



Salesian Bulletin

The Association of the Sacred Heart.

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 heart of the Saint 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 revered 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 Basilica 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 (121).

Or, The Very Rev. Superior General, Salesian Oratory, Turin (109), Italy.

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

BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

1935

JANUARY-FEBRUARY

Summary: The Rector Major, Father Peter Ricaldone, to the Salesian Co-operators. — Catholic Action and the Salesian Co-operators. — The Gratitude of a Saint. — Cardinal Peter Gasparri. — In Honour of St. John Bosco. — Notes and Comments. — The Practice Lesson. — News from our Missions: Treacherous Murder of two Salesians. — Graces and Favours. Obituary.

The Rector Major, Father Peter Ricaldone, to the Salesian Co-operators.

My Dear Co-operators.

Allow me, before the close of a year that has been so crowded with happy events for our humble Society, once again to invite you all to join with the Salesian Family in thanking Our Lord Who, in glorifying our Holy Founder, has covered us with graces and given us a foretaste of the joy that He has prepared for us.

You have already learned from the *Salesian Bulletin* and, I think I am correct in saying, from the press of the entire world, how those unforgettable days in Rome and Turin have been followed by an uninterrupted succession of magnificent festivities held, no less in out-of-the-way villages than in the populous capitals of the world. On every occasion the fervour, the piety, the enthusiasm shown, have been such as to move us profoundly and at the same time to call forth our whole-hearted admiration.

And here I would very willingly pause to recall some at least of the more solemn of these manifestations were it not for the fear of digressing too far with the danger of

being guilty at the same time of deplorable omissions. I cannot dispense myself altogether however from voicing the warmest thanks of the entire Salesian Congregation to those authorities, both ecclesiastical and



Father Ricaldone.

civil, of every nation and in every country, to our Co-operators, to our pupils, past as well as present, and to those also of the Daughters of Mary, Help of Christians, who have contributed in any way towards this universal homage paid to our Saint.

The Need for more Wide-spread Activity.

The great festivities held in honour of the Father have brought unspeakable comfort to his Sons to whom they are an added and efficacious stimulus to intensify, even at the cost of no light sacrifices, their efforts to increase and multiply his works and institutions.

We feel certain that we are not mistaken in seeing in this general manifestation of affection for Saint John Bosco, not merely an evident testimony to the excellence of his works but, as it were, an urging to multiply them on behalf of so many poor youths who unfortunately are being attacked on all sides by allurements, by readings, by

scandalous spectacles that threaten to poison at once, both their hearts and their minds.

Very wisely statesmen, who have at heart the future of their nations, are setting themselves to cure the evils of Society at their very roots by bringing young people back to the serious study and practice of their religion. On the other hand we see devastating storms moving across the skies of nations where, in school and workshop, by means of the press and of oppressive laws, future generations are being persistently and systematically corrupted.

Now the salvation of the young was the specific mission of our Holy Founder whom today the whole world is honouring as the "Apostle of Youth." Don Bosco's mission is the mission of his Sons and these feel bound to intensify it with the greatest fervour. But to realise adequately this desire, an increase is imperative in the number of young men who, called by God, offer themselves generously to continue Saint John Bosco's apostolate. It is this increase that we have striven to bring about particularly during these latter years; it is to this increase that we have directed our constant and serious attention. You are witnesses of our endeavours.

Salesian Vocations.

Those who view matters from a purely human standpoint, would perhaps regard as unwarranted presumption that unlimited confidence in Divine Providence that Saint John Bosco has implanted in our souls. We ourselves shall never forget his sublime teaching. "For lack of means," he said, "never hesitate to accept a boy who gives a good hope of a vocation to the priesthood or to the religious life. Spend all that you have if necessary; go begging, and if, after that, you are still in want, the Blessed Virgin herself will help you — even by miracles, if needs be." It is a great comfort, my dear Co-operators, to know that we have never wanted for food to give to the thousands of boys and young men who, in our houses of formation, are being prepared for the Salesian apostolate. How could we possibly sustain and increase the works that we have begun, how could we accept new fields of labour, how could we staff our missions adequately, save by throwing our doors wide



The proposed altar to S. John Bosco.

open to the vocations that Our Lord sends us? Surely it is He Himself Who encourages our audacity?

On December 7th. last, we completed the first fifty years since our beloved Father had the great joy of embracing the first of his Sons to be signed with the episcopal

while in Heaven he has shared our joy will have certainly blessed our efforts also. Nevertheless, my dear Co-operators, you who follow the development of our work so closely and with such solicitude and charity, will easily realise that the figures that I have quoted, consoling as they are, are all too



This years missionary group for Assam. Four clerics from Cowley are in the party.

character and who was destined to rule over his first mission. And whilst we have recalled with deep affection the glorious name of Cardinal Cagliero we have had the consolation of seeing four more Sons of Don Bosco raised to the episcopal dignity, and a fifth nominated Prefect Apostolic. But of this you will have already learned from the *Salesian Bulletin*.

This Year's Expeditions.

What is to be said of the missionary expeditions of this year? When in 1925, the fiftieth year of our missions, we prepared an expedition of 151 missionaries and when again, in 1929, the year of the Beatification of Don Bosco, 181 more set out, it seemed to us on each occasion that we should never be able to surpass such numbers. Instead, however, in this memorable year we have sent to the missions, a double contingent consisting of 226 Salesians and 125 Daughters of Mary, Help of Christians. St. John Bosco

insufficient for the needs of the works already commenced and for those that are in course of erection.

May Heaven therefore send us such generous friends as, whilst they concern themselves with providing bread for our orphans, will look also to the formation of future Salesians and missionaries. Allow me to repeat in Don Bosco's name: "No other work is so great as that of co-operating in the formation of a priest." I feel confident that this appeal will be heard. In the future as in the past, missionary burses will be established and without doubt we shall have other outstanding benefactors who will found and endow special institutions for the formation of future apostles.

The Foundations of 1934.

In the meantime let us thank Our Lord Who, by means of the personnel at our disposal, has allowed us to respond to the more urgent demands by opening in this



Daughters of Mary, Help of Christians. Some members of this year's missionary expedition.

year, 1934, 34 new houses: 22 for the Salesians and 12 for the Daughters of Mary, Help of Christians.

I shall limit myself to naming them, commencing with those of the Salesians.

In ITALY: at *Cisternino Napoletana*, an institute for Salesian aspirants and a Festive Oratory; at *Brindisi*, a Church and a Festive Oratory, the last named institute being due to the munificence of a generous Co-operator whose name I am not at present at liberty to reveal; two houses at *Amelia* due to the direct assistance of the local authorities, to one of these houses we have moved the novitiate for the Roman province, the other comprises an Aspirantate, a Boarding School, a Festive Oratory and a Church.

In AUSTRIA: a Daily Oratory and a Church at *Graz*; a Boarding School for students and for artisans at *Innsbruck*; a new parish including a Festive Oratory at *St. Ruprecht Klagenfurt*.

In GERMANY: a Hospice and a Boarding School at *Berlin*.

In NORTH FRANCE: a Studentate of

Philosophy with a Secondary School for day-boys and boarders at, *St. Dizier*.

In BELGIUM: a Studentate of Theology and a Missionary College at *Vieux Héverlé*.

In JUGO-SLAVIA and in CZECHOSLOVAKIA: a Festive Oratory and a Church at *Bodenbach* and at *Podmolky*; a Studentate of Philosophy and a Secondary School for day-boys and boarders at *Moravska Ostrava*.

Particularly pleasing to us has been the opening of the first house in LITHUANIA, a great nation that, for some years past, has been furnishing numerous vocations in preparation for the foundation of the Salesian houses so greatly desired there. This year we have been able to establish ourselves at *Skirsnemune (Kaunas)*.

In POLAND: a Festive Oratory and a Church at *Leopoli*; and a Church with chaplaincies at *Kurhan*.

In SPAIN: a Parish with a Daily Oratory at *Algeciras*.

In HUNGARY: a Hospice with a Festive Oratory at *Balassagyarmat*; and Secondary and Elementary Schools at *Magyarovar*.

In AMERICA: in BRAZIL: the Metropolitan Seminary at *Belem*.

In the BELGIAN-CONGO Missions: the former mission station at *Kambikirla* is now a fixed residence with its public Church, and Elementary Schools. 72 Missionary Stations depend upon it.

In the INDIAN Missions: a Parish with chaplaincies at *Madras Perambur* and another Parish at *Madras* (the Church of the Refuge).

In SIAM: Two Chaplaincies and an Evening School at *Rajaburi*.

Foundations of the Daughters of Mary, Help of Christians.

The zeal of the Daughters of Mary, Help of Christians has also found a way to develop the work in their houses already existing. Particularly providential have been their Sea-side and Mountain Colonies which have received not a little praise from their promoters who wished this work to be entrusted to Salesian care.

In ITALY they have opened new houses at *Milano Certosa*, at *Bellisio Solfare*, at *Gualdo Cattaneo*, at *Rapallo*, at *Venezia Lido* at *Vercelli*, at *Borgonovo Valtidone*, and at *Treviglio*; in POLAND at *Wilno Laurowa*.

In AMERICA in VENEZUELA: a Novitiate has been canonically erected at *Caraças*. In CHINA they have two new houses: one at *Lok-Chong* and the other at *Shang-hai* (*Canton*).

The opening of each house has been followed by the appearance of fresh works which give promise of swift yet sure development. It is indeed fitting that we should give praise and thanks to Our Divine Lord.

And for 1935.

And what work do we propose for 1935? I would ask that the efforts of all our Co-operators as well as those of our past pupils should be directed to one goal — *that of erecting at the earliest possible, in the enlarged Sanctuary of Mary, Help of Christians, a throne worthy of our beloved Father, Saint John Bosco.*

The work of preparation is already being accomplished with great ardour; enthusiasm too runs very high. I hope that, with your efficacious co-operation, we shall soon have as a magnificent reality, what today is one of our strongest desires.

In the meantime, in all our houses and missions we shall re-double our prayers for you, for your families, your interests and all your intentions.

You on your part will remember the great promise made by Our Divine Redeemer Who has said: "Whatever you do unto these, the least of my Brethren, you do unto me", and "I shall give you a hundredfold of graces, both spiritual and temporal, here on this earth, and an eternal reward in the Life to come."

Let these words be your greatest comfort and a most efficacious stimulus to your generous charity.

May our Holy Founder strengthen our prayers by his powerful intercession and obtain for you an abundance of graces and blessings.

Once more I repeat my gratitude and sincerest good wishes.

Yours sincerely in J. C.

Father PETER RICARDONE
Rector Major.

Mgr. ESANDI, Bishop
of Viedma, Argentine.



Mgr. TAVELLA, Arch-
bishop of Salta, Argentine.

Mgr. PASOTTI, Prefect
Apostolic of Rajaburi, Siam.



CATHOLIC ACTION

AND THE

SALESIAN CO-OPERATORS

The Association of the Salesian Co-operators being a very definite branch of Catholic Action, it follows that the Salesian Co-operator is above all an 'Actionist.' Perhaps never before was the passive Catholic in so precarious a position as he is today. Everywhere he finds himself in surroundings that tend to suffocate his religious life and he must be convinced that it is only by a constant Catholic activity that he can expect to retain within his own soul the vigour and energy that will enable him to resist the assaults made upon him and his Catholicism.

There are two main reasons for Catholic Action. The first is to satisfy the need for an organised religious mind in the world to oppose the organised paganism. Every Catholic understands that the priest, alone in his parish, is not sufficient to combat effectively the anti-Catholicism that he finds there, and at the same time to remove the numerous obstacles that keep non-Catholics from the Church.

But what of the very salutary effect of Catholic Action upon the individual 'actionist'. And here is the second and perhaps a more important reason for Catholic Action.

In the first place the Catholic of today is in a peculiar position. He is as a foreigner living among people who very often understand little or nothing of the strict principles that must govern his life; he finds himself at a great disadvantage in dealing with men whose consciences are less circumscribed by laws recognised as of Divine origin. The danger for the Catholic is that he will relax and fit himself into the more comfortable surroundings of an easy-going indifference,

We think it safe to say that most Catholics, even though many still show a certain apathy in proffering their shoulders to share the

burden, do recognise the importance of those organized units that strive to introduce Catholic principles into the most widely diverse spheres of every-day life. But do they see the point of the second argument for Catholic Action, do they understand it as it touches them, not partially as lesser important members of a unit, but as the individual — the whole that matters.

Just as an organ that ceases to function regularly will quickly fall into dis-use, as activity is necessary if the full and healthy life is to be retained in the body, so Catholic Action retains the Catholic life in the individual. One might even go further and say that it makes him more Catholic in so far as the result of his Catholic Activity will be an increased understanding and an increased love for his Catholic religion.



And the Salesian Co-operator, is his a particularly active form of Catholic Action?

Just as for the individual Salesian 'to work is to pray' so too for the member of the Salesian 'third order', sanctity means, in the main, sanctified activity.

Don Bosco counted among his early Co-operators not only those who helped him financially but those too who showed a practical interest in his work by coming forward to teach catechism to some of the boys of his Oratory and to play with them during their recreation. Today no less than ninety years ago, practical interest is asked of Salesian Co-operators. One cannot indeed be sufficiently grateful to those who continually send their offerings for the upkeep of our Salesian houses both at home

and in the foreign missions, God knows how great our needs are and how much we depend upon such generosity. But Salesian co-operation does not begin and end in offerings; the Co-operator who can take an active interest in local Salesian affairs, who, within his own circle, can promote Salesian interests and who does not; the Co-operator who contents himself with sending an annual offering and hopes that he will not be troubled for another year, is no more a part of Catholic Action than the taxpayer, giving financial support for the defence of his country, is on military service.

The Salesian Co-operator is, then, to be active. You are ready for that of course. Understand however that this activity costs. It means sacrificing yourself, your time. At times it means 'cutting' legitimate recreations, it means mustering your reserves of patience... of humility; it means submitting yourself to direction, for Salesian Co-operation is successful when, just like any other

branch of Catholic Action, it is organised, hierarchical and dependent upon authority.

But for all this you are prepared and you realise that its reward, being eternal, dwarfs the greatest sacrifice. It is a question here of the hundredfold remuneration of which Our Lord spoke.

And now to come to the practical points. Salesian Co-operation by all means — but how, when, where?

In the first place it is understood that the Salesian Co-operator co-operates in the work of the Salesians whose characteristic it is to look to the welfare of the young. This is an apostolate of vital importance today and a matter in which statesmen who are attempting, for better or for worse, to set their States in order, can teach us a lesson, at least in the matter of determination and efficiency.

But in 'the welfare of the young' is summed up no small field of activity. Precisely because it is so vast and so complex the



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Shrigley. — A visit from the Catholic Boy Scouts of Preston, *Don Bosco's Own*.



Pallaskerry. — The Aspirants at our Irish Missionary College.

primary need of all is the increase in the number of Salesian vocations, or we should say, rather, a more intense effort to save and to cultivate them; for of course our Co-operators cannot increase the number of vocations, that is a matter for God Who alone can give them; nor indeed is there any need to increase the number since God Who knows the need will always, in His Providence, see to the supply. The real trouble is that many true vocations remain undeveloped or are entirely lost owing to a multitude of obstacles that impede their fruition.

And here is an opening for the zealous Co-operator.



The general indifference to religion to which we have already made reference, creates an atmosphere which unfortunately enters even into Catholic homes and leaves

more than one Catholic boy or girl without any attraction to the ecclesiastical or religious life. Indifference, moreover, is quickly seized, fed and exploited by entertainments; books, amusements of all sorts that distract the attention and destroy the taste for that solid piety which can alone foster and strengthen vocations. Sad confirmation of this is found in those towns — and one could name them — where, in ten years, parishes of upwards of five hundred Catholics have not given one son or daughter to God's service.

Vocations need encouragement, above all from persons who are beyond the suspicion of being 'interested.' Priests often feel a certain amount of diffidence in the matter and sometimes speak less earnestly regarding vocations to their own life, simply from the fear of being thought meddling.

Both of these formidable obstacles — indifference and lack of encouragement —

the Salesian Co-operator can combat, and combat effectively. Those who are parents or teachers are in particularly favourable circumstances.

With regard to the first difficulty — indifference, negatively they may work by hindering the young people in their care from becoming dissipated by unhealthy amusements, from becoming victims to the prevalent pleasure-mania; positively by the real piety that they inculcate, by word and above all by their own example, by their frequent reception of the sacraments of Penance and Holy Communion, by the propaganda they effect in bringing to the notice of their young folk the books that deal with St. John Bosco and his foundations (1).

And the second difficulty — the lack of encouragement.

How many young men there are who dur-

(1) We note especially:-

AUFFRAY — *St. John Bosco.*

BONETTI — *S. John Bosco's Early Apostolate.*

HUGHES — *St. John Bosco.*

HUGHES — *Maria Mazzarello.*

All these books may be obtained from the Salesian Press, London, S. W. 11. (See back cover).

ing their 'teens' and even later, have felt that they have a vocation to the priesthood or religious life. The work of the late Father Lester S. J. is an adequate answer. Don Bosco was among the first to encourage these late vocations and today, as our Co-operators know, his Salesians are opening more and more houses for the purpose of training them.

How many young men too, skilled carpenters, mechanics, shoemakers, tailors, craftsmen of all kinds, know that their trained ability could be put to a far more greater profit than they could ever expect in the world. As Salesian lay-brothers their apostolate is second only to that of the sacred ministry.

Then too the Daughters of Mary, Help of Christians, they need vocations. God has marked out for them an apostolate as wide as that of the Salesians. They are to train Catholic girls, to form future Catholic womanhood, the future mothers of Catholic priests and missionaries. God has certainly given calls to this life, as copiously, in proportion, in the British Isles and in the United States as elsewhere.

Our Co-operators are living in the midst of these undeveloped vocations and are in a position to do what the Salesians them-



Shrigley. — The band remembers Don Bosco's words to Dominic Savio, *Serve the Lord in gladness.*

selves cannot do; by their prudence they can bridge the distance between such young people and Don Bosco's congregations. Never was the need of priests and religious more urgent. We have said and we repeat that Catholic Action under any of its forms demands zeal and sacrifice, but we have no doubt that each of our Co-operators, besides being willin, equal to the task of working for the spread of the Salesian activity.

Every year, in almost every country in the world, our Superiors are forced to refuse appeals to come and open houses. Schools are needed, above all agricultural schools and schools of arts and trades where skilled lay-brothers teach young artisans, in an atmosphere charged with Catholicism, to learn their living as honest workmen.

Finally, as we have already suggested, there is co-operation in this matter by financial support for those houses where future Salesians are being trained. We have said that this is not the beginning and end of

Salesian Co-operation — we have not said that it is unnecessary. Today more than ever, and above all in the type of house just mentioned, we rely entirely on the financial assistance that our Co-operators give us.



And here we leave the matter. We have manifested the needs, we have suggested ways of meeting them. The love that all Catholics have for the priesthood, the desire that they have to see the spread of the Church, the only organisation that can lead the world back to the peace and prosperity to which all men have a right, and lastly the love that they have for St. John Bosco, his ideals and the work which, begun by him is so successfully fulfilling its mission, all this will, we feel certain, rouse the enthusiasm of our Co-operators to work energetically as their founder desired.

BOOKS

THE GRATITUDE OF A SAINT

(Story of the foundation and work of St. John Bosco's Salesian Sisters).

Just as Father Hughes' 'life' of Mary Mazzarello does not pretend to say all that is to be said about the Daughters of Mary, Help of Christians, and leaves room for a larger volume on the subject, so there was a corresponding need, on the other side, of a briefer and more condensed presentation of their story.

The need has now been supplied by the excellent little pamphlet that was first published in December 1933 and which now lies before us in a second edition.

It was natural, after the canonisation of Don Bosco, with the publicity that his work then received, that the appeals for the help of his Salesians and of the Daughters of Mary, Help of Christians, should become more frequent and more urgent. If the Sisters, in particular, are to give a satisfactory answer to all these calls their numbers must be doubled and then doubled again.

Such growth can only be accomplished in proportion as their spirit and their work are known to Catholics and to young girls in particular. The author of *The Gratitude of a Saint* has set out to effect the introduction and succeeds very completely in two brief chapters. A third narrates the origin of the Daughters of Mary, Help of Christians and incidentally explains the title of the pamphlet, whilst a final chapter shows the possibilities open to such an institution in English-speaking countries.

We heartily thank those who have put this very much needed pamphlet within such easy reach of those for whom it is intended; it may be had on application (including a 2d. stamp for reply) to

Reverend Mother Provincial,

12 Greek Street, London. W. 1.



CARDINAL PETER GASPARRI

By the death of Cardinal Peter Gasparri at Rome on November 18th., the Church has been robbed of one of Her foremost Princes and Jurists and the world of a great statesman. The blow which is universally felt brings particular sorrow to the Salesians who lose in the deceased prelate, the Cardinal Protector of their Congregation. The loss is the more felt because his connection with the Society was more than a merely formal one. Cardinal Gasparri, simple, jovial, gay, discovered in the houses of Don Bosco a spirit sharply akin to his own. Addressing a body of Salesians on the day following the Cardinal's death, Father Ricaldone, the Rector Major of the Salesians, could say: "We have lost a firm friend, one who loved us tenderly, one who was ready to help us whenever he was approached, one indeed who frequently took the initiative and suggested ways in which he could serve us."

Peter Gasparri was born in 1852. His parents were Italian peasants living in Ussita, a small village of Macerata, at that time a province of the Papal States. Having completed his early studies he entered the Roman Seminary from which he emerged at the age of 23 with degrees in Philosophy Theology and Canon Law.

Ordained priest in 1877, this young genius was snapped up by watchful ecclesiastical superiors and sent to teach Theology in the Roman Seminary and Canon Law in the College of Propaganda. Two years later in 1879, Mgr. D'Hulst, founder of the Catholic Institute opened in the previous year at Paris, persuaded Pope Leo XIII to allow Father Gasparri to go to that city where for twenty years he occupied the Chair of Canon Law.

Important years those, in the life of the future Cardinal. His professorship, necessitating a constant and thorough study of his subject, fitted him for the later work, — his 'life's work' he called it — of codifying the Canon Law.



In 1897 Father Gasparri was recalled to Rome, created titular Archbishop of Caesarea and appointed by Pope Leo XIII, Apostolic Delegate to Peru, Bolivia and Equador. Four years later found him back again in Rome as Secretary to the Congregation for Extraordinary Ecclesiastical Affairs; in this position he was inferior in office, only to Cardinal Merry del Val, the Papal Secretary of State.

In 1904 when the archbishop came to pay his homage to Pius X, the new Pope first broached the question relative to the codification of the Canon Law. Mgr. Gasparri agreed as to the need of such work and expressed his willingness to share the burden of what everyone recognised would be a tremendous task. He was accordingly nominated Secretary and later, President of the Commission set up to complete the work.

Within three years — to be precise, at the consistory held on December 16th. 1907 — Mgr. Gasparri received the red hat and for the next seven years the Cardinal devoted himself entirely to the monumental task assigned him.

With 1914 came the war, the death of

Pius X and the accession of Benedict XV. The new Pope appointed Cardinal Ferrata as his Secretary of State; the latter died, however, after some five or six weeks of office and the Pontiff had to look round again for a prudent man who, in those unhappy days, could successfully fill the office of first minister to the one throne in the world which must remain neutral amid the struggle of nations.

Pope Benedict's choice fell upon Cardinal Gasparri and the wisdom of this appointment was fully upheld when, in 1922, Cardinal Ratti, elected Pope after but three years episcopate and only three months as a member of the Sacred College, confirmed the Secretary of State in office. Such an action, though not without precedent, was contrary to general custom according to which a newly-elected Pope appoints a new Secretary of State.

Rarely perhaps, in history has Providence brought together two such men as Pius XI and Peter Gasparri to occupy the positions of Sovereign and first minister in the Holy Roman Church. If, during the sad years of Benedict XV's pontificate, the genius and statesmanship of his Secretary of State had been taxed, the difficulties of the following reign were doubly burdensome on the shoulders of the Cardinal who, from that first blessing given, so significantly from the outer loggia of St. Peter's in 1922 until its final elaboration in the Treaty of the Lateran in 1929, was leading diplomat in the service of the Holy See.

Moreover that same period that witnessed the reconciliation of Italy with the Holy See, that post-war period of revolution and the disappearance of principles that the world had come to regard as the backbone of its political systems, was the period of numerous important concordats concluded between Rome and various foreign states, some old, some but recently brought into being during the world's travail.

But it was not only by concordats, nor within the narrow confines of Europe, that the Church developed during the years from 1922 till 1929. Catholic Action, Catholic Education and above all, Catholic Missions received an enormous impetus which, if it results primarily from the forceful genius of Pope Pius XI, can be ascribed in a lesser degree to the co-operative industry

of his Secretary of State, Cardinal Gasparri.

In 1931, the Cardinal, at the age of 79, asked to be freed from his diplomatic duties so that he might give his remaining energies to the work so close to his heart. The code of Canon Law had already been completed and he was at work on the Oriental Code. "Four more years and I shall finish it", he said in 1932. God has seen fit to grant two only of those years before calling His servant to Himself.

* * *

And what of Cardinal Gasparri, the man?

Calm and tranquil by nature, he showed these characteristics above all when at work. "Why such hurry?" he once asked a young and over-anxious colleague, "We are eternal."

At his last appearance in public, at the opening of the International Juridical Conference in Rome on November 14th., the Cardinal recounted to an amused audience how, when Pius X announced his intention of codifying the Canon Law, not a few said that such a project could never succeed, the task was far too great.

"Chief among the doubters," said His Eminence, "was Father Marny, my successor in the Chair of Canon Law at Paris. He went so far as to deliver three lectures in which he proved convincingly — at least he convinced himself — that the attempt was doomed to failure.

"And so when the work was well advanced," went on the Cardinal, "I invited Father Marny to Rome to collaborate with me. 'Now I believe', he told me, 'because I see'."

The Cardinal finished his address by praising very highly the work of Father Marny.

During his long life, Cardinal Gasparri gained the esteem not only of the Popes and ecclesiastics with whom he worked; in secular affairs too, particularly in Italy, he was a notable figure. From the King of Italy he received the Collar of the Order of the Annunziata, an honour that ranks its recipient as a cousin of the sovereign while in recognition of his juridical work he was elected a member of the Italian Academy. But more than all the external honours bestowed upon him, the product of his own talents will serve as a lasting monument to preserve his memory to the future ages of the Church.

IN HONOUR OF ST. JOHN BOSCO

With the present issue we publish a further selection from the accounts of celebrations held in honour of Saint John Bosco's canonisation. Of necessity our list is a representative rather than a comprehensive one, the accounts from Italy alone being, even after due condensation, sufficient to fill several issues of the *Bulletin*.

BELGIUM - Hechtel.

Anyone who happened to know Hechtel might wonder whether any celebrations that it chose to organise could reach a scale that entitled them to be chronicled; for Hechtel is a small village that has hidden itself very successfully for several centuries.

Perhaps it was such complete lack of fame that brought Don Bosco, in the shape of a Salesian Missionary College, to the village. One thing is certain, the honour of being the home of 150 young men who are being trained to the priesthood, more than compensates, in the eyes of that most Catholic person, the Belgian peasant, for all the oblivion in which his life is passed. And the village showed its appreciation of the honour by doing all that was in its power to assure success to the celebrations that the Salesians organised to celebrate the canonisation of their founder. The festivities lasted from October 12th. till 14th., the parish priest putting his church at the disposal of the Salesian Rector.

On the first day, the 'Children's Day' which has been a characteristic of all these festivities the world over, High Mass in the morning with an address by a Jesuit Father was followed in the afternoon by a cinema entertainment that showed the kiddies the life and work of their own chosen Apostle.

The next day was set apart for the young men. Students from colleges and apprentices from professional schools in the neighbourhood of Hechtel, came to join the youth of the village, and hundreds upon hundreds crowded to the Communion-rail that morning.

Later in the day a past pupil of the Sal-

esians sang High Mass and the chaplain of the Association of Belgian Catholic Youth preached.

On Sunday, the entire population of Hechtel went in procession to the Salesian house to greet Monsignor Kerkhofs, bishop of the diocese, and to accompany him back to the Church where he assisted at the final High Mass of the triduum. During the Mass Canon Broekx, a member of the Belgian Senate, preached, showing how Don Bosco had been the great precursor of Catholic Action and of all the Social work of this age. Benediction given by the bishop in the afternoon, ended the religious ceremonies and a concert given in the evening by our missionary aspirants with the entire population of Hechtel in the auditorium brought the celebrations to a close.

MEXICO.

Geographically, it is a far cry from Belgium to Mexico; spiritually, it is great deal farther from the Catholic village in a country that clings to the faith of its ancestors, to that other country where open and persistent persecution of Catholics has been the order of the day for well-nigh a dozen years. Yet Belgium and Mexico have this much in common that they have 'fêted' Don Bosco.

We have judged these celebrations worthy of report because of the courage that the organisers have shown and the difficulties that, one judges, they must have worked to overcome. As far as the actual festivities go, we have only the most meagre account.

In the first place, the Salesians, for obvious reasons, could organise nothing. Everything was thought out by committees of energetic Co-operators and Past Pupils who gladly seized an opportunity of showing not only their loyalty to Don Bosco and his institutes, but the strength of their Catholic convictions also.

On each of the three day's triduum the Cathedral of Mexico City was crowded; of this the photograph which we print gives a more eloquent testimony than any account that we might write, could do.



Mexico. — Pontifical High Mass in honour of St. John Bosco.

On the Sunday, the closing day of the ceremonies, Mgr. Pasqual Diaz, the much persecuted Archbishop of Mexico City, celebrated High Mass and a crowded Church listened to the sermon of Mgr. Martinez, another hero of the Mexican hierarchy.

It is nearly fifty years since the Salesians went to Mexico. Today in common with the rest of the clergy of that country, they are undergoing persecution at the hands of a bitterly anti-clerical government. The success of these celebrations in honour of Don Bosco has done much to re-animate their spirits as well as those of the Mexican Catholics themselves. May Don Bosco's powerful intercession, joined with that of Mary, Help of Christians, go far towards putting and end to the oppression of the Church in Mexico.

ITALY - Casale Monferrato.

It is but natural that in Italy, Don Bosco's country, the celebrations in honour of his canonisation should be held on a vaster and wider scale than elsewhere, particularly since the country has already given, as a united whole and through no less personages

than the King and the Head of the Government, expression to its respect and love for the lowly Piedmontese peasant.

From the many reports at our disposal, of the various festivities, we have selected that of *Casale Monferrato*.

The first day of the triduum was reserved for the past pupils of the Salesians and those of the Daughters of Mary, Help of Christians. Mgr. Perrachon of the Missionaries of the Consolata celebrated Mass for the latter and afterwards attended their reunion.

The second day saw a demonstration of loyalty by the Salesian Co-operators. After High Mass in the Cathedral a mass meeting was held in the theatre of the local Salesian Institute. Mgr. Pella, bishop of the diocese, presided and Mgr. Coppo, a Salesian bishop, was also present. Later in the day, Father Carletti, Provincial of the Salesian Missions in Brazil gave a lecture on the work at present being done in his province.

The third day was the 'Children's Corner' of the celebrations. Mgr. Pella sang Mass for a Cathedral crowded with little ones and Mgr. Coppo told them about Don Bosco. That evening Father Carletti adapted his

lecture to a youthful audience and helped matters along with lantern slides.

Meanwhile in the local theatre, the President of the Technical Institute of Casale was lecturing on Don Bosco to his own students and to the pupils of the neighbouring secondary schools. The religious side of their programme followed.

If the three days of the triduum had been huge successes, the final day was a triumph, especially for the Eucharistic King. At all the Masses celebrated throughout the day, the Cathedral and the churches were packed. Mgr. Pella in the presence of several bishops and a representative gathering of clergy once again celebrated High Mass, Father Carletti preached to a congregation that included all the local civic authorities. In the afternoon a procession was held in honour of St. John Bosco after which the final Benediction was given.

Before the dispersal of the crowd who had witnessed these closing ceremonies Father Serié of the Superior Chapter of the Salesian Congregation, thanked, on behalf of the Rector Major, all those who had taken part in the celebrations. Then followed the blessing of the foundation stone of a new missionary aspirantate.

POLAND - Cracow.

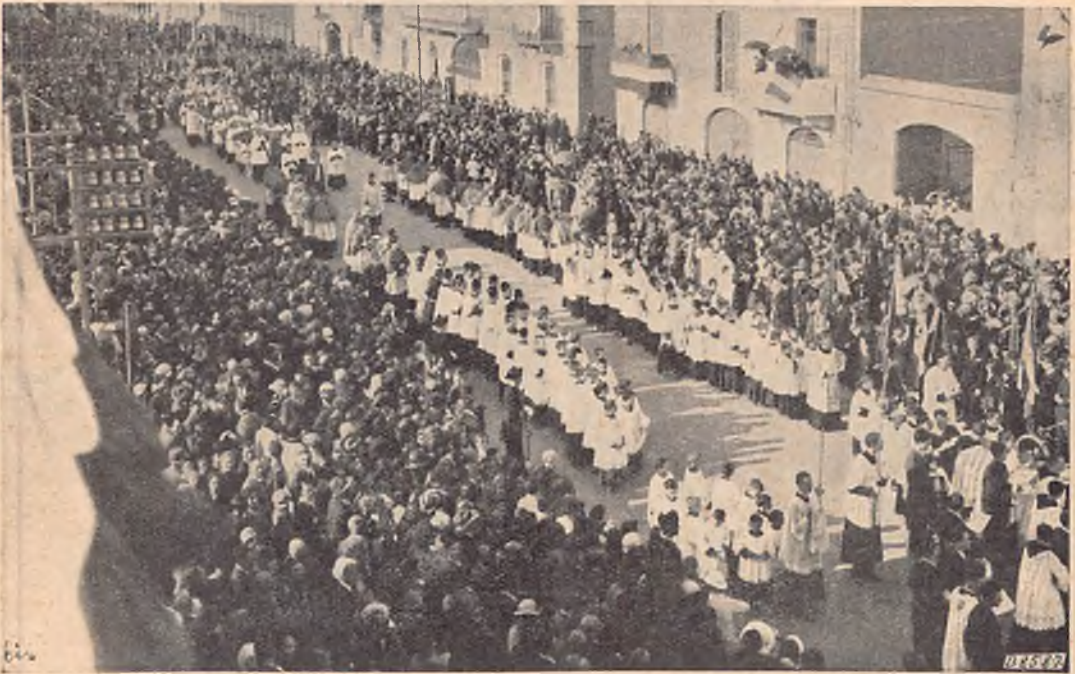
From among the Polish Salesians the present Holy Father — himself once Papal Nuncio to Poland — has raised up a primate creating him a Cardinal. Poland in consequence does not lag behind in the matter of Salesian development. Celebrations in honour of Don Bosco's canonisation have been held in almost all the chief cities of the country, including Warsaw, the capital.

At Cracow, the second largest city of Poland, the various parishes united to hold their celebrations in the cathedral. The final day was presided over by Mgr. Sapiéha, Archbishop of Cracow, who sang Pontifical High Mass at which his auxiliary, Mgr. Rasfond, preached an eloquent panegyric on the Saint.

In the evening a miniature Catholic Action Congress was held in the presence of bishops from the region, of the civic authorities, and of representatives from the local departments, military, artistic and scientific.

PORTUGAL - Lisbon.

Here in the capital of the country the ceremonies in honour of Don Bosco's canonisation were attended, either in person



Casale. — The Procession in honour of St. John Bosco.

LISBON



Above: During the triduum.

Centre: The Procession.

Below: Ecclesiastical and Civil Authorities.



Scenes during the celebrations

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PORTUGAL



Above: The Civil Function on the opening day.
Centre: A crowded audience.
Below: The Cardinal Patriarch presiding.



in
honour of
S. John Bosco.

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or through representatives, by the highest authorities, ecclesiastical and civil, in the country.

On the first day of the festivities Cardinal Cerejeira Conçalvo, Patriarch of Lisbon, presided at a meeting attended by the Portuguese Ministers of the Interior and of Education, by the Rector of Lisbon University, himself one of the most prominent as well as the most enthusiastic of the Salesian Co-operators in Portugal, by the auxiliary bishop to the Cardinal Patriarch and by an audience of about 5000, which included the *élite* of the intellectual and social life of Lisbon.

Serious illness prevented the attendance of the President of the Republic who was present at similar celebrations held in honour of the beatification of Don Bosco; he was represented however. The head of the Portuguese government and the Under-Secretary for State were likewise represented.

At this meeting the Professor of Jurisprudence at Lisbon University gave a discourse on the importance and opportuneness of Don Bosco's work. The speech was broadcast and next day reported *verbatim* in the Portuguese press.

During the next three days a triduum was held, the preacher being a Jesuit Father who gave a masterly presentation of the character and ideals of St. John Bosco, the educator and the man who worked so untiringly to better the conditions of the working classes.

On the final day the Cardinal Patriarch sang Pontifical High Mass which was attended by a huge congregation that included members of the Portuguese diplomatic corps. The Bishop of Opporto, Mgr. de Castro Meirele, preached, showing how the liberty equality, fraternity, proclaimed so abortively by the French Revolution, became real and practical in the life and works of Don Bosco.

JAPAN.

At Myakonojo, in the island of Kiou-Siou, Japan, the Salesians took up residence some two years ago. The mission is evidently flourishing for it has already contributed two seminarians to the Junior Seminary directed by a French Salesian in the town of Myazaki. What better sign of vitality than that!

With the rest of the world, Myakonojo decided to 'fête' Don Bosco. The extreme poverty of the place and the small number of Christians made the project look bold, to say the least — and apparently others said quite a lot more. Nevertheless with the help of a couple of Japanese laymen to do some spare time propaganda, the loan of the Junior Seminarists, and a general display of good-will all round, the stage was soon set.

On April 22nd. Father Cimatti, superior of the Salesian mission in Japan, assisted by two Franciscan Fathers from Kagoshima sang High Mass, the seminarians scoring a great success with their singing. Later on in the day the seminarists again performed, this time with rather less solemnity. A concert was given in the 'town hall' where Father Cimatti, whose fame as a pianist spreads farther every day, covered himself with glory.

ARGENTINE - Buenos Aires.

We have purposely reserved the distinction of being last on our list to Buenos Aires. From the reports that have arrived, one can only think that after Rome and Turin, Buenos Aires takes pride of place in the matter of canonisation festivities. Buenos Aires was, of course, the first town in South America to receive Don Bosco's Sons. From the canonisation celebrations one gets a glimpse of the extent to which the work of that first 1875 expedition took root and spread.

The success of the celebrations is said to be due in the main to the Salesian Past Pupils and Co-operators in the Argentine. Certainly such a triumph as this — a triumph that has been acknowledged by the press of the entire country — must have cost not a little patience in organising.

The triduum in preparation for the feast was itself prepared for by a 'Eucharistic Week' organised by the Salesian Past Pupils of Buenos Aires. Each of the groups sent its President, two delegates and a third member to report the proceedings. The conferences were held every evening in one of the Salesian Colleges in the city.

A banquet, given to the delegates during the course of the week, brought together 520 guests. Shoemakers rubbed shoulders

with lawyers, and politicians discussed common interests with office-clerks. Over a thousand past pupils were present together at Mass on the final day, recited the *Credo* in unison, and then, repeating the words after the priest, swore fidelity to Christ, the Eucharistic King.

The triduum for the feast now began. The Salesian church of St. Charles could not have possibly contained the crowds that flocked to hear the sermons preached by Dominican, Jesuit, and Salesian. Of the final day an Argentinian statesman said, "I have seen some crowds in my life but never anything like that".

His words will be understood when it is known that the newspapers estimated at 125,000 strong, the interminable procession alone, that accompanied the statue of St. John Bosco through the streets. The length of the procession is given as a little over three miles; as its head was re-entering the church after a tour of the city that had lasted for two and a half hours, the tail was just setting out.

The streets too were black with onlookers,

Who crowded on to balconies, perched perilously on ladders leant against the walls, climbed street lamp-posts or stood on the hoods of cars.

From almost every window along the route, flowers rained down on the processionists and their banners; and one remembers that flowers are neither plentiful nor cheap in August, which is a winter month in the Argentine. After the brilliant group of ecclesiastical and civil authorities that surrounded the statue of Don Bosco, it was the men's group of Catholic Action, including its formidable battalion of Salesian Past Pupils, that was most vigorously hailed by the cheering onlookers.

Since last August Buenos Aires has witnessed even grander and more imposing manifestations of Catholic fervour; but we may safely say that not even the glory of the International Eucharistic Congress of 1934 will wipe out completely the memory of the festival of which we have given but a brief sketch and which served as a splendid preparation for the bigger event that was to come.



Buenos Aires. — Salesian Old Boys at their Congress.

NOTES AND COMMENTS

An Episcopal Jubilee.

December 7th. 1884 was something more to Don Bosco and his growing band of Salesians than the vigil of the feast of the Immaculate Conception and all that that feast recalled of the spread of their work. Father John Cagliero, first leader of Don Bosco's missionaries, had lately returned from Patagonia to receive official recognition



Cardinal Cagliero.

of his labours. Elected Vicar Apostolic of a vast territory in the Southern Argentine, he had come to receive episcopal consecration at the hands of Cardinal Alimonda, Archbishop of Turin.



More than one of those early Salesians is alive today to tell how, immediately after the ceremony was over, the newly consecrated bishop ran straight to Don Bosco, his hands hidden beneath his vestments lest anyone

should surprise him. Don Bosco must be the first to kiss the ring.

They will paint for you the picture of an old priest, already suffering the first agonies of the paralysis that three years later would nail him to his death-bed, waiting humbly on his knees to receive his warrior Son — a captain now in God's army. But, they tell you, it was the bishop himself who paid the first homage when eventually the two met.



Today, fifty years later, the name of Cardinal John Cagliero is renowned throughout South America. "Patagonia is no longer Patagonia", Cardinal Maffi, Archbishop of Pisa, could say, some years back, referring to the colossal labour of this giant among apostles. He had worked, not amidst a race of civilised or even semi-civilised heathens; he had worked for a race of the most barbarously cruel savages.

The Passing of a Master.

Once again we have to chronicle the death of one of the foremost of Don Bosco's early Salesians. On October 22nd., Joseph Dogliani, for many years organist and choir-master of the Basilica of Mary, Help of Christians, died at the Salesian Oratory, Turin.

A unique figure, this old lay-brother, with his halo of snow-white hair and the yellow wrinkled parchment of his face. Born in 1849, he came to Don Bosco at the age of 15 to be trained as a carpenter. Before very long his genius for music made itself evident and he passed into the hands of Father Cagliero, soon becoming his right hand in the work of training the young musicians, whether vocal or instrumental, of the Oratory.

In 1875, when Father Cagliero left at the head of the first Salesian missionary expedition, Dogliani, who some seven years previously had made his profession as a Salesian lay-brother, was given complete charge by Don Bosco of all that pertained to the sphere of music in the Oratory. He

showed at once that he was quite capable of filling this position, indeed, in the light of the regulations today in force in regard to Church music, he was perhaps better suited to the post than Father Cagliero, whose own compositions, brilliant though they are, reveal a weakness for the 'concert with full orchestra' style rather than the more simple forms that reach their most perfect expression in the Gregorian Chant.



At Rome, where in 1887, Dogliani took his boys to sing at the opening of the Sacred Heart Basilica constructed by Don Bosco, and later on at Parma, where the Oratory boys sang at the funeral of King Humbert of Italy, his *forte* — the training of boy's voices — gained for him a wider recognition still.

By this time his choir had become something out of the ordinary even in Italy. Numbering as many as 400 members, it was a practical proof that boys could be taught to sing, and to sing very successfully, the classical music of the Church; that Haydn, Guonod, Rossini, were all well within their compass.

Among his friends Dogliani numbered some of the most celebrated of the world's musicians. Both Guonod and Perosi were known to him personally whilst one of his former pupils, Francis Tamagno, today holds one of the first places among the world's tenors.

More than ever after the *Motu Proprio* of November 1903, in which Pius X gave utterance to the Church's view of the intrusion of operatic performances as accompaniment to the Sacred Mysteries, Dogliani worked as far as lay within his power to conform the Church music to the Pontiff's prescriptions. It is one of this lay-brother's chief glories that, by the training that he gave, he helped to form more than one of today's prominent liturgists in matters pertaining to music.



Not until after 1929, after having seen the glories of Don Bosco's beatification, did Dogliani give up his baton. At the age

of 80, he needed a command from his superiors to induce him to stop working. And now for five years he had rested from his work, but only from that. To the end he was a model religious; until the day that saw the commencement of his last illness, one found him regularly, at half-past five every morning, kneeling bolt upright in the choir of the Basilica making his daily meditation with his confrères.

His death was widely announced throughout Italy where he was well known, whilst



Dogliani.

the magnificent attendance at his funeral was a sufficient proof of the esteem in which he was held. R.I.P.

More Protégés for Don Bosco.

Recently it was teachers, and in Scotland; now the Catholic Youth Organisation of San Francisco, a scout troop of Trith St. Leger in the north of France and another troop from Preston have adopted St. John Bosco as their patron.

The young Americans write: "The Holy Father... made it clear that if are we to save our Catholic Youth, we must, like St. John Bosco, attract them to the Church by bringing their leisure time activities. under the influence and guidance of the priests of the Church".

One would not presume so far as to comment on the wisdom of those words; instead, we congratulate the young Americans on the uncommon wisdom that they have shown by taking the Pope literally — so many Catholics don't.

Some time back the Preston troop camped at Shrigley. Now Shrigley will not be happy until it houses — or 'fields'? — all the Catholic Scouts of Central England in a magnificent Jamboree! The idea is a good one, and practical too!

In the meantime may we express the hope that many more Catholic societies — especially Catholic Action groups of Youth — will take Don Bosco as their patron.



M. Henri Ghéon at the Oratory.

And finally will all such groups please write and tell the *Salesian Bulletin* all about themselves; we shall be more than interested, especially if they remember to enclose a snapshot of the group.

A Visitor and a new Life.

Among the more recent visitors to the Salesian Oratory at Turin is M. Henri Ghéon, the noted French convert and Catholic writer. His visit we learn, was to gain 'local colour' for the 'life' of Saint John Bosco that he is preparing.

M. Ghéon's translated works, notably his 'lives' of the Curé d'Ars and of St. Teresa of Lisieux, and his dramatic work 'The Marriage of St. Francis', have already brought English-speaking Catholics — and others too, for M. Ghéon's books are aimed at a wider circle than that formed by his co-religionists — into touch with this clear and vigorous Catholic mind. This fact gives us ground to hope that a translation of his work on Don Bosco will likewise find its way on to the English bookstalls.

Joris Karl Huysmans.

Mention of M. Ghéon's projected book, recalls another, much earlier sketch of the life of Don Bosco.

The circumstances in which Joris Karl Huysmans, himself a French convert to Catholicism and one of France's foremost thinkers, came to write this book are unusual.

In 1903 Huysmans was living with some Benedictines in Paris and while there noticed that invariably, on the more important feast-days a troupe of boys arrived in charge of a young priest to form the 'petit chœur'. Struck by the excellent behaviour of these lads and their real piety — the altar-boy does, at times, belie his angelic appearance! — Huysmans asked who they were and was told that they came from the Salesian Oratory at Ménilmontant, at the other end of Paris.

From his friend, Francis Coppée, the French writer learned something more of the Salesians, of their origin and of their rapid growth. His interest kindled, he paid a visit to the Oratory, was shown

round by the Rector, learned something of Don Bosco and received a present of such 'lives' of the saint as then existed.

The result of this interest took the form of a short but very enthusiastic sketch of Don Bosco's life and work. Like M. Ghéon,

During these latter years the book has become very rare and quite recently a copy fetched as much as £2. After the canonisation of Don Bosco, the Salesians of the *Patronage St. Pierre at Nice in France* decided to reprint the work together with a short



The Festive Oratory at Menilmontant.

Huysmans had his own views regarding biographies and the points to be stressed in the lives of their subjects. His work is an exquisite miniature of Don Bosco. He has analysed and interpreted with the sure precision of an expert, the life of this great nineteenth-century saint.

preface by Father Auffray S. C. and the sonnet written by Francis Coppée for his friend's book.

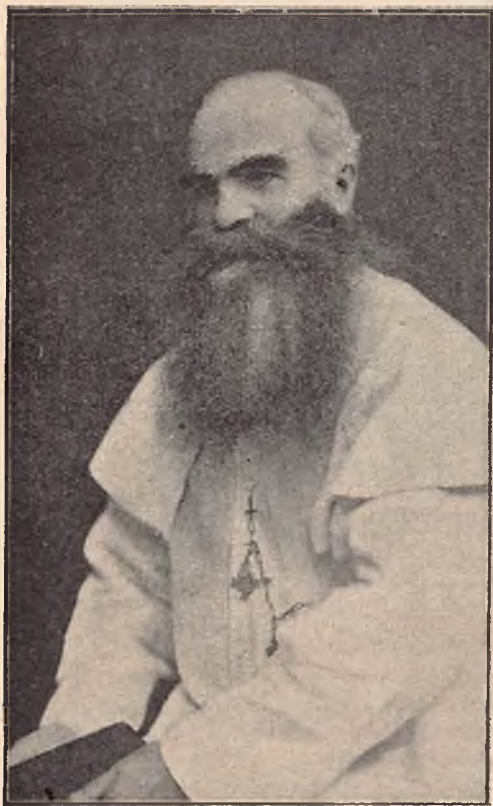
For many the fact that the book is written in French will not be an obstacle to their enjoyment of it. The price is 8 francs (about 2/9 including postage).

A book by Don Bosco.

A new English translation of St. John Bosco's 'life' of his fifteen-year-old pupil, the Ven. Dominic Savio, has just appeared and we are informed that copies of the book may be had on application being made to the Salesian Missionary College, Shrigley Park, Macclesfield. (Price including postage, 3/9).

* * *

This book was written by Don Bosco for his boys, for those who had known Dominic — in fact it was the boys themselves who asked for the book to be written and who supplied Don Bosco with much of the information that regards Dominic's everyday life among them. Thus Don Bosco set them a model taken from among themselves, a model whose life, in every intimate detail, fitted in with their own.



The late Mgr. Méderlet S. C.

A new Festive Oratory in Germany.

The new bishop of Berlin Mgr. Barés has recently given to the Salesians, one of two new Catholic institutions opened this year in the German capital. The work will be run as a festive oratory for the benefit of the boys of Berlin.

Men and means.

We have noticed with pleasure the increasing interest taken by Catholic schools on the continent, in the missions and, more practical still, in the missionaries.

Our Salesian schools in France, Italy and Belgium are among the first in this activity. At Verviers in Belgium, for instance, the young Salesian pupils, imitating the example of their French cousins at Nice and Marseilles, and possibly of a host of others, have adopted an entire mission — the Salesian mission of Katanga, Belgian Congo, in this case.

* * *

Now quite recently we saw a short list — no doubt it could have been prolonged indefinitely — of some of the multiplex needs of one of our most recent Madras missions. Commencing with vestments, the list ran, by way of thuribles and candlesticks into band music, sketches suitable for the theatre, down to garden tools.

It occurred to us that the time was ripe to plunge in and adopt. Belgium is looking to the missionaries in her colonies; perhaps there are some zealous teachers in our Catholic schools in Great Britain and Ireland — and why not in the United States? — who will organise similar activity for our English-speaking missionaries. It is not enough to send the men, and we have sent four to Madras, we should back them up with the means. The *Salesian Bulletin* is always ready to supply the addresses of possible protégés.

Cowley.

On November 21st., the feast of Our Lady's Presentation, 41 novices were clothed, 37 of the number being clerics, the rest lay-brothers. This total is by far the highest

that has been reached in the English Province and, as if to mark the occasion more effectively, the novices had the privilege of receiving their habits from the hands of the Very Rev. Father Serié who, at the time, was visiting the Province as representative of the Rector Major, Father Ricaldone.

Mgr Méderlet.

As we go to press we have received the sad and very unexpected news of the death of Mgr. Méderlet, Salesian Archbishop of Madras. The Archbishop had only just landed back in India after a stay of some six months or more in Europe where he had been present, in Rome, at the canonisation ceremony of Don Bosco.

Born in Lorraine, France, in 1867, he joined the Salesians in Belgium. After his ordination in 1894 he was appointed Rector of a Salesian house in Switzerland and later filled the same office in Liège.

In 1907 he left for Southern India where he organised Salesian missions in Tanjore. In July 1928 came his appointment to succeed Mgr Aelen of the Mill Hill Fathers as Archbishop of Madras.

Mgr. Méderlet, with his luxuriant beard and his reputation as the 'terror of the demons' was a well-known figure both at home and abroad. He was an indefatigable worker with a zeal that no amount of opposition could damp. His death from heart-failure, in the midst of his labours — he died whilst on a pastoral visit — and at the comparatively early age of 67, is the most fitting close to a life of activity on earth in God's service.

Cardinal Pacelli.

The day that brought the sad tidings of Mgr. Méderlet's death brought more consoling news a few hours later. The Holy Father has been pleased to appoint His Eminence, Cardinal Pacelli, Secretary of State to His Holiness, as Cardinal Protector of the Salesian Congregation, in succession to the late Cardinal Peter Gasparri.

Cardinal Pacelli is the fifth Protector of the Salesians and the fourth to have filled



Cardinal Pacelli.

at the same time the important position of Secretary of State to the Pope.

The previous Cardinal Protectors of the Salesian Congregation are:

Cardinal Nina, Secretary of State to Pope Leo XIII, appointed Protector of the Salesians on March 26th 1879; Cardinal Parocchi, Vicar to the same Sovereign Pontiff, appointed Protector on April 17th, 1886; Cardinal Rampolla, successor to Cardinal Nina as Secretary of State to Pope Leo, appointed Protector in March 1903, and finally Cardinal Gasparri, Secretary of State to Popes Benedict XV and Pius XI, appointed Protector in 1907.

Previous to 1879, Pius IX, in his affection for Don Bosco, had said: "Whilst I live, I myself desire to be the Protector of the Salesians."

Cardinal Pacelli, in accepting the appointment, made a condition. "Overwhelmed as I am with work already, I must have the constant support of the prayers of the Salesians." We think that it is sufficient to make such a request known to our Co-operators.

THE PRACTICE LESSON

For twenty years Blessed Joseph Cafasso instructed the newly-ordained priests of the diocese of Turin. The Ecclesiastical Institute was a sort of 'finishing' school where the young priest might pass the first two or even three years after his ordination.

It was during the three years that he spent there following his own ordination on June 5th. 1841, that Don Bosco's friendship and respect for Don Cafasso grew. It must have been the complete insight that the elder priest gained at that same time into the soul of Don Bosco that gave Don Cafasso such complete confidence in him later on when the young Apostle of Turin was being condemned as 'dangerous', 'a reactionary' 'an organiser of revolutions.'

At the Ecclesiastical Institute, Don Cafasso was combatting the stern rigid Jansenistic views that lingered on in the archdiocese of Turin as elsewhere, by expounding the milder, more orthodox opinions of his two favourite Doctors, S. Francis de Sales and S. Alphonsus Liguori.

It appears that Don Bosco, long after his period at the Institute had ended, would return there every Monday to make his confession to Don Cafasso and afterwards slip as quietly as possible into the lecture room and take his place among the young priests awaiting Don Cafasso's conference.

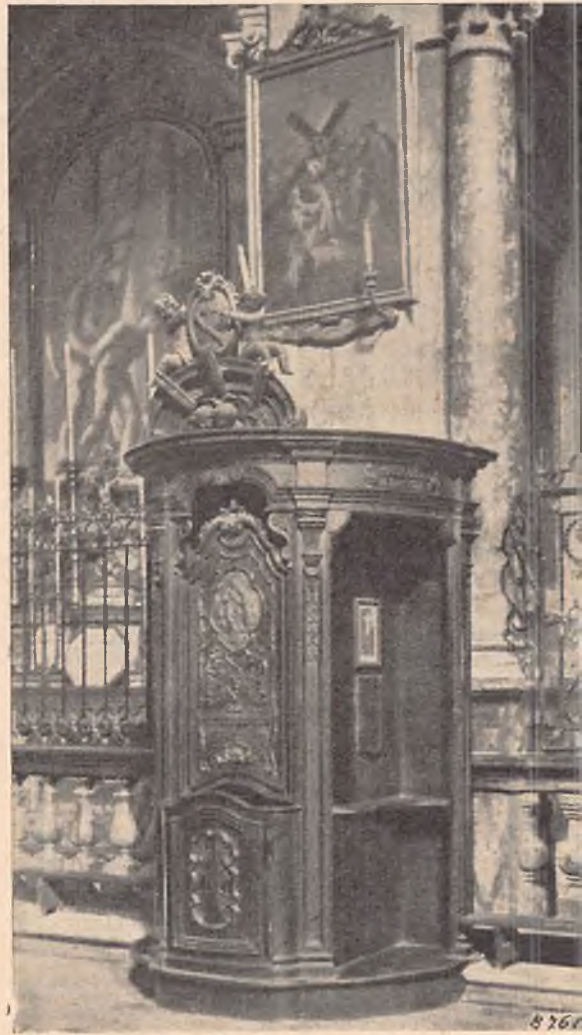
One day, Don Cafasso, glancing round the room as he was about to begin lecturing, picked out his penitent from the sea of faces and decided to make him pay the price of his admission.

"This morning" he announced, "we shall have a practice lesson in the method of hearing confessions—boy's confessions. Don Bosco", he continued, without the slightest change in his tone, "who, I see, has honoured us with his company this morning, will be quite willing, I am sure, to take the part of our young penitent for us; you, Father" here he indicated one of the younger priests, "will be confessor."

The class shuffled its feet a little and settled itself to follow the lesson with added interest.

As the dialogue between the confessor and his penitent progressed, the 'audience' began to marvel at the ease with which Don Bosco played his part. The matter was a serious one and clearly, Don Bosco was determined that as far as he was concerned it should lose nothing in gravity or utility.

For a while all went well, then the young 'confessor' slipped. For a moment he appeared scandalised by the faults of his penitent



Don Cafasso's confessional.



Don Bosco's confessional.

voice, Don Cafasso added: "Well now, after coming here to get rid of all those stains are you going to return home with some of them? Come now tell me everything."

Such treatment as this soon broke down all diffidence and the 'boy' continued his story.

Meanwhile the priests of the Turin Ecclesiastical Institute made notes for future reference.

What he had already learned from Don Cafasso, Don Bosco found confirmed in his own experience. Boys — even the very worst of them — always succumbed to kindness. But the great love for boys which was almost an instinct with Don Bosco made it the more easy for him to treat them with that kindness which both he and Don Cafasso had learned from S. Francis of Sales.

His amazing success in the confessional and more especially among boys, is due to this method of dealing with his young penitents.

His amiability brought the boys flocking to his confessional and the precision of his interrogations, the quick and easy manner in which he solved the difficulties put to him, the extraordinary efficacy of his words to persuade, and finally the prudence of the remedies he prescribed, these all combined with the grace of God to bring about his success as a confessor.

But when you have explained that, you have explained more than half of his all-round success as an educator. Reason and religion were the two main columns in his building and by religion he meant, above all, the frequent use of the sacraments of Penance and Holy Communion.

and the tone of his voice contained a rebuke. Don Bosco noted it immediately and seized his opportunity to teach a lesson. He stopped short in his recital and inclined his head as though in shame. The 'confessor' urged him to carry on but nothing could induce him to do so.

At last Don Cafasso himself intervened: "You see", he addressed the 'confessor', "your severity has robbed you of this boy's confidence". Then turning towards Don Bosco — sorry, the penitent — he asked kindly, "But surely, little chap, there is something else on your conscience. Now tell me in confidence, haven't you committed such and such a fault?"

"No, Father" came the reply, rather shortly.

Then with increasing tenderness in his

Offerings may be sent to: **The Very Rev. Superior General**

ITALY

Oratorio Salesiano - Via Cottolengo, 32

TORINO

Will all those who have to correspond with the *English Salesian Bulletin* in Italy please note that the correct postage for all ordinary letters is: From England 2½d. and Colonies 3d — From the Irish Free State 3d.

From the U. S. A. 5c.



Treacherous Murder of two Salesians.

On November 24th. a brief telegram arrived in Turin addressed to Father Ricaldone, Rector Major of the Salesians. The message, sent by Father Carletti, Provincial in the Salesian Missions of Matto Grosso, Brazil, ran: *Chevantes have destroyed mission killing Fuchs and Sacilotti.*

For a week or more no further news arrived and one was left to fill in with one's imagination the background of the horrible picture, barely sketched in these few and rapid strokes.

Of the Chevantes little more is known than the exceedingly bad reputation given them by other Indians who live in Matto Grosso. Our missionaries first heard of them when two priests came across the badly mutilated bodies of some Bororos — a tribe among whom the Salesians have worked with great success — victims of the savagery of the Chevantes. Since then all efforts to establish contact with these Indians have failed.

* * *

Father Fuchs, the elder of the two victims was born in Lucerne, Switzerland, in 1880. Ordained priest, he left in 1906 for the Salesians missions in Brazil and in 1918 was sent to Matto Grosso. In 1932 he obtained

permission to push farther into the forest to reach the elusive Chevantes, establishing his little mission at a point about 240 miles from Registro di Araguaya, on a tributary of the Araguaya river. He baptized his mission *Saint Theresa*.

Last July two other Salesians asked to be allowed to join Father Fuchs in his solitude. One of them, Father Sacilotti, who is also the second of the two victims, was a young priest of 36. Born in Lorena Brazil, he was ordained in 1925 in the Salesian International Theologate at Turin. The second of Father Fuch's two companions was a lay-brother, Joseph Pellegrino, a native of Italy. Despite his advanced age, he was 54, he had insisted on being allowed to join the two priests. He had not been long at *St. Theresa* when, one day, while hacking his way through the dense undergrowth of the forest, he received very bad cuts and scratches on his legs. Partly owing to the swamps that poison the atmosphere in this region, partly owing to the under-nourishment from which all three missionaries were suffering, Pellegrino's wounds did not heal; his general condition soon became worse and he died on May 21st., 1934.

Having thus touched briefly on the men with whom these events are chiefly concerned we are in a position to return to the original narrative.

On November 30th., about a week after the first notice of the tragedy reached us, a letter arrived by air mail, giving details as to the manner in which the priests met their death.

"Father Fuchs and Father Saciloti," writes Father Carletti, "were visited by two Indians who said that they were Chevantes and who asked the two priests to come and speak with their chief. Naturally the priests were jubilant. It was an answer to their prayers, it was surely success at last. With hearts full of gratitude to God they set out, together with three *camaradas* or paid men, to follow the two Indians.

"At the edge of the river all entered the missionaries' boat and set off, going in the direction in which the current was flowing, until they reached a point about 150 miles from the junction of the smaller river with the main one. Here the Indians motioned them to turn in to the bank.

"All landed but before setting off with the Indians the priests intimated that they wished to have two of the *camaradas* to accompany them. To this proposition, ho-

wever, the Indians would not agree and rather than lose their prize when it seemed almost within their grasp the priests consented to accompany the Indians alone.

"And so the three *camaradas* remained with the boat. About half-an-hour later they heard a yell that resembled somewhat the war-cry of the Bororos; this was followed by shouts for help from the priests. The three men snatched up the rifles that they had brought with them and rushed off into the forest. They were too late. When they came upon the priests, they found their naked bodies stretched out lifeless on the ground. The skulls of both had been cruelly smashed. Both men had their arms folded cross-wise across their breasts."

A last letter.

Some idea of the heroic efforts that these two men were making to establish their mission among the Chevantes, can be gleaned from the following letter received some months back from their Provincial, Father Carletti. The letter is addressed to Father Ricaldone and runs:

Dear Father,

This time, I am afraid, I have not very comforting news for you. Missionary work



Malto Grosso. — The mission hut at *St. Theresa*; Father Fuchs is on the extreme right, Father Saciloti is seated in the centre.

among the Chevantes is still a matter of grave difficulty. Father Sacilotti's latest excursion has been fruitless. Here are some extracts from his last letter to me.

".....On the 28th. of last March Father Fuchs arrived back from one of his expeditions which had lasted four months. He found a cross, which we had erected in September of last year at a place about two hundred miles from here, pulled down and the gifts which we had left for the Indians taken. We decided that one of us should return to that place and construct a hut which might serve as a point of departure for future excursions.

We prepared our boat and I set out together with Pellegrino and three *camaradas*. For nearly two days we travelled without stopping, down a river whose banks were thick with rich vegetation the like of which I have never seen before. Eventually we reached a small 'bay' — already baptised by Father Fuchs 'St. John Bosco's Bay'. Throughout the whole of our journey we had been tormented by flies that gave us not a moments peace, day or night.

After we had landed we made a quick exploration of the surrounding country-side within a radius of two or three miles; all we could find were the remains of camps where the Indians had lived for a while; the Chevantes are apparently like the rest of the Indians of Matto Grosso, a nomadic tribe. We found our Cross and re-erected it, then spent the next few hours constructing a modest hut. Not until three days later, by which time we had fully recovered from the effects of our journey, did we set off on an excursion into the forest.

We had not gone half a mile before we came across a path that seemed to lead into the centre of this part of the forest. This particular path was typical of those cut out by the Indians who make a point of a hacking down trees and tearing up bushes ruthlessly so that they may be sure of recognising their paths again. We stopped a few minutes at this piece of Chevantes handiwork. It seemed to me that at last we had come upon our quarry and my heart began to beat wildly. Fear?... No, I don't think so. I prayed for a moment, then we set off to meet whatever awaited us at the end of that path.

We seemed to walk for hours and hours.

At one point the path forked and left me undecided which direction to take. On every side were traces of the passage of the Indians. Once again we placed our confidence in Don Bosco's help and took the path that seemed to have been most trodden by the naked feet. The path led us eventually to a wide open space, bare and arid. Apart from ourselves there was not a living thing in sight. We trudged on for nearly six miles; although it was sunset, the heat was still terrific; hunger, and, more than hunger, a parching thirst, tortured each one of us. Just at that moment, as if to encourage us, we came upon a small gathering of huts, constructed similarly to those of the Bororos.

We stopped, hardly knowing whether to advance further or whether to wait for some sign of life from the huts. After a few moments, seeing that nothing was happening, I motioned to my companions to remain hidden while I went forward.

It was growing dark by this time. As I covered the short distance that separated me from the huts, I heard in the distance the howling of a jaguar; above me huge vampires wheeled and swooped in the hot air. On approaching the first hut I took my rosary in my hand and hurriedly kissing the small Figure that hung upon the Cross, I went boldly forward to the entrance... And then my worst fears were realised. The hut was empty. I passed on to the second... to the third... to the fourth. There was nothing more than the dead embers of burnt-out fires, with here and there the huge, luminously white bones of a tapir, the elephant of the Brazilian forests. Disillusioned, I called to my companions and together we searched the empty huts again then we lit a fire in the hope of attracting the attention of the natives but the result was always the same.

That night we ate our supper out in the open. The measure of my disappointment was, I confess, full to the brim; despite my hunger it was with difficulty that I forced myself to eat. Half-an-hour later we knelt for a long time beneath the stars, praying to the Queen of Heaven and then confiding ourselves to her protection, we lay down to rest on the bare earth. For an hour or more I remained there, wide awake, wondering over the events of the day as they passed before my mind, and when finally sleep

came it was broken by strange dreams of savages who ran from me and were always just beyond my reach.

Next morning I celebrated Holy Mass and then took some photographs of the place. After that, having constructed a rough Cross and set it in the middle of the group of huts, we set out on our return journey. I am afraid that we were not in the best of spirits; we had already been absent more than twenty days and so far there was nothing to show for our fatigue. As I came away however I promised myself that, if God spared me, I would return one day, and that as soon as possible.

When we reached the Cross that we had re-erected immediately on landing, we were astounded to find it encircled by short sticks fixed into the ground whilst everywhere were traces in the mud of the bare-footed Indians. The latter could have been there but a few minutes previously and on hearing our approach, had rushed off into the woods again. The temptation to remain

was strong, on the other hand Pellegrino's wounds had re-opened and I could already feel the first symptoms of the fever which has since kept me to my bed for several weeks. There was only one reasonable thing to do; we returned to Father Fuchs at *St. Theresa*.

* * *

Here Father Saciloti's letter breaks off. In the light of the tragedy that has followed one can read in this simple communication all the heroism of the apostle. There is disappointment, but there is never discouragement much less despair; where he has failed once he will succeed the next time, and if not he, then those who will follow him.

And now today he and his fellow Salesians have all made the supreme sacrifice of their lives; their humble little mission has been wiped out and the day of their triumph has come, for their life-blood, poured out so prodigally cannot fail to fructify the parched soil of these virgin forests.



On one of their expeditions. Father Fuchs is standing bareheaded in the centre, Father Saciloti is on his right.

Offerings towards the erection of the new ALTAR of ST. JOHN BOSCO
will be gratefully received by

The V. Rev. Superior General, Via Cottolengo, 32 — Turin (109) - Italy.

GRACES AND FAVOURS RECEIVED THROUGH THE INTERCESSION OF MARY HELP OF CHRISTIANS AND SAINT JOHN BOSCO

Malta. — Four years ago I was taken to hospital in a very serious condition. I was told that I should have to undergo two operations, one for the amputation of my left leg, the second more delicate and more serious.

My brother, a Salesian, suggested that I should make the novena to Mary, Help of Christians, so much recommended by Don Bosco. I had completed one novena and was at the fourth day of the second when the doctor who was attending me told me that the need, which had seemed so urgent, of amputating my leg, had disappeared. He could give no explanation at all why the sudden change should have taken place.

Three months later my baby was born. For some time prior to her birth the doctors were very anxious; however, she has grown into a very healthy and strong little girl.

Somewhat improved in health myself, I returned home to my family but for six months I was unable to move from place to place owing to the impossibility of using my left leg. We commenced another novena to Mary, Help of Christians and one day when we were half-way through it, I felt the sudden impulse to get up and walk. Without anyone's help I did so and walked several paces. Beside myself with joy I called to the others who were in the house; all came running to me thinkin that I had become suddenly worse, and were amazed to see me on my feet.

For four years now I have prayed constantly to Don Bosco and to his Madonna and have always experienced their protection.

G. PACE.

S. Lonergan. Co. Kilkenny. — Please accept enclosed offering for a Mass for the Poor Souls in honour of St. John Bosco in thanksgiving for a favour received through his intercession.

O B I T U A R Y

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

SALESIANS

Joseph Pellegrino, *Benevagienna, Cuneo, Italy.*

Joseph D. Mezzetta, *St. Quirino d'Albareto, Parma, Italy.*

Joseph D. Volpi, *Mirabello, Italy.*

Angelo Merlo, *Turin, Italy.*

CO-OPERATORS

Mr. Cyril Aranha, *Bombay, India.*

Mr. P.L.G. Camilleri, *Str.Corsa C. Vittoria, Gozo, Malta.*

Mr. Michael Palmer, *Clonakilty, Ireland.*

Miss Sarah Connor, Sen., *Derrynoid, Co. Derry.*

Mr. John Nyhan, *Clonakilty, Co. Cork.*

Mrs. M. Amero, *Liverpool.*

Miss Kathleen Hughes, *Belfast.*

Offerings for the new ALTAR of ST. JOHN BOSCO may be sent to
Rector, Salesian Missionary College, Shrigley Park, nr. Macclesfield, Cheshire.

SPIRITUAL TREASURY

A List of the Plenary Indulgences which may be gained by Salesian Co-operators during the course of the year.

1. Once each day by raising up their minds to God by means of any ejaculation, however short. (This indulgence of *Sanctified Labour*, granted by Pius XI, includes also an indulgence of 400 days every time a similar invocation is made. It may be gained also by the Salesians, the Daughters of Mary Help of Christians and the pupils and past-pupils of both).
2. Once each month, on any day at choice.
3. On the day on which they make the Exercises for a Happy Death.
4. On the day on which they assist at the monthly Salesian conference.
5. On the day on which they are inscribed in the Pious Union of Salesian Co-operators.
6. On the day on which, for the first time, they consecrate themselves to the Sacred Heart of Jesus.
7. Every time they make a spiritual retreat of eight days.
8. At the hour of death, on condition that having confessed and received Holy Communion, or at least being sorry for their sins, they shall invoke with their lips or heart the Most Holy Name of Jesus.

ON EACH OF THE FOLLOWING FEASTS

1) *Moveable:*

- The Holy Name of Jesus (Sunday between the 1st January and the Epiphany).
The Holy Family (First Sunday after the Epiphany).
The Seven Dolours - First Feast. (Friday before Palm Sunday).
Palm Sunday.
Easter Sunday.
The Ascension.
Pentecost.
Trinity Sunday.
Corpus Christi.
The Sacred Heart of Jesus (Friday of the first week after Corpus Christi).
The Sacred Heart of Mary (Day following the former).

2) *Fixed:*

JANUARY

- 1 - Circumcision of Our Lord.
- 6 - Epiphany.
- 18 - St. Peter's Chair at Rome.

- 23 - Espousals of Our Lady.
- 25 - Conversion of St. Paul.
- 29 - St. Francis of Sales.

FEBRUARY

- 2 - Purification.
- 22 - Chair of St. Peter at Antioch.

MARCH

- 19 - St. Joseph.
- 25 - The Annunciation.

MAY

- 3 - Finding of the Holy Cross.
- 8 - Apparition of St. Michael the Archangel.
- 17 - Anniversary of the Coronation of the Picture of Our Lady Help of Christians.
- 24 - Our Lady Help of Christians.

JUNE

- 24 - Nativity of St. John the Baptist.
- 29 - SS. Peter and Paul.
- 30 - Commemoration of St. Paul.

JULY

- 1 - The Precious Blood.
- 2 - Visitation of Our Lady.
- 16 - Our Lady of Mount Carmel.

AUGUST

- 6 - The Transfiguration.
- 15 - Assumption of Our Lady.
- 16 - St. Roch.

SEPTEMBER

- 8 - Nativity of Our Lady.
- 12 - The Holy Name of Mary.
- 14 - Exaltation of the Holy Cross.
- 15 - Seven Dolours (2nd Feast).
- 29 - Dedication of St. Michael the Archangel.

OCTOBER

- 7 - The Holy Rosary.
- 11 - The Maternity of Our Lady.
- 16 - The Purity of Mary.

NOVEMBER

- 21 - Presentation of Our Lady.
- 22 - St. Cecilia.

DECEMBER

- 8 - Immaculate Conception.
- 25 - Nativity of Our Lord.

Apart from the usual conditions, it is necessary for all, in order to gain these indulgences, to recite daily an Our Father, Hail Mary and Glory be to the Father, for the intentions of the Holy Father, with the invocation St. Francis of Sales, pray for us. (Decree, Oct. 2nd., 1904).

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