questionable. However, we can give a rough estimate. This large Prelature Apostolic will not count more than 30,000 souls; of these, about 12,000 are Indians, that is pagans. The remainder embraces about 1,500 protestants and 15,000 catholics, who live near the populous centres.

We possess six churches or public chapels and five others are in course of construction. A small hospital to accommodate twenty-four patients is nearing completion at Porto Velho.

Until the arrival of the Salesians, there was but one priest to administer to the spiritual needs of these 30,000 people. The

nearest Indian tribes, the *Piratintins*, the *Urunis*, the *Abaitaras*. The first mentioned will be objects of special care for they are the most numerous and most warlike of the whole country. No month passes without them making enemies for themselves, in the works of the whites who live along the banks of the river.

### Difficulties of this Mission.

The main difficulties of this region are three. Primarily the terrible marsh-fever, that devastates the whole place at the rainy seasons. There are some healthy spots in the Prelature but, in general, although, conditions are better than on the Rio Negro the climate tells upon Europeans and is very weakening. The inundations of the river that, in certain periods, transforms the forests themselves into immense swamps,



Matto Grosso. Brazil. — Daughters of Mary, Help of Christians, ready for the trail.

breed malaria fever rapidly and fatally. We have already paid a large tribute to this disease, and we shall pay much more before our work is anything like finished. On that score we have no illusions.

Nevertheless, we can more easily come to grips with this terrible malady, than we can with the religious indifference, that has taken possession of the people. They have been far too long abandoned to their own devices—sheep without a shepherd, wandering where they would, regardless of the dangers of the path. They have acquired the habit of living without the sacraments, if we except baptism and marriage, and it will be no easy task to lead them back to the full practice of our holy faith. We anticipate no ordinary opposition, particularly with regard to the sacrament of confession. This opposition will be fomented by the heretical sects that infest the region. There are here many protestants of a rare ardour for proselytism, particularly the "*Pentecostlists*", who inspire the people with blind

fanaticism, that is kept alive by three public chapels. There are also the Ritualists, the Baptists, even the Greek Orthodox, three Masonic temples and one spiritualist temple. All these spread error among the people and plunge them still further into the abyss of darkness, that already holds them fast bound in its depths.

That is really the main evil and tragedy of the country—ignorance. They know nothing of our holy religion and allow themselves to be duped by the first fine-talker that comes along. The remedy which will be a long one, but sure, is already known to us. That is the opening of houses for the young of both sexes, who, in time, will put on a firm basis, the faith of the coming generation. We will undertake this work as soon as ever personnel and means allow.

That the hour may soon come, when the night of ignorance shall give way to the day of knowledge, is an intention which the *Salesian Bulletin* warmly recommends to the prayers and generosity of its readers.

#### A THOUGHT FOR OCTOBER

*"In whatsoever house, in whatever retreat you may be, respect your good angel, for he is there present, he is close to you, he seeks to protect and be useful to you". — St. Bernard.*



# Thoughts at an Ordination

July 8th at the Basilica of Mary, Help of Christians in Turin. I am seated near the altar rails and so can observe at leisure what is about to take place. The yearly ordinations of the clerics of the Salesian International Theological College are due to begin in about half an hour. Now, it is about 6.0. A. M. The weather, that has been oppressively warm for the past ten days, is somewhat overcast and the Church is thus a little obscure, a circumstance that helps one to keep in harmony with the solemn silence that holds everybody. At 6-15 the clerics begin to file in. There seems to be no end of them. Those about to be ordained subdeacons are some fifty odd. The priests-to-be are fifty-eight, fifty-six of whom are of the Salesian Congregation. They take their places in the body of the Church and await the arrival of the ordaining prelate, —His Eminence, Cardinal Gamba, Archbishop of Turin.

Prompt on time, the Archbishop arrives and is greeted by the motet "Sacerdos et Pontifex". After the necessary preparations for the Mass have been made he begins the Mass and proceeds regularly up till the time of the *Oremus*, when the candidates for ordination are summoned to appear on the sanctuary.

## *The summons.*

The Archbishop seats himself on the faldstool and signifies to the Master of Ceremonies to proceed. The Archdeacon gives the general summons with the words— "Let those who are to be ordained subdeacons come forward".

The particular summons follows. Each one is called by name, answers, "Present", and proceeds to the altar steps. There the subdeacons form a semi-circle round the Archbishop. There are three ranks of them and they fill the whole depth of the great sanctuary. Their title to ordination is announced and the Archbishop proceeds.

## *The step.*

The solemn warning is now delivered by the ordaining prelate. He exhorts the young candidates to ponder well the step they are about to take. He warns them of the seriousness of the step and that, if they are unwilling to undertake its responsibilities to depart, while yet there is time. As yet they are free to embrace a worldly career, to marry and pass over to worldly pursuits. If, however, they decide on this step, no longer may they withdraw from their solemn purpose. For evermore will they be bound to the service of God. The warning proceeds to a note of joy. The service of God is true kingship. To serve God is to reign. With the grace of God these young men will preserve their chastity intact and remain faithful to His ministry. The Archbishop concludes, "*therefore, while yet there is time, think upon it; and if you wish to abide by your holy resolution, in the name of the Lord come hither*".

The candidates take a step forward and remain standing, calm and dignified, before the altar. They have decided. They have never desired anything else but to live in the House of the Lord all the days of their lives. No wonder that they make the step with eagerness and holy joy.

The summons of the priests is now read out. They approach, but remain in the nave of the Church, for the sanctuary is already occupied by the subdeacons-elect.

## *The prostration.*

When all are in their respective places, the Master of ceremonies gives the order to prostrate themselves. All fall prostrate and the Bishop begins the Litany of the Saints. He is assisted by the attendant priests and servers and the invocations continue normally until just before the "*Agnus Dei*". Then, the Bishop turns round and blesses the candidates, asking God to bless them, to bless and sanctify them, to bless, sanctify and consecrate them. This invocation of

God is most significant, for the Prelate, hereby, recalls to the minds of all, that it is Christ, Himself, who is the ordaining minister. The Archbishop is only the human instrument. Christ it is, who confers the power of consecrating the bread and wine. Christ it is, who gives power to forgive sins. Christ is there, the same as at the times of His pilgrimage on earth, giving the same orders, ordaining the same means of sanctification and salvation, confirming His doctrine by the continuity of the sacrifice—“*Do this in commemoration of Me*”. The same Christ, who died on the Cross and rose gloriously triumphant over death, still sends forth His ministers to bear testimony to Him in all parts of the world.

At the end of the Litany, the candidates for the priesthood return to their places, leaving the subdeacons alone on the sanctuary.

The Archbishop now proceeds to inform the subdeacons of their duty in the Church. They are to prepare the sacred vessels and the bread and wine for the Mass. Theirs is the privilege of administering the water to the priest at the Offertory. They it is, who have the duty of washing the sacred linen of the Church in three waters.

As a sign of their office the subdeacon receives from the Archbishop an empty chalice and paten, and from the archdeacon cruets and a towel.

The Archbishop then exhorts the congregation to pray for the candidates and himself accompanies them. Then, he proceeds to invest the candidates with the vestments. He puts on their heads, the Amice, which is to signify restraint of the tongue, on their left arm, the Maniple, which is to signify, the fruit of good works and on their

shoulders, the Dalmatic, praying that God would clothe them with the vesture of joy and gladness.

The final step is the giving of the book of the Epistles. All the candidates touch the book with their right hand, while the Archbishop says, “*Receive the book of the epistles and have power to read them in the Holy Church of God as well for the living as for the dead; in the name of the Father, and of the Son, and of the Holy Ghost. Amen*”.

The subdeacons now retire from the sanctuary and, while the Archbishop reads the Epistle of the Mass, one of the newly ordained subdeacons accompanies him, from the foot of the altar.

The summons of the candidates for the priesthood now follows. They are presented to the Archbishop by the Archdeacon and the former asks if they are worthy of the dignity of the priesthood. The archdeacon then bears testimony to the worthiness of the candidates, and the ordination proceeds.

#### *The admonition.*

The Archbishop primarily advises the candidates of the sublimity of their office: of the fact that they are elect, the successors of those who were chosen to help the Apostles. They are the successors of the seventy-two, and, as they had the duty of helping the apostles, so the priests, their successors have the obligation of helping the successors of the Apostles, the Bishops of the Catholic Church. The admonition proceeds to exhort them to keep the law of God and the Church: to live a life of sanctity: to strive after perfection: that their teaching must be the spiritual food of God's people and that the sanctity of their lives must be as a sweet savour in



San Paolo, Brazil — Group of Internal

the Church. That by their teaching and example they may build up the household of God, so that neither the prelate for ordaining them, nor they for receiving ordination, may deserve to be condemned of the Lord, but rather rewarded.

The candidates, two by two, present themselves to the Archbishop. In silence, he lays both hands together upon the head of each one. They then pass before all the priests, present at the function, and the ceremony is repeated before each priest. The candidate kneels and the priest imposes hands upon him.

### *The prayer.*

The Archbishop, and assistant priests then stretch forth their right hands over the candidates, at the same time exhorting God, to pour down on these levites heavenly gifts, so that they may worthily discharge the responsibilities they are about to undertake.

The Archbishop then blesses the candidates and prays that God would deign to bring down on them the gift of priestly grace.

### *The preface.*

There follows the Preface. In this magnificent prayer the Archbishop gives thanks and praise to God, for all His benefits to humanity. He thanks God for the institution of the Hierarchy: for the help vouchsafed to Moses and the High-Priests in the Old Law. For the institution of the seventy-two, as helpers of the Apostles, by whose instrumentality the whole world was filled with their preaching.

A plaintive and supplicating note is now struck. The Archbishop pleads with God

to bestow abundant grace of state on the candidates: to give them strength in their weakness: to be more generous than ever with them, for they are much weaker than were the apostles and their helpers, and, hence, have far more need of His saving grace. He prays God to deign to confer on them the second rank in His Divine Service, that, by their holy example and conversation, they may be a pattern of holy living to all: that they may be worthy helpers of the Bishops of the Church, and may be endowed with all heavenly gifts, that, so they may be able to give good account of the stewardship committed to their care.

### *The vestition.*

The Archbishop sits down. Each of the candidates approaches and kneels before him. The Prelate takes the stole that is hanging behind the left shoulder and crosses it over the candidate's breast saying, "*Receive the yoke of the Lord, for His yoke is sweet and His burden light*".

Then, he places on the shoulders the folded chasuble, that is to be so worn till towards the end of the mass. This part of the priestly vestments is to signify to the wearer, charity: for God is able to increase within him charity and a perfect work.

The candidate answers, "Thanks be to God", and departs, making room for his successor. This ceremony is repeated with each one, until all have passed though the hands of the Archbishop. They all take their places on the sanctuary producing a somewhat strange effect with the chasuble folded on their shoulders. Their ministry is not yet complete. They have yet to receive the formal words of ordination.



Students seated round the bathing pool.

The Archbishop rises and prays for the grace of God on these, His elect, that, by their actions, they may be known as priests of Christ: that, by meditating on the law of God, they may learn its truth, teach its saving doctrine, and follow its salutary precepts: that they may persevere spotless, and undefiled, unto the end: that, at the last day, they may rise up, perfect men, unto the measure of the stature of the fullness of Christ Jesus.

#### **The anointing of the hands.**

The Archbishop intones the "Veni Creator Spiritus". He then sits down on the faldstool. He removes his gloves and puts on his ring. A napkin is spread over his lap, and, then, each of the candidates presents himself in turn. The hands are presented to the Archbishop, who anoints each hand in the following manner. He dips his right

thumb into the holy oil and draws two lines, —one from the thumb of the right hand to the index finger of the left, and, then, from the left thumb to the right index finger,— thus forming on the palms of the hands the form of a cross. He then anoints the entire palms saying, "*Vonchsafe, O Lord, to consecrate and hallow these hands, by this anointing and our blessing*". The Prelate then draws the sign of the cross, on the hands of the candidate, invoking that, "*whatsoever they shall bless, may be blessed, and whatsoever they shall consecrate, may be consecrated and hallowed*".

The Archbishop joins together the hands of the priest-elect and one of the attendant priests binds them with a white linen napkin. The candidates then return to their places and wait with their hands thus bound, till all their companions have been thus anointed.

#### **Tradition of the Instruments.**

The anointing being finished, the Archbishop cleanses his hands. Then he delivers to each of the candidates the chalice, containing wine and water; on the top of the chalice there rests the paten which contains a large host. The Archbishop makes each candidate receive both paten and chalice between the index and middle fingers. These are the instruments that the priest has to employ during his sacred ministry, and thus the Prelate in handing them to the candidate says, "*Receive power to offer sacrifice to God and to celebrate Masses both for the living and the dead. In the name of the Lord. Amen*".

The candidate is a priest. His mission, henceforth, is the mission of Christ, the salvation of souls and the satisfaction for sins.

The Gospel is read as usual. Then, during the offertory, the newly ordained priests have their hands unbound and washed. They then return to the sanctuary to celebrate their first mass.

Before proceeding the Archbishop receives the offerings of all who have been ordained. Two by two they come before him and present to him their candles. They kiss the candle and then the ring of the Archbishop. They come in order of dignity, the priests first and then the subdeacons. This ceremony over, all return to their respective places and follow the mass.



My yoke is sweet and my burden light.

From their places in the sanctuary the newly-ordained priests con-celebrate with the Archbishop. All are responsible for the transubstantiation. They are as one man. Solemnly, the Mass proceeds. These new levites, for the first time, call God down from heaven. It is the most solemn moment of their lives. Angels hover over them, in wondering adoration. They are other Christs. They can bring God from heaven. They have a power that touches on the infinite. They are the sons of Mary indeed, for Christ was Mary's son, and they are so many Christs. The Lord's anointed—ah yes, they are indeed the Lord's anointed in a far deeper and truer manner than were any of the High-priests of the Old Law. When the time for the "pax" arrives the Archbishop gives it to a priest and a subdeacon and they communicate it to their companions.

### *The Communion.*

At the time of the communion the priests approach the altar, and receive communion, at the hands of the Archbishop. There is no *confiteor* said for they are the celebrants of the mass. Neither does the Archbishop say the, "*Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen*", for they all said it together with him prior to his own communion. They are fellow-celebrants with the Archbishop.

When the subdeacons approach, the *confiteor* having been recited, the Archbishop communicates each one saying, "*Corpus Domini nostri Jesu Christi custodiat TE in vitam aeternam. Amen*".

As the subdeacons are receiving communion, the priests receive from one of the attendants a chalice with wine. Each one takes a sip and returns to his place.

After the communion is finished the Archbishop intones a responsory, that is taken up by the Choir. During this time the priests approach and have their chasubles loosened, till they rest in the normal position. This is the time when the Archbishop confers on them the power of the keys. They receive the power of binding and loosening and thus have the fulness of the priesthood. The Mass then proceeds to its term.

After the blessing, the Archbishop imposes a small "penance" on those ordained. The

subdeacons are enjoined to recite a nocturn of the office of the day. The priests are recommended to say three Masses one in honour of the Holy Ghost, one of Our Lady and the third for the faithful departed.

The ceremony is over. The Church has received fifty-eight priests. A precious gift and one that she will know how to utilise. The priests depart to take off their sacred vestments. Here and there old priests can be seen kissing the hands of these, their young brothers, wishing them good-luck and a fruitful apostolate. As I gaze on the scene my thoughts go back to the days of Christ and I cannot but think that henceforth the life of these men will be a week—a holy week. Their lives have now begun in real earnest. They are about to launch themselves into the fight against sin and vice. Soon they will be swallowed up in the world. Who shall tell their destiny? Then I ponder a little.



An ordination in the catacombs.

***"Blessed is he that cometh  
in the name of the Lord".***

This day is Sunday, July 8th. For these new priests it is the Palm Sunday of their lives. The people acclaim them as, "blessed" They "come in the name of the Lord". They have their little triumph and go their way. Then

"I dipt into the future far as human eye could see:  
Saw the Vision of the world and all the wonder  
that would be".

I saw them, in vision, working in the various parts of the world. Among them were representatives of most of the nations that form the world of today. I saw them, in the vineyard of the Lord, doing their part in the great work, reaping a goodly harvest. I saw the Vision of the World, as it would become under their guiding hands. I saw the peoples turning from bloodshed and strife, to the peace of Christ. I saw vice and sin give way before them. I saw the reign of truth becoming more real and more widespread.

If only these 58 were 58,000, then, I felt sure, that, the "wonder" that was to come of their work would be multiplied incalculably. But even these fifty eight will achieve wonders. In the name of God they will conquer the world around them. Each one in his sphere will do his work and that is all God requires for the triumph of His cause. God bless them and keep them. Their lives may at times be a little monotonous—may be, as it were, the Monday, Tuesday and Wednesday of their Holy Week, when there is nothing startling to recount. The routine goes on and they do their work. Unconsciously, they are advancing, but, it is a favour of God, that the more they progress, the less they notice it. The milestones pass by and they come to the end of the road.

***The last Mass.***

Their lives will be well spent. Looking at them, today, saying their first Mass, I could not doubt it. They had the fixed look of men with one purpose in life—the work that God is entrusting to them. Life may hold many bitter hours for them but in the strength of their priestly vocation

they will surely triumph over them, and come forth, purer and wiser men, for the momentary trials.

Then will come the Maundy Thursday of their lives. *Their last Mass!* They may not be aware of it. The hand of death does not touch all in the same way. Some receive a gentle touch, and a beckoning to come away and leave the troubles of life. Others receive a sharp blow and, without warning, are hurried into the presence of the Justice of God. Hence, for some, Maundy Thursday may be as other days of their Holy Week. For others, it will really be a Maundy Thursday. They will realise that no longer can they say mass. Their forces are spent. Their body does not second the efforts of the will. They want to say Mass but they cannot. They have no longer any strength to stand. They repose on their beds awaiting the summons.

***Good Friday.***

And then! Then will be the time when they begin to recall once again the many graces they have received, the masses they have said, the sacraments they have administered. They will wonder somewhat at the remarkable clearness of their memory. They remember all. Ah yes, chief among their memories stands out July 8th, 1928. They were then made priests of the Most High. It is a beautiful memory and their hearts go forth to God in prayers of deep humility and ardent thanksgiving. How the years have flown!

Someone approaches and suggests that it is time for the priest to receive the viaticum. Certainly, certainly, it is his Good Friday. This is his mass of the Pre-sanctified. He cannot celebrate but he can receive communion. This afternoon at the third hour he will be gone to join his Heavenly Father. The priest is a victim for sin, he is another Christ and only in this guise will he be recognised in the after life. His life is a continuous striving for the reproduction in himself, of Christ crucified. In the other world God will ask of him the testimony, that St. Thomas demanded of the risen Christ. "Where are the wounds?"

And Christ will continue, "where are the blows you have received in my service? Where are the sacrifices you made for the

souls committed to your care? Where are your sheep? I gave so many souls to your keeping? Have you them all with you?" They will be confident, for their lives have been according to the life of Christ and according to the model of Don Bosco. Death has no terrors. They are but beginning to live. Death opens paradise to them. Death is their greatest friend. If any moment could be more joyous or more solemn than the moment of their ordination, it will be the moment of their death. Their life has been spent in the service of God. What have they to fear?

### *Holy Saturday.*

Death has come and released the soul from the burden of the body. The trial of life is over. The body is confided to the earth, from which it came, and the soul betakes itself to the tribunal of God.

Christ is there in all the splendour of His risen humanity. He conducts the examination of the soul, and shows how faithfully it has kept His commandments. The souls saved by the work of this priest, gather round and make a glorious crown for him. The Blessed Virgin smiles on him, her beloved son. Death has but brought him nearer to her for life held him bound to her by bonds of tenderest love. She guided his steps, and now bears testimony of his devotion to the

God-man. The judgement does not take long. The soul, after a brief purgation, enters into the everlasting possession of that God, whose minister it was on earth. The significance of, "to serve is to reign", comes home with great force.

### *Easter Sunday.*

For the Easter Sunday of his holy week the priest must perforce await the end of the world. Then, that body which served him as an instrument to gain heaven, and to accomplish the salvation of many souls, will be united to the soul. The body will be glorified and the soul will delight in its possession. The sufferings that it endured have served to make it all the more glorious. The purity of its form is due in most part to the sacrifices willingly borne for Christ's dear sake. Life has served its purpose. Heaven has been gained. Holy Week is over for them all and there remains the unending bliss of heaven.

From my reverie, I was aroused by the "Sanctus" bell of the Mass. At the Altar was an old priest, who was probably back again at the day of *his* ordination. He is nearing the end of the road. May the path be clear and the weather fine so that he may pass out a conqueror of earth and of heaven. "*Blessed is he, who cometh in the name of the Lord*".

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# All Hail to Christ the King!

Once again, and still a new feast, comes the day consecrated to Christ the King of our race. Great as was the inspirational power even of the announcement of such a feast, it is, of course, far too soon to estimate the lasting fruits to be obtained from the spread of this devotion in the world.



To Christ the Prince of Peace.

That beautiful and glorious fruits were in the mind of the Holy Father in establishing such a feast is made clear by his own words of institution. These fruits were to be within the winning not only of the Catholic faithful but of all who, belonging to the soul of the Church, kept essential doctrines of Christianity even while blindly maintaining some admixture of heresy and schism. That this latter part of the Holy Father's hope was not without foundation was immediately proven by the unwonted acclaim with which his letter inaugurating

the new feast of the Kingship of Christ was received by the representatives of a number of Protestant denominations. There is, moreover, no way to estimate the number of souls outside the Catholic Church who were helped by that wonderful communication, strengthened in their loyalty to Christ and perhaps led back to the one fold of the One Shepherd.

For Catholics, the new feast has meant a new expression of their conscious membership in that mystical body of which Christ is the Head. It will be hard to imagine any greater incentive to holiness of life, of thought, of word, of deed, than that very fact of our consciousness of being so closely united to Christ. In that consciousness we recognize the duties of Christian living and the urgency of compliance which that membership puts upon us. This is true whether the duties deal with the temporal demands of religion or with the spiritual relationships arising between the Head and members of that mystical body. There is no distinction, when the test of loyalty comes, between Christ and His Church; and of the temporal duties alone, such tasks as supporting the Church and helping parish and diocesan charities, and heeding the needs of the august Vicar of Christ himself, will never be met with murmurings and complaints by the loyal subjects of Christ the King. The organization of the faithful in such prosperity as Catholics enjoy in the world of today should make them a grateful unit not only in the proper and decorous support of parish buildings, but find them just as intently devoted to the poor, the needy and the weaklings, their fellow-members in that mystical body of Christ.

It is, however, in the power of this feast to stress the closeness of the union that this loving King desires with His beloved subjects, that the new feast offers its greatest treasure. There is no mystery so awing, so soul-subduing, yet so capable of filling the soul with irresistible transports of grateful gladness as the mystery of the love with which the Creator of all things has always followed



the children of men. That the promptings of that love led Him to become one of us, that He might hold the Kingship of men and that this would have happened even if the human race had never needed a Redeemer, is no new thesis in Catholic theology. The Holy Father, in his wonderful letter already mentioned, speaks of Christ as King of men, as it were, by birthright and refers to His claim because of redeeming us as an acquired right to Kingship.

It is the love of such a King which keeps Him on the humble throne of our Catholic altars. It is the love of this King that makes it His delight to dwell in the neighbourhoods where His beloved live and work and play. It is this love which makes Him keep open house, always waiting for the beloved to come and possess Him and be possessed by Him; always willing to enter into that tremendous intimacy of Holy Communion: heart to heart, loving King and beloved subject. If the King-note be maintained in such a relationship, it is only that the faithful subject be reminded that here is power, here is supreme dominion, here is

complete security and happy rest. Here may come the man or the woman with purpose set to mighty undertaking. Here such will find strength that will not fail and courage that will endure. Here may come the man or woman buffeted by temptation, set upon by the world, the flesh and the devil. Here is to be found the knowledge of the helplessness of this powerful three over the faithful subject of the King. Here may come those hurt by pain to find its glorious meaning in His knowledge of the uses pain may have. Here may come one hurt by the more grievous mental pain of slander, of calumny, here to find peace drawn right from the Heart which has known all the bitterness of repudiation.

The palace home, the modest home of poverty and work, the haunt of the outcast, all these may know the Presence of the King. The great, the powerful, the rich, the poor, the weak, the lowly may have this King in the privacy of each one's own breast and, provided the terms be terms of love, may have all he can desire from this beneficent Ruler.. All hail to Christ the King!



Pallaskerry, Ireland. — Bishop Brown with the students of the Salesian Agricultural College.

## FROM THE LAND OF THE KIVAROS

*Very dear and Rev. Fr.*

Herewith a few words about our Mission at Macas. Necessity obliges me to be brief but I hope that you will be consoled by the news I have to communicate to you.

Macas, situated in the extreme north of the Vicariate of Mendez and Gualaquiz, is a district of some 700 souls. It stands at about 4,000 ft above sea level and enjoys a wonderful climate. It is always spring here. Delicious, entrancing, weather that makes one glad to be alive to enjoy the bounty of God. The soil is very fertile and produces in abundance all the fruits of the tropical zone. Agriculture is, however, as yet, only in its infancy. The future holds a golden store for this part of the Lord's vineyard.

The disposition of the people is excellent. They are for the most part descendants of the Spaniards of the ancient *Golden Seville* that stands on the opposite bank of the river Upano. Despite the fact that they have been abandoned with regard to religion for the past thirty years they have preserved their faith and are even yet christians. Naturally there is much indifference that it will be our business to dispel. The lethargy, that has settled upon them, will take some time to disappear, but we have no doubt of our ultimate success.

We were received with great enthusiasm. The rejoicings at our arrival were sincere, and we continue to receive marks of esteem particularly since we have begun a school, which has a register of seventy pupils. The people are the more sympathetic towards us when they see, that our work on behalf of the young is that constructive education that will ensure their children becoming good citizens both of the earth and of heaven. We have received such efficacious aid from these good people that in less than two months we have been able to construct two houses to which the Daughters of Mary, Help of Christians have been invited.

The Salesians too had great need of more suitable buildings. We lived in constant danger of being buried alive beneath the beams and roof of an ancient hut. It is a

fact, that may seem incredible, that every time the wind blew, the Salesians all rushed out of the house, for fear that the house would incline too much to the buffets of the wind. However when the Vicar Apostolic made his recent visit here, we were able to



Macas. — Mons: Comin and Sciacaiml.

receive him in our new building, which, if not elegant or luxurious, is at least safe.

Now we are engaged upon the task of building a new Church. The old one is very delapidated. The roof, which is a thatched one, or rather was a thatched one, in spite of continual repairs, lets in the water. Thus, if it rains we have the sight of the water pouring in through the roof: so much so, that one wet Sunday it was found necessary to have a man standing by the priest, who was saying the mass, so that, with his umbrella, he might avert the rain from the celebrant's head and shoulders.

However, the most practical and important aid we receive from the Macabei (inhabitants of Macas) is the facilitation of our approaching the *Kivaros*. During the year past we have had regularly at our school 34 young *Kivaros*. They live with the various families of Macas. We provide clothing and for a little remuneration they have their board and lodging with the above mentioned Macabei. Even now, when the children are away on holidays, the young *Kivaros* come every day for catechism class.

Old and young, big and little are brought to us for our attention. And the state they are in! They come to us, *only* when the witch-doctor has failed to cure them. Time and again they bring to us poor creatures reduced to the last point of misery and exhaustion. This happened quite recently with a baby who is called here—*Gioanin dla jam*—,

His father, who was a very bad-tempered man, had committed some crime or other, and hid himself in the forest, in order to



Macas. — Mons: Comin with the Sisters and their little charges.

We had great difficulty in persuading the *Kivaros* to leave their little boys with us. For a long time we endeavoured to get them to leave the little girls. They were very very stubborn, but, at last, we obtained our request and, now, we have nine little girls under the care of our Sisters. At first their parents came very frequently to see their little girls. They were afraid we would have them sent away from the forest school to the city. However, by this, they have become reassured and have perfect confidence in our good Sisters.

When it is a question of sickness their faith in our power is unlimited and blind.

escape the vengeance of his enemies. He took with him his only child and left it in a hut all alone the whole day, while he went out in search of something to eat. Seeing that the poor child was nothing more than skin and bones, he sent it along to the Mission so that it could be baptised and buried. However, the solicitous and maternal care of the Sisters saved the child's life after it had been for several weeks in the jaws of death. At the present moment it is quite happy and is beginning to put on a little flesh. The father came to see his baby boy and the poor savage broke down and wept. "I knew", he said, "that the good mothers

knew how to cure diseases. Now, I see they are able to remove the spells of the witch doctors. My baby had been cursed with the evil eye. For this reason it wasted away..."

One day a *Kivaro* woman arrived. Her name was *Nacaimi* and she had with her a baby girl of about three years old. The child was at its last gasp. *Nacaimi* was accompanied by one of the Christian women of the village.

"Father", she said, "baptise my baby and bury it with the christians".

Two days later the baby died. The Christian woman who had accompanied *Nacaimi* arranged for the burial and supplied all the things necessary. Behind the funeral procession there came *Nacaimi*. She was weeping, but her sorrow was a resigned one. She was not indulging in the extravagant moans and lamentations of the savages, but was silently contemplating the last journey of her beloved child. After the exequies were finished she approached me and said,—

— "Father, is my baby in heaven?"

— "Certainly", I replied, "She is very happy and is praying for you".

— "Then baptise me, too, and I will go to heaven with my baby".

— "Very well. Come to the Mission frequently and learn a little catechism. You too", I said to a girl, who was with *Nacaimi*, "you too may come and learn the catechism".

— "Me? Oh No," she replied brusquely, "I want to remain a *Kivaro*".

— "That's no objection. You may be a christian and a *Kivaro* at the same time".

— "No. My father was baptized and he died" Saying this she went off by herself.

— "How very perverse your sister is," I said to *Nacaimi*.

— "She is not my sister".

— "Who is she, then?"

— "She is another wife of the same husband".

That is the great difficulty here. It crops

up at every step and impedes in no small measure, the conversion of the grown-up *Kivaros*. May God continue to send us the children. With them we can hope for better things. They show themselves very affectionate towards us and towards the families with whom they live.

One day a young *Kivaro* boy, *Sciacaimi* by name, said to his companions, "Do you know, I will never go back among the *Kivaros* dwellings. The devil inhabits them. I saw him with my own eyes. He was like a red ape, with horns. He was hanging from the branch of a tree near my home. Here in



Macas. — *Nacaimi* sets out for home.

the midst of the christians there is nothing to fear: the devil cannot come near us here".

May heaven deign to bless and prosper our work, so that we may be soon able to baptise a goodly number of these young boys and girls. Here, as elsewhere, the hope of the future rests with the children of today. Bless us and our work dear Father,  
Your most obedient child in C. J.

SALVATOR DURONI, S. C.

*Reverend and dear Father,*

From the distant and difficult mission of Macas, I, together with the other Sisters and the young *Kivaros*, entrusted to our

care, send most hearty and dutiful greetings. We have about fifteen youngsters here at present and one can say, that they were all brought to the Sisters by Our Lady in a providential manner.

On the occasion of his recent visit, Monsignor Comin baptised six *Kivaros* (boys) and three *Kivaros* girls. Three of these live with the Sisters while the others stay at the houses of the catholics of Macas. Two others, who were baptised in the course of the year, have already taken their flight to heaven.

It would rend your heart, dear Father, to see the state in which these children are brought to us. Before consigning them to us, their elders make them go the rounds of the forest, and have the witch-doctors put their curses upon them. They are made to endure the baleful influence of these diabolical wretches and, when the poor children are reduced to mere skeletons, they bring them to us with the words, "*Here you are! if you can cure them, you can have them*". Our Lady, however, multiplies her favours and these little souls remain with us here below to learnt the love of God and, later on, to help in the conversion of their benighted brethren.

As will be easily understood, all this contributes to make the work here very difficult. The roads, where they exist, are, in certain seasons, nothing more nor less than muddy streams. Thus, you can imagine the state we get into, when we have to make a journey of six or seven days along these muddy roads. To add to our discom-

fort we often have to make ascents up steep and rocky places that appear like so many blank walls. I shall not expatiate on this part of our journeyings. It needs to be experienced to be appreciated. My pen is all too poor to describe the various kinds of lodgings that are afforded us on these expeditions. Nothing I could say would bring home to you an adequate idea of the conditions prevailing on some of the Mission fields. Europe holds nothing like some of the buildings! (save the mark) that have afforded us shelter for the night. And the transport of our necessaries...! A problem that has yet to be solved and seems far from solution.

Nevertheless, do not think, reverend Father, that I am repining or "longing for the fleshpots of Egypt". Far from it. All the Sisters here are happy, contented and zealous. All are inspired with ardour for the good of souls. The young *Kivaros* need so much attention that we have no time for that most melancholy and, one might say, deleterious pastime of thinking of, "what might have been". We are all "up and doing" for the kingdom of God. The lack of suitable buildings is much felt. We hope, however, that by degrees this deficiency will be supplied

Iterating the good wishes of all the Sisters and children and begging your blessing on us and our work, I am,

Very dear and Rev: Father  
Your most devoted child in  
Corde Jesu.

Sister CAROLINE MIOLETTI  
*Daughter of Mary,  
Help of Christians.*



Macas. — Proposed plan of new church and Mission.

## He rests from his labours

We regret to announce the death of the Very Rev. Charles Bernard Macey, the well known Salesian Father, which occurred on Thursday evening, August 9th, at the Salesian College, Chertsey-on-Thames, where he had been living in retirement since resigning the Office of Rector some two or three years ago.

There will be many to whom this sad news will come as a great shock, but perhaps, nowhere more than in the Diocese of Southwark and in London generally, for he had been connected with that City for over thirty years and with Southwark Diocese for over forty; first, as Parish Priest of the Sacred Heart Church, Battersea; then, as Rector of the Salesian College, Battersea; and afterwards, as the first Provincial of the Salesian Society in England; then again, as Rector of the Salesian College, Battersea; and, during the European, War he acted as Vice Provincial. During these years in Office he was brought much in contact with the Clergy of the Diocese among whom he made many sincere friends, as was testified by the numbers of the Secular and Regular who attended the Solemn Requien Mass on Monday last at Battersea, among whom were the following: the Rt. Rev. Bishop Brown D. D. who assisted in the Sanctuary as representative of the Rt. Rev. Dr. Amigo, Bishop of Southwark, who was absent on a pilgrimage to Lourdes, Very Rev Mgr Canon Jackman, D. D., (Watford), Very Rev. Canon Cooney, (Wandsworth), Very Rev. Canon Lean, M. A., (Burnham-on-Sea), Very Rev. Canon R. Fletcher, M. D., (Streatham), Rev. Father Barrett, D. D., (Richmond), Rev. J. Flower, S. C., (Chertsey), Rev. J. F. Mc. Court, S C (Bolton), Rev. W. G. Austen, S. C., B. Litt., B. A. (Chertsey), Rev. A. Franco, S. C., D. D. (Cowley), Rev. M. Mc Carthy, S. C., and the Very Rev. Father Joachim Mc Carthy, O. S. M., was represented by the Rev Alexis Burns, O. S. M., Brother Martin, O. S. M.

Among the numerous Convents represented were the following, Little Sisters of the Poor, (Lambeth), La Retraite (Clapham), Notre Dame (Battersea), Our Lady Help of Christians (Battersea), Little Sisters of the Assumption (Adaro Road), Sacred Heart (Barnes), as well as Brothers of St. Vincent of Paul, Salesian Old Boys' Association, Guild of Our Lady of Ransom, Children of Mary, Guild of the Blessed Sacrament.

Father Macey, was born in 1854, at Salisbury in the West Country. He was educated at Downside, and like many another Convert to the Faith of his Fathers he was filled with the desire of consecrating his life to the service of God, and in the early part of February, 1880,

REQUIESCAT IN PACE!



VERY REV: CHARLES BERNARD MACEY, S. C.

he entered the Salesian Oratory, at Turin at a time when the Ven. Don Bosco was launching out his bands of missionaries which were in demand from all quarters. The following year he went to the Novitiate at San Benigno, where he had the happiness of being clothed with the Religious Habit by the Venerable Servant of God, Don Bosco: having taken his vows in 1882, he worked as a cleric in both Italy and France, particularly at the Salesian College at Lanzo near Turin and at the Technical Institute at Nice, and at Marseilles. There can be no doubt that he gave full satisfaction to his Superiors, for wherever he was appointed, his heart was in that place, and he threw himself with intense eagerness into the various duties entrusted to him, winning the affection and esteem of the boys under his care, solely because he had learnt his lesson well from Don Bosco himself and like master, so was the pupil, for Father Macey ever possessed the heart and soul of a boy, which was one of the happiest traits in his character.

On June 5th, 1887, he was ordained Priest at Turin, and in the following November, he together with Father McKiernan, returned to his native land, where they were welcomed by Father Bourne, now His Eminence Cardinal Archbishop of Westminster. They settled in apartments near the spot where the beautiful church of the Sacred Heart, Battersea, now stands. Before a year had passed death claimed poor Father Mc Kiernan, and Fr. Macey had to assume the burden of Superior besides his pressing duties of Parish Priest.

He was a tireless worker and before long it was evident that the earnest work done by him in connection with the parish of Battersea was bearing abundant fruit. One of his earliest works was to enlarge the elementary schools, which was quickly followed by replacing the tempory iron church by the one already mentioned: this was a work for which he was well suited, for he was most devoted to his parish and longed to see his hard working flock have a commodious and well appointed church in which they could worship their Maker; but Battersea was a poor district, but full of the courage of Don Bosco, who began the wonderful Basilica of Our Lady Help of Christians with but a few pence in his pocket, Father Macey set to work and the Sacred Heart Church, Battersea will ever be a monument to his untiring energy and zeal. His next work was to begin the Apostolic School for the education of boys for the Sacred Ministry from which eventually sprang the Salesian College, Battersea, and its companion School and Colleges in various parts of the British Isles. He was personally connected with the Salesian foundations at Farnborough, Cape Town, and Burwash; he also started the mission at East Hill, Wandsworth, and built the Church there, as well as the Salesian College at Chertsey, which was his last great work. He had hoped to erect a parish church as well, in honour of St. Anne, but he was overtaken by ill health, and there could be no more fitting memorial to the good priest's memory than to carry out his last cherished idea to do his memory honour.

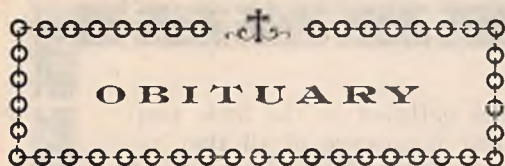


On Sunday evening the parishioners gathered in the little temporary church at Chertsey, to take their last, leave of all that remained of this worthy son of the Church. Father Hawarden preached a very touching address before the sad procession set out on its last sad home-coming to Battersea, where at the close of the evening service, it was met at the main entrance of the Church by the Very Rev. Father Tozzi, S. C., assisted by the Very Rev. Father Sutherland, S. C., and the body, enclosed in a polished elm coffin was borne to the catafalque, escorted by the Community, representatives of the other Salesian Houses, and Altar Servers, in the presence of a large congregation amid manifest signs of grief

On Monday morning Father Galea, D. D., came from West Norwood, to pay his last tribute to his old friend, and offered Holy Mass in the Lady Chapel, and at seven o'clock His Eminence Cardinal Bourne offered Mass at the High Altar, assisted by the Very Rev. Father Sutherland and Father Brown, S. C., at which a number of the parishioners received Holy Communion from the hands of His Eminence.

At 10.15 a Solemn Dirge was sung by the Clergy who had assembled from all parts, and this was followed by a Pontifical Mass of Requiem at which His Lordship the Right Rev. William Brown, D. D. (Bishop of Pella), assisted in the absence of the Rt. Rev. Dr. Amigo, Bishop of Southwark. The panegyric was preached by the Very Rev. Father Sutherland, S. C., and his sorrowful duty was not lightened by the sorrowful news, received shortly before ascending the pulpit, saying that his own brother had passed away the previous evening at Bray, near Dublin. All were moved by the eloquence of the Preacher, but few, if any, of the congregation knew that while he reminded them of the good Father they had lost in Father Macey, he was suffering a great family bereavement, over and above the great loss they had sustained. Taking for his text the words « Honour thy father and mother, as the Lord thy God hath commanded thee, that thou mayest live a long time, and it may be well with thee in the land, which the Lord thy God will give thee » (*Deut.*, V), the Preacher dwelt on the outstanding events in the life of Father Macey; his conversion, and the fostering of his vocation to the Priesthood, his fidelity to the spirit of the Salesian Society, and above all his wonderful charity and kindness, his devotion to duty and his immense love for the House of God, and God's poor. Many of his hearers knew of the development of the Salesian work, having been eye witnesses of how it had developed in their midst from such small beginnings only to be compared to the grain of mustard seed.

The Burial took place in the afternoon at the Salesian Cemetery at Burwash, the Very Rev. Fr Tozzi, S. C., officiated at the graveside, assisted by Fr Hawarden, S. C., and Fr Franco, S. C., D. D., among those present were Mrs Bradford, and Mrs Staddon (nieces), Fr J. Flower, S. C., Rev. Fr T. O'Connor, S. C., Fr J. F. McCourt S. C., Fr W. G. Austen S. C., Fr. Mc Carthy, S. C.



## OBITUARY

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

Very Rev. C. B. Macey, S.C. Chertsey (England).  
 Rev. Angelo Rizzato, S.C. Turin (Italy).  
 Bro John Calegaris, S.C., Turin (Italy).  
 Rt. Rev. Dr. L. Gaughran, Meath (Ireland).  
 Rt. Rev. P. Donahue, W. Virginia (U.S.A.)  
 Very Rev. Provost William Canon Walmesley, Liverpool (England).  
 Rev. J. Gilmore, Meath (Ireland).  
 Rev. J. Mc. Glinchy, P.P., Tyrone (Ireland)  
 Rev. P. Regnault, S.M., S. Island (N. Zealand).  
 Rev. A.M. Van Tomme, Burnley (England).  
 Rev. F. De Vincenzi, Bangkok (Siam).  
 Sister M. Francis, Dungarvon (Ireland).  
 Mr. E. Athay, Galway (Ireland).  
 Mr. G. Barnes, Stockport (England).  
 Mr. J. Barrett, Cork (Ireland).  
 Mr. Boyle, Tasmania (Australia).  
 Mr. J. Clarkson, Preston (England).  
 Mr. S. A. F. Coelho, Mangalore (India).  
 Mr. J. Cotter, Cork (Ireland).  
 Mr. N. Clonlaheen, Clare (Ireland).  
 Mr. M. Deane, Tipperary (Ireland).  
 Mr. R. Devlin, Waterford (Ireland).  
 Mr. C. S. M. Fraser, Deal (England).  
 Mr. M. Mc. Connell, Antrim (Ireland).  
 Mr. W. Murphy, Wexford (Ireland).  
 Mr C. Nolan, Longford (Ireland).  
 Mr. L. Pesca, Newport (Isle of Wight).  
 Mr J. Pritt, Preston (England).  
 Mrs. M. Sheehan, Cork (Ireland).  
 Mrs. Hughes, Liverpool (England).  
 Mrs. Smith, Sunderland (England).  
 Mrs. Rushton, Rock Ferry (England).  
 Miss T. Butler, Faringdon (England).  
 Miss L. Casagrande, Rochester (U.S.A.).

Miss. R. Town, Philadelphia U.S.A.

*Prayers are also requested for the following—*  
 Mary Greene, died December 9th, 1927.  
 William Greene, died January 9th, 1928.  
 Patrick J. Hamill died May 25th, 1927.  
 John Mc. Hugh, died January 4th, 1928.  
 Mrs. Julia Mc Ferley, died November 27th, 1927.



### DEATH NOTICES.

Co-operators are, hereby, advised of the importance of sending in the name of any dead co-operators. This should be done, *immediately*. Sometimes we are reproved for publishing the deaths of people, who passed away years and years ago. However, since we have no means of knowing the date of these deaths we cannot be held responsible. The suffrages that each co-operator receives are numerous and relatives of the dead person should see that these suffrages are applied as soon as possible.

Remember, too, that if the head of the household is a co-operator then all the members of the household are co-operators likewise, and, hence, have a right to the suffrages. Hence, when any one of them dies the name should be forwarded *immediately*.

Don't delay in this all-important matter. As far as possible, too, insert the *date* of the death and also whether we are to continue sending the *Bulletin* to the same address.

Let not the meeting with our dear ones after death be a little anxious on our part, from the memory of our having neglected this important duty. They cry to us now, "*Have pity on me, at least you my friends for the hand of the Lord hath touched me.*" Be prompt and let us be able to keep our obituary list as nearly up-to-date as is possible.

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*Conducted by the Salesian Fathers of the Ven. John Bosco.*

The object of the college is to give a sound general education, as well as a thorough scientific and practical training in all the most modern methods of agriculture.

The college is most healthily situated in Victoria, in what was the former stately home of the illustrious Clarke family.

Further particulars on application to the Rector.

## SALESIAN INSTITUTE

*Registered by the Board of Regent of the University of the State of New York.*

148 Main Street, New Rochelle, N. Y. (Telephone 248).

The aim of the Salesian Institute is to impart a sound Catholic education according to the Preventive System of the Venerable Don Bosco, which combines the advantages of home influence with those of school life.

### COURSES OF STUDY.

The Salesian Institute has two departments: 1) The High School Department. - 2) The Grammar School Department consisting of the last two years of the Grammar School, admission to which requires that the candidate have satisfactorily completed the second term of the Sixth Grade of the Standard Grammar School.

Boys for the lower grammar grades may be received at our School in *Goshen, N. Y.*

*Board and tuition—\$35.00 a month. Write for Prospectus.*

## SALESIAN SCHOOL

*Conducted by the Salesian Fathers.*

MAIN STREET - GOSHEN N. Y.

The Syllabus of the State of New York is followed in all the Classes. Boys will be accepted for the 4th, 5th, 6th, and 7th Grades.

*Board and tuition—\$35.00 a month. Write for Prospectus.*

## ST. FRANCIS SCHOOL — WATSONVILLE, CALIFORNIA

*Directed by the Salesian Fathers of Venerable Don Bosco.*

This Salesian Institution is situated in the beautiful Pajaro Valley, one of the largest apple-producing centres in the country, and is located on one of the county highways. Watsonville is 100 miles south of San Francisco, and 375 miles north of Los Angeles. The grounds are bordered by a lake on both the east and west side which gives the boys' ample opportunity for swimming.

The aim of the Institute is to impart a sound Christian education according to the system of the Ven. Don Bosco. The course of studies followed is that prescribed by the State Board of California. The Institution comprises the grammar grades only.

The fee for board and tuition is \$25.00 per month paid in advance.

For further particulars and admission, write to the Rector.

## THE SALESIAN BULLETIN

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