

THE SALESIAN BULLETIN

ILLUSTRATED REVIEW.

ORGAN OF THE
ASSOCIATION OF
SALESIAN CO-OPERATORS



«DA MIHI ANIMAS, CAETERA TOLLE»

SEPTEMBER-OCTOBER 1927

OPERA APUD NOS.

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

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

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

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

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

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

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

ELEMENTA GRAMMATICAE HEBRAICAE cum chrestomathia et glossario scripsit ITALUS PIZZI Doctor Philol. linguarum Orient. professor in R. Univers. Taurinensi. — Vol. in=16 pp. xii=323: L. 8. — Apud exteros: L. 9,60.

FLORILEGIUM HIERONYMIANUM, anno MD a Maximi Doctoris obitu recensuit adnotationibus auxit Angelus Ficarra, praefatus est Felix Ramorinus, curavit Pia Societas a S. Hieronymo nuncupata evangelii italice pervulgandis. — In=16 pp. xii=236: L. 10. — Apud exteros: L. 12.

Continens: Scripta paraenetica = Epitaphia = Scripta historica = Scripta theologica et polemica = Scripta exegetica.

GRAMMATICA HEBRAICA a punctis massorethicis libera cui accedit chrestomathia et glossarium scripsit FERRUTIUS VALENTE M. J. — Vol. in=16 pp. xvi=144: L. 10. — Apud exteros: L. 12.

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

Editio elegantissima novissimaeque psalmodum, hebraica lingua concinnata.

MANUALE CHRISTIANUM in quo continentur:

- 1) Novum Jesu Christi Testamentum juxta exemplar Vaticanum (pagg. xxvi=570).
- 2) Vademecum clericorum continens: Officium parvum B. Mariae V.; Officium defunctorum; Ordinem totius Missae juxta typicas Missalis ac Breviarii editiones pluribus selectis precibus additis (pagg. 225).
- 3) De Imitatione Christi libri quattuor (pagg. 222).

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

NOVUM JESU CHRISTI TESTAMENTUM vulgatae editionis juxta exemplar Vaticanum, cum appendice: 1) Concordantia evangelica. = 2) Parabolae evangelicae. = 3) Similitudines evangelicae. = 4) Lectiones, epistolae et evang. quae leguntur in Dominicis, Feriis et Festis. — Ed. in=32 (1927). Pagg. 800. Charta indica: L. 10. — Apud exteros: L. 12.

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

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

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

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

The SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

SUMMARY: An efficacious means of co-operation. — Pro Ecclesia et Pontifice. — An apostolic expedition. — "...come follow Me .." — The Divine King. — News in brief. — The Rosary. — S. O. B. A. — May 24th at Turin. — Graces and Favours. — The death of Little Paul. — Lest we forget. — Obituary

An efficacious means of co-operation

"What shall I do with him?" The speaker was a young woman and the subject under discussion was her young son, who was reaching the age when a man's guidance was needed, to mould into firmer lines the character already prepared by the mother's tenderness. "You see, I want to send him to a boarding school where I can be certain of the catholic atmosphere, as well as of the excellency of the education afforded. I have read all the adverts for the catholic schools but am still undecided, for they all seem to cry the same wares. Can you give me any advice on the subject since your boy is already at school?"

The person thus addressed happened to be a Salesian Co-operator. She was the proud mother of a boy whom she had sent to a Salesian School and was consequently a competent adviser in the matter above mentioned. "Well, I must say, I am greatly pleased with the progress Jack is making at School. He is certainly vastly improved both intellectually and spiritually. As far as I can judge the education at the Salesian Schools is not a mass education but an individual one. The Brothers and Priests take a personal interest in their pupils and form their characters more by conviction than by force. As far as is practicable the home influence is exerted by these religious so that the boys do not lose that refinement they obtain from a mother's contact while at the same time they do not become effeminate as do boys, who are kept too long tied to the maternal apron strings. The catholic atmosphere is certainly in these schools and the education provided is comparable with that of any other school of the like nature. You will certainly make no mistake if you decide to entrust Bobby to the care of the Salesians. Another point that is worthy of notice, the fees are within reach of the pocket of us middle-class people without any too great strain upon our resources".

Bobby was sent to a Salesian School.

This co-operator was a real one. Have you any chance of recommending a school? Do not hesitate to recommend the Salesian Schools for all co-operators know how great is the need of the rising generation for that solid catholic education is which there provided.

PRO ECCLESIA ET PONTIFICE

On the 19th of July of the current year there occurred at the Town Hall Farnborough a moving and significant event. It was an event which came fittingly to close an epoch in a person's life. All ends are to some extent sorrowful. The event in question was the investiture of the dignity "*Pro Ecclesia et Pontifice*" of Miss Alice Crowley for thirty—five years Headmistress of the Catholic Elementary Government School in Farnborough. The event was a moving one for it was the sign of the end of a career spent nobly and unhesitatingly in the service of the Catholic cause in England. A modern playwright in the now fashionable cynicism of the hour says that "arriving anywhere is always something of an anti—climax." In the present instance the exception to this rule is presented to our notice. Not only was the arrival at the end of her career as an educator not an anti-climax for Miss Alice Crowley but it was in the truest sense a great climax. The bestowal of the Papal Honour was performed by the Right Rev. Monsignor John Maloney V. G. O. B. E. M. C. S. C. F. The significance of this event lies in the fact that it was held in the main public building of Farnborough, an eloquent testimony to the strides catholicism has made during Miss Crowley's tenure of office. And the progress of catholicity in Farnborough is due in great measure to the catholics themselves and as a natural consequence to the one who trained those catholics in the duties of their religion—Miss Alice Crowley. I do not hesitate to say that thirty—five years ago anybody would have ridiculed the idea of holding a function, such as was held on July 19th in the Town Hall of Farnborough. But the times have altered, and the alteration being due in a marked degree to Miss Crowley, it is fitting that she should be the recipient of one of the amenities her self-sacrifice has helped to obtain for the catholic community.

An Appreciation.

It is a fact well-known to all, who have first hand knowledge of our educational system that it has improved very greatly of recent years and this due mainly to the fact that the nation at large, is learning by experience that the money spent in education more than repays itself and hence is learning to spend less grudgingly upon the education of the child. But thirty—five years ago it was a very different state of affairs. The catholics particularly were very backward, as they were still suffering from the effects of the so called reformation and its penal laws. Only of recent years has the recognition of catholic claims been brought forward and established. And even yet the papers are continually and insistently demanding equality of treatment irrespective of creed. And this in our enlightened and ultra—progressive era. The case of a catholic school thirty—five years back was indeed a desperate one. Dependant on the parish and the local catholics the teacher's charge was anything but a sinecure. It was a labour of love in the real meaning of the term, a sacrifice of oneself, an immolation of one's personal ambitions on the altar of the catholic cause. And was it worth it? The fact that the Farnborough Catholic School is recognised by the Government is a striking testimony to the success attending the efforts of Miss Crowley. Thirty—five years ago she consecrated her labours, ambitions, and energies to the forwarding of the catholic church in Farnborough. Today she lays aside her charge proud in the knowledge that both clergy and laity, both Bishop and Educational lay—authority have borne testimony to the efficacy with which she has discharged her duty. If Farnborough Catholic School is a recognised school this is due to Miss Crowley. The governing factor in a school is and must always be the welfare of the children—

their equipment both for citizenship and culture and for the best possible service in the work to which they put their hands. That this was the governing factor in Miss Crowley's system is evidenced by the numerous past pupils holding responsible positions and discharging them with that exactitude that they learned from their beloved head—mistress.

The Bishop's Testimony.

It is however from the religious standpoint that catholic Farnborough owes most to Miss Crowley. The teaching of the catholic religion has always been carried on in the most efficient manner and the reports of the Diocesan Examiner would do credit to any of our schools in the country. Never once has the standard of excellence faltered. Never once have the children been "weighed in the balance and found wanting." This testimony of the Bishop is indeed one of which to be proud. With unflinching regularity throughout the thirty—five years the children have been prepared for their first confession and communion. On each occasion that the Bishop has visited Farnborough for the conference of confirmation he has found the children of the catholic Elementary School well instructed in the practical and mystical meaning of the sacrament of strength. For thirty—five years in spite of setbacks, in spite of the inevitable hours of depression and despair Miss Crowley has unswervingly served the cause of the Catholic Church in Farnborough. Her reward here below is in her children having so well corresponded with her efforts. Her reward in the life to come will be infinitely greater for her christian charity will receive an abundant reward from Him who said "Amen I say unto you as long as you did it to one of these my little ones you did it unto me." If the supplying of the corporal needs will be richly rewarded, how much more the supplying of the far more urgent and necessary spiritual needs?

Conclusion.

To conclude therefore. H. G. Wells in one of his short stories makes the chief

character attribute his success to "toil unsparingly and ungrudgingly given—and a little special aptitude." We can do no better than iterate these lines in reference to the life work of Miss Alice Crowley.

The New Head-Mistress.

A worthy successor to Miss Crowley has already been appointed. This is Sister Frances B. A. Daughter of Mary, Help of Christians. This distinguished nun has had great experience with children and her theoretical and practical knowledge of education and pedagogy are beyond dispute. Sister Frances was chief teacher at the Salesian Convent at Chertsey where she discharged her duties with the true Salesian energy and charity. Recently she has been stationed at Oxford at the Novitiate of the Daughters of Mary, Help of Christians and while there has been most energetically employed in the Festive Oratory on behalf of the girls of Cowley. Sister Frances has been popular wherever she has been. She has invariably won the hearts of young and old alike by her patience, charity, and skill in the management of children. Endowed as she is with a sweet but firm character there is no doubt that the success of Sister Frances in her new sphere of activity will be complete.

The undertaking of the School by the Daughters of Mary Help of Christians is a fresh venture, for this is the only Government School under their charge. The traditions of the School are splendid and that they will be upheld with unswerving constancy is the logical consequence of a little knowledge of the character of the new head—mistress. Long may she live to carry on this good work. May she rival her predecessor in energy, in success and in length of office. May the blessing of God descend and remain upon this undertaking.

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*Obedience is a virtue despised by a capacious world as being out-of-date and incompatible with the modern spirit of universal criticism.*

# AN APOSTOLIC EXPEDITION.



Two English Recruits for the Assamese Mission.

## ASSAM (INDIA).

*Shillong May. 30th 1927.*

The month of May in India occurs in the middle of the Indian winter. It is therefore the dry season and the most propitious time in which to attend to the flocks, for in the other seasons of the year, the soil occupies all hands. It is more-

over the time for the holidays of our scholastics and we take advantage of this to give them practical instruction in the apostolic life. Thus it was that I decided to visit the principal centres of our immense Prefecture accompanied by four of these aspiring missionaries. The journey was a long one over hills and vales. Each of my young companions had a task assigned to him. The first had to pitch camp, the



Raliang — ... is the poorest and most woe-begone of all the missionary post.



Raliang — The church before the elements wrought disastrous changes.

second prepare the victuals, the third was in charge of the portable cinema and lantern and the last was in charge of the gramophone and had the duty of summoning the people. Four porters followed us with all of our baggage. This did not however prevent us carrying on our shoulders a haversack plentifully furnished with necessaries.

*Nongbah. — Benediction of the new Chapel.*

Our first stop was Nongbah, about thirty miles from Shillong. The population of this place having been warned of our coming welcomed us with noisy demonstrations of joy: bombs of a *sui generis* type, that is, coconuts filled with powder, exploded at our arrival to announce us to all and sundry. From the neighbouring villages many people had arrived to assist at the blessing of the new church and at the Pontifical office which was to accompany that ceremony. We lost no time in presenting this gorgeous spectacle to these good people and even our adversaries were unable to restrain their interest in face of the impressive pomp of a High-Mass at which a bishop pontificated.

After the Solemn blessing of the church we began confessions. In the evening in the main street of the village we gave a cinematograph display at which about two thousand people assisted. The following day the church which can hold 600, was too small for the congregation which had collected. Under the direction of the Sisters of Notre Dame our little orphans rendered the music of the Mass in a deeply religious manner. I had the happiness of distributing more than 300 communions, of administering several baptisms, and of giving confirmation to upwards of 100 christians of all ages. In the evening we showed these events on the screen and at this performance there were about 3000 present.

*Raliang. — The New Mission of Jowai.*

Father Mazzetti, ruler of Raliang and of the surrounding district, had come to meet us at Nongbah, which place is the extremity on this side of his apostolic

expeditions. From this place he led us to his headquarters which are situated some forty-eight miles from Shillong. Raliang is the poorest and most woe-begone of all the Missionary posts. It is far from Shillong, the roads are almost impassable, and where they are at all presentable offer but scanty support to people loaded with baggage. These reasons have all concurred in keeping this place poor in spite of the remonstrances of its pastor.

As a matter of fact, as soon as I saw its church, I was struck by its wretchedness and I made a firm resolution that at the first opportunity I would have the reconstruction of this ruinous edifice put into motion. I will do this as soon as Providence inspires one, two, three or even ten pious souls to provide us with the means to defray the expenses of this enterprise. I have every confidence that I will not have to wait long, for the Lord must busy Himself about His own dwelling place and have it put into a state befitting His August Majesty. After a stay of two days at Raliang during which I administered baptisms and confirmations and entertained several hundred christians with my Sacred History and Gospel slides I departed for Jowai, where Father Farine has had his abode since last March. Simply staying long enough for a chat and a cup of tea we set our faces towards Lamin.

*Lamin. — The "Var" await our evangelization.*

At Shillong we work among the Khassi, at Nongbah and Raliang among the Synteng who speak rather a difficult language. At Lamin we were for the first time among the "Var". This people is of intelligent appearance. Living as these men do close to the flat country, and being less isolated than their compatriots in the fastnesses of the mountains, they are more in touch with civilization, can communicate more easily with the other tribes and all this has had its effect on the character of the "Var". They also have a dialect of their own, but, fortunately, most of them understand Khassi which in no small measure lightens our work.

Lamin is a country difficult of access. It descends almost sheer upon the plain of



Sylhet. It has no outstanding feature save its panorama which is of surpassing beauty. The Fathers of the Holy Redeemer, our predecessors in this mission, had here a resident priest. This of course was impossible for us with our scanty personnel; consequently this poor people is still without a pastor. How many times have they sent deputations to me to obtain another

Then during the afternoon our young missionaries tucked up their cassocks and arranged games. For three hours races, games and exhilarating contests took place. These young Salesians were indefatigable despite their ten hours walk from Jowai. The parents formed an audience to assist at this display of juvenile exuberance. It can easily be imagined how excited they



Assam — The type of "bearers" that accompany the missionary.

priest and every time I have had to refuse their request!

This was my first trip to Lamin. The people overjoyed at being able to entertain so many missionaries of different ages did their utmost so that we should want for nothing. Lamin is a country of coffee and one good man of the neighbourhood wished to present us with a sack of it.

As soon as my gramophone had started the first record, there ran from all quarters, the urchins of the place, and before long, more than a hundred children were standing open-mouthed before our tent

became and how they were almost young again in the excitement of the games which the youngsters enjoyed so heartily.

In the evening we had the cinema working for an audience of 3000. Three nights running did we show the films, for they came in from twenty miles around to see what we were showing. On the last evening we had more than 4000 spectators. Were St. Paul to come again he would amend his text of "*fides ex auditu*" to "*fides ex auditu et visu*" for in this instance the faith entered not by the ears only but also by the eyes. The Life of Our Lord

which was shown that evening to the good "Var" sowed the good seed in many hearts. From the bottom of Assam we exclaim with Peter the Hermit "The cinema can indeed be a pioneer of the faith".

Spiritual consolations were not wanting at Lamin. I administered Baptism to more than thirty, Confirmation to over one hundred while the number of confessions and communions reached the same number as Nongbah. I also had a short pontifical service at which the christians of Lamin assisted with edifying piety.

The population saw us depart on the morning of the fourth day with marked sorrow. The youth of the place accompanied us for the first few miles humming the tunes which they had heard on the gramophone. We would have taken them to Shillong had not other considerations intervened to make us advise them to retrace their steps. Several days after these events, I heard with great sorrow that a grievous trial had come to the christians of Lamin. There was in the district, an abandoned rascal who had given himself over to brigandage. He had by his cruelty become the terror of the countryside. He had already committed many murders, burnt several houses and was still pursuing his evil course. However some young men having heard that he had sworn, (to put it in his own quaint way), to nourish himself on the hearts of several of his enemies, resolved to rid themselves of this pest. Consequently they laid in ambush for him and killed him. The young men concerned—among whom unfortunately there are six christians—have been arrested and the matter is running its natural course. As yet I have heard no further news of this matter. May we ask our readers to pray for this section of the Lord's vineyard which is undergoing such a severe trial.

*The Plain of Sylhet. — A surprise - The Ascent of Umnin.*

After leaving Lamin we entered the plains, the plains of India in all their luxuriant splendour. For hours and hours we walked among orange-trees and plantations of bananas, or we journeyed in the welcome shade of the giant palms. Towards

evening we arrived at the bank of a river, which we thought of descending in a boat. We were ready to pay a reasonable price to accelerate our progress to Shellos but the boatmen, Mahomedans though they were, demanded prices so exorbitant that one would credit them with being Jews. We had therefore, perforce, to abandon our design. We followed the course of the river entrusting ourselves to the forest which borders the river hoping to find there a suitable stopping-place.

Unfortunately night falls fast in these regions and it surprised us before we were able to find a suitable shelter. You can easily imagine our perplexity in this crisis. Surrounded by impenetrable darkness, lost in an unknown forest, no guides, no certain direction in which to start, we were indeed in an unpleasant position. Added to this, at our slightest movement there awoke in the thickness of the foliage or in the dense thickets, the beasts into whose domain we were intruding. Fortunately for us we heard, during a lull in the noises of the forest, the barking of a dog. We walked in the direction of the cry and in five minutes found ourselves at the residence of the chief of Kyriem. As soon as we had made known our needs he showed us, a short distance from his house, some abandoned huts which, so we learnt, had been empty but two days and that the last inhabitant had been an English officer who was on a tour of inspection. There were four huts in all at our disposal and we were safe. Relieved at our escape we gave thanks to the ever watchful care of Our Lady Help of Christians and that pagan glade resounded with the tired but vibrant voices of nine devotees of our all-powerful Protectress. The wind blew in a gale that night but despite this fact the night was one of the best of our expedition.

At dawn we roused our weary frames and pursued our journey through plantations of all sorts, intermingled with gardens of gorgeous hues and riotous colours. About ten o'clock we lighted on a road and what was our surprise to find ourselves immediately surrounded by friends and acquaintances. We were but a short distance from Umnin which is the last conquest of Father Bars. The country itself

is a veritable eyrie, perched as it is upon the summit of a mountain Khassi, and its ascent is very laborious. In my estimation the ascent of Cervin or Mt-Blanc is less arduous than that of several mountains of this vicinity. It is not a climb at all: it is a crawl. The hands and elbows are used as much as, if not more than, the legs. "Just over five minutes the ascent" you are assured by the natives. Yet these five

the people had assembled to greet us when we arrived. We had to submit to their entreaties. The two evenings we passed here we had 4000 spectators or hearers as the case might be. Our fatigues were abundantly repaid. From Umnin we descended into the plain in order to touch at Laitkynsew the end of our journey. My young companions had to take a short holiday there and prepare a christian party



Gauhati — The school and public church.

minutes last an hour or two. As a matter of fact they pointed out Umnin to us with the remark "It is only a stone's throw from here". I should like to see the man who would throw the stone! We started at one o'clock in the afternoon and arrived at the summit at seven o'clock in the evening, footsore beyond expression, and oozing perspiration from all our limbs.

Scarcely had we arrived but it was necessary to set the gramophone going and prepare the cinema. From a short distance around our climb had been watched and

which was destined to connect up as much of Khassi as possible.

#### *A Meeting of 6000 people.*

After twelve days travel, which by the way were quite arduous enough, we arrived at the residence of Father Bars "in full congress assembled". From all the fastnesses of the mountains Khassis there had come together not only our friends, that is our good catholics, but in addition all those who wished to be enlightened as

to the fundamental principles of our holy religion. Several among them had not shrunk from four or five days march to take part in this "flying mission". The result was excellent. The congress lasted for three days and on the final day despite the rain we computed our audience at 6,000. With better weather we ought to reach the 10,000.

We had baptisms, confirmations, confessions and communions innumerable. The church, which is large, nevertheless came nowhere near being large enough to contain this throng of people. We had to erect in the open air an immense tent which accommodated all. Indeed it was a veritable triumph for the faith!

In brief—Our apostolic journey lasted fifteen days and took us over some hundred and eighty-five miles of territory. It allowed us to visit 25,000 people; to administer 600 baptisms and 300 confirmations; to hear thousands of confessions and distribute thousands of communions. It moreover allowed us to see for ourselves yet once again that these people are indeed ripe for the seed of the Word of God. The harvest is ready! Would that the labourers would hasten to the field!

#### *In the midst of the Garos.*

Fifteen days later at our house at Gauhati we were surprised to witness the arrival of a party of catholics from Garo of the country of Chaichula. They had been expelled from their country by the Baptists who would no longer put up with their presence. The Garos bear a marked resemblance to the Khassi. They occupy two regions, that of Goalpara in the plains and that of Garo in the mountains. We decided that first of all we must visit the Garos of the plain who up to this time have suffered no molestation. We ought also to find there the catechist general of the Garos who would doubtless put us *au fait* with all the facts of the case.

The Garos count about 179,140 people all told. The American Baptists who settled in the country in 1848 have not as yet had an abundant harvest since they have recruited scarcely 10,000 of this race. But since they were the first on the scene, they have convinced themselves that they

have a right to the absolute monopoly of the Apostolate. To what excesses they proceed in order to substantiate their claim is easily gathered from the present case.

### LASKARPARA.

Starting early in the morning with Father Piasecki and two other priests we arrived in the evening at Damra an important centre, but one in which the chances of the Apostolate are of the poorest. Laskarpara is but a short distance from Damra but to get there, there is neither road nor rain. It is necessary to make one's way through the fields of rice. We arrived there however and were for the first few moments objects of wonder to this people. They had for the most part never seen a beard before nor the cassock of a missionary. Our good catholics of the neighbourhood circled in and out the crowd telling them that we had with us a wonderful machine which made men walk and houses move. This did not fail to bring upwards of 2000 spectators to our cinema-show. We showed also some slides and Peter, the native catechist, a converted baptist, explained the Life of Our Lord, illustrated by means of slides.

Very close to Laskarpara is the greatest centre of the Garos—Goalpara. It has 8000 inhabitants and is for the most part in the hands of the Baptists who possess a magnificent Church and fine schools. Being ignorant of the dialect I had to make use of the catechist as interpreter and the result of this talk was negligible. If only we had the time to learn all the dialects!

On the following day we got together all our catholics and by using an interpreter gave them a brief instruction. The day after was the day for baptisms and confirmations of which there were 70 of the former and 35 of the latter. In the evening we once again gave slides and moving pictures. My apparatus for these projections is provided with light from a portable dynamo and the effects are surprisingly good. We can give pictures clear cut and remarkably precise. The second evening our audience was doubled and I strongly suspect that the Baptists had sent some of their own people to inspect our method of proceeding.

### *The need of the Garos.*

Leaving Laskarpara towards mid-day we headed for Chaichula. What a journey! For hours we had to travel far from any beaten track across rice-fields or over the ridges of hills, encountering at every turn some new obstacle. Finally we arrived at Chaichula a little country place of 500 souls 400 of whom are baptists. In 1920 Father Gil opened a school there. The Mayor of the place was at that time a just

catholics were threatened with exile if they did not become baptists. Some days ago after my return to Shillong, I learnt that shortly after my visit our catechist was forced to abandon his position as teacher under pain of exemplary chastiment. Poor blind people! As can easily be seen cares are not wanting. These excesses, these extravagances, these underhand persecutions demand on our part an unflinching vigilance and ceaseless care. When will we be able to send a priest here? That



Assam — "in full congress assembled" for a brief instruction.

man, a pagan, whose wife, a fervent catholic, favoured us by every means in her power. We had as much ground as we wanted. But the only result of this interest was to attract to us the jealousy of the protestants who lived in continual enmity with us. They contrived by means of political strategy, to have the mayor deposed, and his place was taken by a baptist whose whole energy was concentrated in depriving us of everything, instead of remaining an impartial judge of the rights of the catholics. A decree was obtained to close down the school and the

will be the salvation of the place and the beginning of the forward movement of catholicism in this persecuted country. Do your best, most reverend Father, to hasten the time, and you will draw down a shower of blessings upon the whole of our Pious Society. Bless all your sons and particularly the Garos whom envy persecutes and maltreats.

LOUIS MATHIAS  
*Prefect Apostolic.*



## “... come follow Me”

The incident of the young man in the Gospel always strikes one with that sadness consequent upon the failure of men to attain the end marked out for them. Across the path of the Saviour of mankind there comes the rich young man, religious, pious, charitable and, in short, endowed with all the necessary talents for a worthy minister of Christ. So true is this that the Gospel in simple tones tells us that the God Man looking upon him, “loved him.” Eloquent testimony indeed to the excellence of the young man that he was an object of love to Him who read the souls of men! Sweetly came the invitation “...come follow me.” It was an answer to his query as to the means of salvation. It was by no means an idle query for the young man was deeply in earnest about the observance of the commandments and of the law. The narrative however goes on to record that the young man turned away sad at heart for he had great treasures on earth, which the Son of Man had asked him to distribute to the poor. There is no room for doubt here that this young man had a vocation to a higher state, but he neglected the call and thus endangered his own eternal salvation.

How many are the followers of this young man? We must admit that they are many. How many the youths who have consecrated themselves to the religious state only to abandon it because their hearts were not detached from things of earth? How many of us know of men whose life-long lament is the rejection of the Divine Call to a more perfect life?

### *Demand and Supply.*

And in these our days can we be sure of the copiousness of vocations? In our opinion, yes! The reason is not very difficult to find. From every part of the world there come appeals for missionaries, for priests, for religious, for lay-brothers to attend to the harvest of souls that await

the coming of the ministers of the word. The relations between demand and supply in such an urgent and important matter are not neglected by God, of a surety. The seeds of vocation are scattered in many and many a heart. Where then lies the evil? It lies in two places. First in the lack of response in the hearts of the recipients and secondly in the lack of cultivation of the gift by the parents, educators and spiritual directors of the recipients.

### *The Recipients.*

First of all let us deal with the recipients themselves. There are many qualities necessary for the candidate for the priesthood but some of these are supplied by the life-long training imparted. To begin with however the youth must be possessed of a solid piety. He must be a boy whose principles are guided solely by motives of religion whether the motion is explicit or implicit. He must have a great esteem for the priesthood and at all times an *efficacious* desire to fit himself to assume that incomparable dignity. The candidate must also be endowed with mental gifts sufficient to enable him to acquire the knowledge compatible with his exalted state. These mental gifts need not be anything extraordinary. Provided he has gone through the ordinary school curriculum with success he will probably be sufficiently able to continue the ecclesiastical studies. This is however a point wherein the discernment of the teacher is of great assistance. That a youth may know of his fitness for the ecclesiastical state, there is no need of a divine revelation nor of the visit of an angel but there is need of the advice of the confessor who will be the best judge of the fitness of the candidate. Once admitted to the ranks of the candidates and approved of by the Superiors, whether of a Seminary or of the Religious Order, let the young man beware of looking back

and exposing himself to the danger of being considered "unfit for the kingdom of heaven." \* To sum up then we have, that the candidate should have the *fitness for the ecclesiastical state, which indicates that complex of gifts of nature, grace, knowledge and virtue which give a well-founded hope that he will be able faithfully to fulfill the duties of such a state and, more especially,*

their efforts were by no means in vain. God accepted their sacrifice and gave the child a vocation. Truly these women are the ones who regard their children in the true light, namely, as a sacred trust from on high and for the correct discharge of which they will be demanded a strict account. And the ways for the parents to forward or nourish a vocation are legion.



"Go, sell all thou hast.... and come follow Me."

*that moved by a right intention he has the desire of dedicating himself to the priesthood or to the religious state.*

### *The Parents' Duties.*

And what of the parents— Here there arises a need of distinguishing. It has been our fortune to come into contact with many catholic mothers and the majority of them cherished a secret ambition that one of her boys would be a priest. They were prepared for all sacrifices to gain this end and did all in their power to forward any inclinations the child might have towards the sacerdotal state. And

Good example, teaching, praise of the dignity of the priesthood, care to keep the children from occasion of sin, insistence on their observance of the practices of piety necessary to a christian household fostering of devotion to the Holy Mother of God. These are some but the love of the mother will find opportunities in every incident of the daily round. And the result will be as of yore when Anna offered Samuel to God. The child of such sacrifices and such education will become a pillar of the church whether after the heart of the Curé d'Arç or of St Thomas Aquinas.

But unfortunately there are other pa-

rents whose desires for a priest-child are non-existent. Truly here we may recall the words of Holy Writ that "*a man's enemies are those of his own household.*" Many are the vocations that have failed for want of home support or through active opposition. These parents, selfish in regard to their children desire them to make a name in the world, to become illustrious, to enoble an otherwise insignificant name. And for what purpose? To feed their own vanity! To hasten their own damnation, for, forgetting that every good gift is from on high, they arrogate the success to themselves and thus rob God of the honour due to Him alone. "*Amen I say unto you these men have had their reward.*" What their judgement will be is best left to God. Truly a strict account will be required of all the aids bestowed on the youth to foster his vanity and crush his vocation. They culpably did not know the gift of God, and their lot in the next world will be in proportion with their correspondence with God's grace in this. The grace given them to direct their child along the royal road of the cross having been neglected a strict account of the child's life and end will be demanded at their hands. Truly they are ill advised who in any way hinder an ecclesiastical vocation. They do the devil's work in this world how can they expect a reward from God in the next?

#### *Educators.*

Education! Under this name comes the complex of useful and useless knowledge that is deemed necessary to fit a boy for his career in life. Demosthenes, on being told that he could be taught to remember, asked rather that someone teach him to forget. Thus it is with many of the modern educational methods. Many undesirable matters are remembered while the art of forgetting the evil and remembering the good is entirely overlooked. Here then is the task of the educator of vocations. He must obviate as much as possible the points which could do harm to the progress of God's grace in a soul. The successful men of History must be discriminately analysed showing to what they owed their success and, if it so happen

that they were wicked or dishonest this must be explained and if possible traced to its source. The lessons drawn by the educator must always be for the good of the pupil. Blasé wickedness should be uncompromisingly condemned and the merely materialistic view-point changed to the consideration of the ultimate success or failure of man. The boy learns all from his teachers and if these teachers are the instruments of his vocation, how great their reward will be, it is difficult to calculate. They in their turn have become "Christs" and by example formulate once more the invitation "*...come follow me.*"

#### *The Main Point.*

The spiritual director is however the one who should be the best judge of a youth's fitness for the priesthood. This will however depend to a great extent upon the youth himself for his openness with his confessor will be an essential for the right guidance of his soul. Hence are young men well advised to choose a confessor and to keep to him, exposing in all simplicity the hopes and fears that come upon them with regard to their future. That they will be guarded from all danger either of self-deceit or diffidence is guaranteed by Christ himself, who said that "*he, who heareth you heareth me*" and the voice of Christ coming from the mouth of the confessor can be an infallible guide to the youths who are uncertain of the way to be followed.

So far of vocation to the priesthood in general. We hope to be able to deal more explicitly of the priesthood in particular, of the Salesian priest, of the Salesian lay-brother and if possible give a brief summary of the Ven. John Bosco's utterances on this point. To conclude let all co-operators realise that herein they have an efficacious means of co-operation and of forwarding their own salvation, namely, by assisting any youth with inclinations for the ecclesiastical state either by good advice or by material aid. God bless all your efforts and bring them to a successful issue so that when death calls, you may be able to say that you too have given a priest to the church of God.





## THE DIVINE KING.

*Long ere the starry worlds their being had,  
Before the burning angels Thee did sing,  
Before man lived, to sin and sore to weep,  
Wert Thou, O God, not King?*

*Lord of the timeless, shrouded, mystic spans,  
Ere ever creature was,  
Didst Thou not yearn to pour Thy goodness  
O Thou benignant Cause! [forth,*

*So didst Thou come, a Babe, to Bethlehem,  
Born of a Mother sweet;  
Thy rule should no man fret, Thy state  
The lowliest from Thy feet. [drive not*

*Yet, when at hand Thy consummation,  
And throned upon Thy cross, [crowned  
What title Thine, save only "Juda's King,"  
Thy state but shame and loss.*

*Not of this world Thy kingdom, 'tis Thy  
O royal Word of God, [word,  
Yet see, wide earth acclaims Thee King  
Her Saviour, mercy-shod. [to-day,*

*Thou art our King, O Christ, then do  
Ruling our earthly days; [Thou reign,  
And guide us to the kingdom of Thy love,  
Thy mercies there to praise.*

# NEWS IN BRIEF

## *Turin, Italy.*

On July 10th of the current year at the Basilica of Mary, Help of Christians at Turin, the yearly ordinations were held. There were raised to the priesthood fifty-nine clerics while a further fifty-four received the subdiaconate.

Among the newly ordained we were pleased to note some members of our own nationality or province. Thus the priesthood was conferred on Bro Thomas Daly S.C: the subdiaconate on Bros F. J. Donnelly S.C. and A. Calder, S. C.; the last two minor orders on Bro. T. G. Dullehan. S.C. and the Tonsure on Bros Daniel Higgins S.C. and Patrick Horgan S.C. From the American Province there here two candidates for the Tonsure namely Bros Penna S.C. and Kozik. S.C.

## *Chertsey, Surrey.*

A successful sports gathering at Salesian School Chertsey was held in glorious weather. An interesting item of news was announced by the Principal, the Very Rev.: W. G. Austen. S. C. the purport of which was that new school colours had been adopted and a badge embodying the emblems of Chertsey—a steeple and bell.

\* \* \*

A welcome piece of news reached us the other day in the fact that the Salesian School, Highfield, Chertsey has inaugurated its Old Boys' Association. May it prosper even from its beginning and count many distinguished Old Boys among its members. Congratulations are due to the initiative of the Very Rev: W. G. Austen, S.C. B.A. who was for so many years a supporter of the Association at Battersea. Prospere, Procedat.

## *Limerick, Ireland.*

A very successful gathering of Old Students took place at Copsewood College (Limerick) on Sunday, 19th inst., students of the early years of the college being strongly in prominence. A goodly number of the visitors from distant counties arrived on Saturday evening and had the pleasure of tasting college routine for a brief week-end, a good precedent for future re-unions, especially for Old Boys who live at some distance from Limerick.

For the convenience of the guests there was a special Mass, after which there was time before lunch for a good ramble round the college grounds and farm. The visitors expressed themselves highly pleased with the progress of the college in matters agricultural, and with the fine new wing recently opened, and pledged themselves to do their part in sending to Copsewood for September term the three dozen extra students which the college can now accommodate.

At the lunch, the Rector, Very Rev. Fr. McConville, S.C., presided, one of the guests being Mr. P. O'Shaughnessy, professor of music, Limerick.

A very enjoyable smoking concert was afterwards given by the Old Boys several items being kindly contributed by Mr. O'Shaughnessy.

The guests attended Benediction in the college chapel, the servers for the occasion being Old Boys. They were afterwards entertained to tea by the Rector.

## *Battersea, London.*

More than 1,000 persons took part in the eleventh annual outdoor procession in honour of Our Lady, from the Sacred Heart Church, West Battersea. Many organisations had contingents and there

was a large party from the Salesian School. A life-sized statue of Our Lady Help of Christians was carried by Italians, who acted as a body guard.

Parish took part in the proceedings. A most instructive discourse on the Holy Eucharist was delivered by the Very Rev: M. H. Mc Carthy, S.C.

*Watsonville, California.*

The Rev. Fr Sacchetti S.C. D.D. presided at the half-yearly meeting of promoters and co-operators of the Salesian Society, which meeting was held at the

Watsonville, California sends us the consoling news that the benefactors and co-operators of the Salesian work



San Francisco, California — A group taken at Salesian House - Col. De Pinedo is the fourth from the left.

Salesian School, Battersea. Very Rev: M. H. Mc Carthy S.C., Rector of the school, presided and other clergy were present. Films showing the noble work of the Salesian Missionaries in the Congo, Central Africa, and Palestine were exhibited. The various centres were graphically described by the Rev. T. Sullivan S.C.

The annual procession of Corpus Christi through the grounds of the Salesian School Battersea was held on the Sunday within the octave of the feast. A goodly gathering of parishioners of the Sacred Heart

have come forward to the aid of the mission there. It will be remembered that the buildings were gutted by a fire in February last. The co-operators took matters in hand and in the space of one week canvassed enough money to cover the damage sustained. Irrespective of creed or nationality the subscribers gave their quota as a tribute of respect for the work performed by the Salesians in California. Many distinguished people gave their support including the Bishop of Fresno, the Chancellor of the Diocese and the Mayor of Watsonville. A dinner was served every other evening for the canvassers at which the day's events were

discussed. The ladies of the Parish did the catering and the music was supplied by the school band. On two days the band and the boys toured the city and gave a concert in the city square. Well done Watsonville! Well done the canvassers! Active co-operation is certainly in force in California!

#### *San Francisco, California.*

A report from San Francisco, California brings the interesting news that the intrepid Italian airman Colonel De Pinedo favoured the Salesians there with a visit. The Archbishop and many other distinguished members of the clergy and laity assembled at a dinner to do honour to this benefactor of civilisation. Benediction followed the dinner and at the sacred function Archbishop Hanna delivered an impressive discourse on the effects of the recent space-conquering achievements, all of which served to bring the world nearer to Rome the centre of catholic unity. After Benediction Col. De Pinedo addressed a few well chosen remarks to the crowd assembled outside the Parish Hall, but he was heard with great difficulty for the enthusiasm of the crowd precluded any attempt at dignified proceedings.

#### *Melbourne, Australia.*

It is reported from Melbourne that "Rupertswood," one of the historic country estates in Victoria, has been purchased by the Salesian Fathers of the Venerable Don Bosco, in the United States.

Founded in 1837 by Mr. William J. T. Clarke, grand-father of the late Sir Rupert Clarke, Bart., the mansion and 850 acres at Sunbury were purchased in 1922 by the Order to establish an agricultural college on the estate for training boys.

It is believed that the purchase price was about 60,000 pounds.

#### *Woluwé, Belgium.*

An appeal was circulated in our number of March—April on behalf of St George's Orphanage, Woluwé, Belgium. A Fancy Fair organised in May realised 30,000 francs. A considerable sum indeed but a mere speck in view of the mass to be realised which is some 7,000,000 francs which are necessary to complete this beneficent work. However all praise to the self sacrificing co-operators who made the Fair such a stupendous success. May the next one double the success of its predecessor.

#### *Kimberley, Australia.*

Our Kimberley correspondent writes to inform us that the work there is progressing slowly but surely. Recently the Mission has had the honour of entertaining many distinguished personages among them being the Governor of the State, the Governor General of Australia and at Broome the Premier of Australia addressed a large meeting. The Japanese Consul General also came to Broome and there made the acquaintance of Right Rev: Dr Coppo S.C. who also made a speech to welcome this distinguished visitor.

#### *Farnborough, Hants.*

Bishop Cotta paid a visit to the Salesian School Farnborough in the week—end July 25th. On this occasion he conferred the Tonsure and first two Minor Orders on Bros Henry Clegg S.C. and Christopher Walsh S.C. Our congratulations to these newly ordained and may they soon reach to the greatest of all dignities—the priesthood of Christ.

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*There is no better time for testing our love of God than in the midst of tribulations: for such is this our present life that we are usually presented with gall and vinegar rather than with honey.*

ST. FRANCIS OF SALES.

## The Rosary.

In the fine old days of Catholic homes nothing was finer than the quiet, reverent group each evening, when all the family said the beads together.

The old folks let their worn rosaries slip through their fingers, saying the old prayers over sweetly, dwelling with unconscious emphasis on "at the hour of our death".

The youngsters prayed in a childish monotone, dwelling on no words in particular but with such a sense of reverence and confidence in the protection of their Mother Mary as would go with them and safeguard their souls from evil all their lives.

The blessed Mother was a member of the family in those good Catholic homes where there were nightly beads; and the children loved her as truly and said their good night to her as affectionately as they did to their earthly mother, who was for them a proof and picture of their Mother in heaven.

In how many Catholic homes of the present does this holy practice prevail of saying the beads every evening? Who can tell but God and our Lady of the Rosary? The census does not deal with such things. Yet the answer to that question is of more importance to the Church and the State than most of what the census deals with, because devotion to Mary and her answering protection make the best of citizens both for earth and for heaven.

Why not begin this evening, if you have not begun it already, the practice of saying the beads all together every evening? Choose some fixed time—a convenient time for everyone in the family (let us say after supper, before anyone goes out for the evening), and keep to it as part of the inviolable order of the household—at least as inevitable, let us say, as the daily meals.

At the chosen hour gather the children together, and let father or mother or one of the children in turn say the beads—and the rest answer. It will take but ten minutes or so, but they will be the most profitable and consoling ten minutes of your day.

Why do not you, then, make this one

of your personal offerings to your Mother in heaven, to begin the daily saying of the beads by all the family? How it will console you when the years have ebbed away and left you on the shores of eternity, to think that you have been the means of this family act of devotion to the Mother of God!

What a consolation and a stay it will be in family anxieties and troubles to remember that for years and years you have all joined together in a daily chorus of praise and beseeching to the Virgin most faithful and most powerful!

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### An Old Woman's Rosary.

*A bless myself, and I kiss the Cross,  
And the holy Creed I tell,  
And the Paters and Aves trip off my tongue  
For it's me that knows them well.*

*For it's many a day these same old beads,  
I've told in the same old way,  
I got them my First Communion morn,  
And that's sixty years this May.*

*Twas the joyful mysteries then I liked,  
(And I said them joyfully),  
When Our Lord was only a Child himself,  
At his Blessed Mother's knee.*

*Ochone! but it's many and many a year,  
I've turned from the joyful deeds,  
And I cry on the sorrowful mysteries,  
With tears as big as my heads.*

*For my beautiful boy with the fever went,  
And "himself" next morning died,  
Do you wonder I think of the mysteries,  
That end with the Crucified.*

*For it's then I'm telling each blessed bead,  
A-kneeling beside my bed,  
We two women God's Mother and me  
Have many a talk of our dead.*

*And that's why I'm liking the beads that tell,  
Her pains and her darling Son's.  
It's plenty of time I'll be having in Heaven,  
To think of the glorious ones.*



## *An Old Boy's Note Book*

### *The Summer Re-union.*

The weather was certainly warm. My card of invitation advised me of the fact that I had that day to bestir myself and travel to Battersea for the re-union. It was Sunday July 8th, to be precise and you remember how warm it was! If you don't take my word for it that it was. I arrived at the school about one o'clock and saw high up on the building the old School flag hanging motionless in the warm air. It might have been more enjoyable to see the colours fluttering but the absence of any breeze precluded this possibility. However, as I said, I arrived and was greeted by some of the earlier arrivals with the proposition of a tennis tournament. The heat was oppressive and my energies were none too brisk, so I declined, preferring the role of interested spectator. Before the tournament began I made a tour of the school much as I used to do in the days when I was a pupil, and made mental notes of the very many improvements wrought since my time. However it was a great consolation to find that much was the same and the same homely atmosphere hung about the place and brought back vividly the days of childhood, before the battle of life had conscripted me into the ranks of the fighters.

### *Things Sporting.*

However since "brevity is the soul of wit" I must endeavour to be brief or else I may be thought witless. The tennis tournament was very interesting, as seen from a chair in the shady ambulacrum. What it was like to the victims I will not venture to say. After the tournament the winners played the two leading players

of the present and gained an easy victory. Tea was served on the lawn facing the house and was a pleasant meal. I laughed half way through my tea at the thought of the religious awe that used to pervade my being when a boy, every time I passed the same lawn, which in those days was "sacred ground."

At five o'clock a sport's meeting was held to discuss the future of the Sport's Club and the possibility of augmenting the members. Next year it is projected to add a Cricket Club to the Association and a Swimming Club is also in formation. At 6.30 P. M. the meeting was adjourned and we all repaired to the chapel for benediction.

### *The Dinner.*

Dinner was served at seven o'clock sharp. The chair was taken this year by the Right Rev. Dr Amigo, Bishop of Southwark. He was supported by the new Grand President of the Association the Very Rev: E. M. Tozzi S.C. and by the President of the Association the Very Rev. M. H. Mc Carthy S.C. Many members of the clergy were present and the number of Old Boys present was 130, which number is the greatest yet if I mistake not. A distinguished visitor was the preacher of the coming retreat the Very Rev. Vincent Mc Nabb, O.P. There was also present the distinguished entertainer Mr Finlay Dunn.

### *A Word of Appreciation.*

The Dinner progressed in much the usual fashion. I do not venture to paint a verbal picture of the same but would like to insert here a word of praise for the

excellence of the dinner and the efficiency of the service and table appointments. As usual the excellent fare was prepared by the Sisters. Truly we Old Boys owe a mighty debt to these same Sisters. As Old Boys we think mainly of our debts to the Salesian Priests and Brothers. Few of us, I think, ever ponder on our debt to the Sisters. During our boyhood these religious catered for us in all the ways that our own mother was accustomed to do when we were at home. Now that we are Old Boys we come back and still find the Salesian Nuns ready to cater for us and give us of their best. They are not seen and as is the way with the world are easily forgotten. Let us not forget the debt we owe to these good nuns and pray that God will make up for our deficiency in showing our gratitude. The service and table appointments were due to the indefatigable efforts of the Prefect, Rev. Fr Cressey, S.C. We have dropped into the habit of expecting the refectory to be ready (and it always is) and the mind is apt to overlook the trouble which was necessary before the tables could present their wonderful appearance of spotless linen and gleaming cutlery. Here then I venture to present a hearty vote of thanks to all those concerned in making the dinner such an unqualified success.

#### *"The Pope and King".*

The dual toast of the *"Pope and the King"* was proposed in a few appropriate words by His Lordship the Bishop. The Bishop recalled the fact that the Pope had just raised a Salesian to the Sacred Purple, namely Cardinal Hlond, which fact while indicating the interest of the Holy Father in the Salesian Congregation also imposed on the Salesians a debt of gratitude which he was sure the Salesians were ready to discharge whenever the opportunity should present itself. This toast was accorded musical honours and was drunk amid scenes of great enthusiasm.

#### *"The Bishop".*

The toast of *"His Lordship the Bishop"* was proposed by the Rector of the School the Very Rev. M. H. Mc Carthy S. C.

The Rev. speaker thanked His Lordship for his presence commenting on the fact that the present was the first occasion, on which the assembly had been graced with *"our Bishop."* That it would not be the last was the wish expressed by the speaker and echoed by the gathering. Fr Mc Carthy went on to remark that all hoped that the long and arduous work that His Lordship had performed for the Southwark Diocese would be suitably rewarded by the conferment of the Cardinal's Hat.

#### A THOUGHT FOR SEPTEMBER.

*I will give but a word of advice  
but remember it well. We often  
busy ourselves in being "good  
angels," but in the meantime we  
forget to be good men and women.*

St. Francis of Sales.

In his reply the Bishop remarked that the present was also his first chance of being present. His Lordship promised to come again once in a way for Sundays are always his busy days and since the reunions are always held on Sunday he would be unable to accept the invitation frequently. That his presence there was due to an accident, a lucky accident for him (and we may add for us) but an accident that could not be reasonably expected to repeat itself at our convenience. His Lordship continuing said that since the diocese had been running now for some forty years, it must contain many Salesian Old Boys, and therefore the presence of the Bishop was a matter of supreme importance to these members of his flock. That the Salesian Fathers were very anxious that the Old Boys should be a credit to them—should get on in the world and do splendidly, so that everybody could say, "Where was that man brought up? He is such a keen business man—a grand character?" Then the answer could be given at once—"In the Salesian School at Battersea!"

"Remember that as boys, the Salesian Fathers helped you immensely; now, as you are getting old men—some of you—and the others are getting on, the Fathers want to do something for your souls and hence have arranged the retreat for the last week-end in July," admonished the Bishop.

He had not been able to preach that morning or afternoon. It was, therefore, only right that he should preach to them that evening. Let them be grateful to the Salesian Fathers for what they had done for them.

### "The Old Boys".

The toast of the "Old Boys" was proposed amid thunderous applause by the new Grand President the Very Rev. E. M. Tozzi, S.C. The speaker congratulated the Association on the record gathering and expressed the hope that it would be surpassed on the next occasion: he also congratulated them on their good fortune in having the Master of the Diocese present and also on the excellence of the organization of the Association. Fr Tozzi apologised for speaking while yet a stranger to the Old Boys but (with true Salesian spirit) assured the gathering that he would do his utmost to further the success of the Union. The Rev. speaker presented the wishes of the Superior General of the Salesians the Very Rev. P. Rinaldi, S.C. and also gave a statement from the Secretary General of the Society who said "*You Londoners have stolen a march on us. Your Association is the very first to hold a retreat. Let me know all about it what you do and how you succeed. Your good example will be an incentive to the other Associations in the developement of the spiritual welfare of all our past pupils.*" The speaker then went on to appeal for a good send off for the retreat by the attendance of many Old Boys. He went on to say that the Old Boys were the joy of the Salesians. They it is who show the effects of Salesian training and upon them it depends whether the Salesians get a good name as educators or no. By their catholicity they are a living witness to the efficacy and solidity of the Salesian system. An incident was recalled

from the life of Don Bosco who on receiving the lament that the personnel was insufficient to carry on the old foundation, let alone open another school, replied that they would succeed with the help of the past pupils. And they did succeed. And the Salesians will continue to prosper if only the Old Boys will pledge themselves to forward the work. In conclusion the Rev. Fr Tozzi expressed his ardent desire that all Old Boys should be so according to the heart of Don Bosco, that is, militant catholics ready to spread abroad the kingdom of Christ, by word but chiefly by example.

### Report for 1926-27.

There followed the Secretary's report of the year's work. A hearty vote of thanks was proposed to His Lordship for his kindness in presiding over the gathering and a welcome was extended to the new Grand President of the Association the Very Rev. E. M. Tozzi S.C. The report went on to deal with the outstanding events of the year. First there came the announcement that the number of members had almost doubled within the year and that a further increase was very probable, for it is a duty of every Salesian Old Boy to be a member of the Association and when this duty has been fulfilled by all the Old Boys the numbers will run to four figures. The financial state of the Association while being in a sound state and on the right side of the balance sheet, nevertheless is in need of much help before it can be pronounced solid. An appeal was issued to the wealthier members to co-operate in this regard or to interest their wealthy friends in the Association. (I however, think that even the less wealthy members can help a great deal by paying subscriptions regularly, by helping in the numerous social events that are beginning to crop up, by getting any new members.) The good work which the Association does could be increased tenfold were the necessary pecuniary means available. The result of the stop watch competition was announced at ninety pounds, which in our young institution is a very good sum. A vote of thanks and a word of acknowledgement was recorded towards the



new Treasurer who has been in office for some seven months during which time his conscientious zeal has been an object of admiration for all who witnessed it. Three recommendations now followed. First for the Old Boys to interest themselves on behalf of the school by trying to get new pupils and recommending it on every possible occasion. Secondly for a more generous support of the Sport's Club that has so well acquitted itself on its first appearance. Thirdly for a goodly attendance at the Retreat.

### *Our Indefatigable Secretary.*

There the report ended. Before closing this point I would like to add a word of congratulation to the very energetic secretary of the Association. Ever since he took up the duties of secretaryship he has displayed that zeal and thoroughness so characteristic of him. Those of us who have had the good fortune to be in his class while at school, know well how thorough, how earnest, how self-sacrificing a teacher he was. All these virtues he displays in his capacity as secretary. He never seems to tire, is a veritable glutton for work and has withal a clear grasp of even the most insignificant details of routine. His organizing abilities have long caused great admiration to those who know how much of the success of the various social events held, was due to his foresight. Long may he continue to work for the Association in the capacity of secretary. It is a selfish wish, I know, but it is one that is sincere and is occasioned by the happy result that have so far rewarded his indefatigable efforts.

### *"The School".*

A musical toast was next in order and was proposed by Mr Bernard Mc Court. A word of thanks was offered to the Rector of the School Very Rev. M. H. Mc Carthy S.C. for his continued kindness in allowing the Old Boys to hold the Re-union at the School. The even running of the school is always broken by a gathering of this nature and hence the Old Boys must be deeply grateful to Fr Mc Carthy for

continuing to favour the Association, to Fr Cressey for his kindness in preparing the necessary accommodation and to the Sisters for sacrificing their well earned rest to cater for the ravenous appetites of one hundred and thirty Old Boys. Mr Mc Court renewed the appeal for a good attendance at the retreat and pointed out the material advantages arising from the putting aside of all worldly affairs for these few days. The speech concluded by once again expressing the gratitude of the Old Boys to the school authorities and with the hope that the Superiors would continue their kindness for many years to come. There had been suggested the probability of holding the Re-union dinner at an hotel but this proceeding would rob the gathering of its most characteristic feature, namely, the renewal of old sentiments within the school and more particularly of that homeliness, which was such a characteristic of the Salesian system and which has also been so present in all the Re-unions. The School Song was sung with enthusiasm and feeling, many of us recalling "the days of yore" and the companions who made life so pleasant.

### *Conclusion.*

"All good things come to an end." The day was spent and at 10.30 I wended my way home under a starlit sky. Another pleasant memory to fall back upon in the gloomy hours of life. Another renewal of spirit and energy to continue the fight towards the eternal re-union: another renewal of the resolution to be worthy members of the Association, proud of our school, proud of our faith, proud of our church. Compensations such as these are, necessary in the drab routine of life in a great city. May the Association prosper and bring its numbers to the greatest possible total so that *all* Old Boys may enjoy the spiritual and temporal advantages of being a Salesian Old Boy.

*"Though the shadow of fate is on the wall,  
Here's a final toast ere the darkness fall,  
"The days of our boyhood—best of all!  
Now School! Now School! Play up!*

(Eric Wilkinson).

A. F. G.



A section of the enormous festal crowd.

## MAY 24th AT TURIN.

AN EYE-WITNESS'S IMPRESSIONS.

*(Continued).*

*Ten o' clock A. M.*

The time for the Pontifical High Mass has arrived. A marvellous spectacle is this liturgical service, uniting, as it does, in one harmonious whole, the beauty of the singing, the brilliance of the illuminations and the splendour of the ceremonies.

Preceded by what seems an interminable procession of servers, the Bishop enters, kneels in prayer for a few moments and ascends the throne where he vests himself for the Mass. The Mass commences amid the strains of the Gregorian Introit admirably rendered by the choirs of the Oratory and the International Studentate of Crocetta. The rendering of Palestrina's Mass in five voices was carried out with marvellous feeling and precision. The whole was a pure feast of art! Here one experienced the truth of those words of Keats that

*"A thing of beauty is a joy forever".*

Never as long as, I live, will the memory of that Mass fade from my mind. Its loveliness will be increased by the advancing years and in imagination every year will I participate in the same function. The whole soul enters into the spirit of the Mass. The servers who move about the altar in an orderly and graceful manner charm the eyes: the modulated music caresses the ear with its exquisite harmonies: the fervour of the crowd, so tightly packed in the church, yet so ardent in their prayers and attentive in the sequence of the Divine Sacrifice, is a source of edification and gratification for the heart: the sermon, delivered in accents of love and grace to sing the praises of the Help of Christians, is nourishment for the soul. The lights, the flowers, the scents of the flowers and incense, the sudden burst of light which at the Elevation illumines the whole Basilica, all contribute to steep the soul in the spirit of prayer and to

impart to it, if only for a fleeting moment the idea that it is in the ante-chamber to Paradise.

Truly these Salesians are rightly persuaded to offer this beautiful spectacle to their children as often as possible. It is to bring about the realisation of those words of Pius X "I wish that my people be inspired to prayer by the beauty of their surroundings."

### 12. 15. P. M.

At last, at the side altar of St. Peter, whither the ciboriums had been transported prior to the High Mass, the priests have finished giving communion and have replaced the ciboriums in the tabernacle. I went to consult the sacristan (poor fellow he has been on his feet since the previous midnight) and asked him the approximate number of communions distributed. He told me about 12,000. What a fine record!

On my way to dinner one of the priests took me by the arm and with a countenance still visibly moved, said to me "How great is the faith of these poor ones of the earth! I have just finished taking offerings for masses and for other Salesian works. These simple hearts make one blush at their generosity. What beautiful stories I have heard whispered in an undertone and with that reticence which is so characteristic of virtue".

— "Alright then, tell me the prettiest of your stories".

— "No, I will tell you the shortest, for here we are at the refectory. An old woman of about 65 or 70 years old, with a face as wrinkled as a last year's apple, came to the desk and asked where she could give her offering".

— "Here" I replied.

— "But this offering is for the Missions".

— "It is all the same I take the offerings for the Missions also". And while she was rummaging at the bottom of her old bag for her purse, I interrogated her as follows.

— "From where do you come?"

— "Near Milan about 76 miles from here. I look after the cows there. Also to have the time free for this journey I have to pay a neighbour about 12 lire a day to take my place".

— "That is about 24 lire all told?"

— "And the rest, for I have come on foot and I return on foot".

— "But why this method of travelling?"

— "Because I so wished. A pilgrimage is a serious affair for me. I follow the tradition of my mother, she always came on foot. Beside, three days journey is not a matter of great moment to me".

— "And will you need three days to get back".

— "Too true I will. But the experience of the 24th here at Valdocco, more than compensates for all the fatigues of this world. However I talk and talk and keep others waiting. Here is my little offering".

"I was expecting the usual 5 lire or at the most 10. For this poor guardian of cattle on the plains of Lombardy that would have been more than enough. But from her well-worn purse she took out her offering already prepared and presented me with a roll of notes. She had given me 830 lire. When I began to say to her to emphasize my gratitude. "But you are much too good and generous" she interrupted me with a smile and said.

— "Do not say so, I am still, I assure you, greatly in debt to Our Lady. If only you knew all She has done for me you would not talk in this manner".

Truly Don Bosco was right in affirming that the Salesian Congregation is supported by the hard-earned pennies and heroic sacrifices of the poor!

### 2.30 P. M.

I betook myself to the sacristy. In the outer sacristy was being enacted one of the most touching sights of the day. There was being given to those who desired it, the benediction of Mary, Help of Christians. And a multitude was ranked in files to carry away the blessing of the Madonna. Every half-hour the priests relieve one another for this ceremony. So simple yet so grand! Scarcely are eight or ten people ready but the prayers are begun. On their knees the faithful reply to the antiphons, bend their heads for the blessing and rise making a big sign of the cross—and others take their place.

The procession never ceases. It is touching to notice the variety of culture, of carriage, of attitudes, of dress of these clients of Mary. Peasants in their Sunday smocks rub shoulders with frock-coated denizens of the city. Women of every condition, hatless and hatted, mid-Victorian headgear and the hatless bob of the present age, married and single, all mingle and form one crowd with but one objective. Women with their babies in their arms, whose one thought is that nothing is so valuable for their little ones as this blessing of the Madonna, which they trust will ward off all the infantile ailments which so rend the maternal heart.

### A THOUGHT FOR OCTOBER.

*Familiarise yourself with the thought of the Holy Angels, and honour especially the angel guardian of the diocese in which you live and those of your neighbours, and above all your own. Call on them and honour them frequently, and ask their help in all your affairs, temporal as well as spiritual. St. Francis of Sales.*

And the sick! They are by no means forgotten. In fact it would be difficult to forget them in this church of which every brick is a testimony to some wonder of the "Help of the sick". Around the Basilica one can read the naive ex-votos which tell of marvellous cures, worked in days gone-by by the servant of Mary, Don Bosco. Then the sick say to themselves "Who knows, perhaps I may be cured!" And even if they do not obtain the cure of their bodily ailment they depart solaced, and strengthened to bear their affliction for their own ultimate triumph. Who will dare to say that they have gained nothing?

#### 4 P. M. In the room of Don Bosco.

Along the length of the Oratory playground there stretches a long long queue to the room of Don Bosco. This visit

of the pilgrims to the places wherein the Servant of God passed the last days of his earthly pilgrimage always forms part of the programme of the devotees of Mary during this month. Slowly they mount the flights of steps which guide one to the second floor whereon are situated the rooms of the Venerable man of God. They come out in Indian file along the balcony, which is so characteristic a feature of Italian architecture, and which serves as an outside corridor, and finally enter the room. The "suite" consists of four rooms: first the ante-chamber wherein for hours at a stretch people waited to interview Don Bosco: secondly the humble room where Don Rua, the great servant of God and successor of Don Bosco passed his days: thirdly the little chapel, at the altar of which Don Bosco said his last mass and from which the viaticum was brought to him: fourthly the room where the servant of God breathed forth his soul to his Creator.

He lived in this room for thirty-five years. It was there upon that simple bed that, in sleep, the Blessed Virgin intimated to him Her wishes by means of dreams. It was seated at that very poor table that he wrote that mass of literature consisting of tracts, letters, circulars, books which have won for him the title of the Mgr de Segur of Italy. It was lying upon that miserable looking sofa that he received people, illumining their intellects fortifying their wills, leading them back to God. It was before that table that he prolonged his laborious night watches lighted by that argand lamp so religiously preserved. In fine, it was here that he exhausted all his energies in the interests of the youths confided to his care. So true is this that from 1884, four years before his death he was worn out, exhausted and capable of very little effort. Then and then only did he give himself some rest. No longer was he able to come down among his boys but from the four windows which overlook the playground he still applauded them at their games and evidenced that his fatherly heart still kept in time to the running footsteps of his children. And then every Saturday, the biggest boys, those of the upper school mounted the

stairs to his room and the line of penitents stretched along to the armchair where he heard their confessions.

This beautiful story of sanctity is only very slightly known to the people but it is sufficient to help them to know that the ground on which they tread is holy ground. At the entrance to these rooms the buzz of conversation ceases and a great respect takes possession even of the

approaching and people are beginning to take their places. I entered and found the church as full as ever. It was with difficulty that I made my way through the crowd. From the sacristy to the church door it took me a good ten minutes judicious elbowing to work my laborious way.

Outside, along the route of the procession which follows the Vespers the houses



The processional statue with its attendant Bodyguard.

most blasé, and near the bed whereon the great modern educator and father of three religious families expired, almost instinctively one kneels and breathes a prayer to him for guidance through the troubled waters of life.

More than one of these visitors have I seen touching with reverent lips this simple bed from which one morning in January 1888 while the Angelus was sounding from the belfry of the Basilica there flew to the Virgin most pure, the soul of the Venerable John Bosco who through Her help had accomplished so many and so great undertakings.

6.30 P. M.

It is time to return to the Basilica. The hour of the Pontifical Vespers is fast

have been bedecked in festal array. Along the three or four kilometres of the route (about two miles) the banners with their embroidered fasces flutter in the slight breeze which is blowing from the Alps with refreshing coolness; drapery of every hue is hanging from the windows, at which the faithful or the curious have already made their appearance. Half an hour before the departure of first group in the procession there has been formed a double row of people on either side of the road.

With the first antiphons of the Vespers the head of the procession begins to move off behind the cross. To dispose of this multitude which, under its fluttering pennons, fills the playground of the Oratory with its numbers, three quarters of an

hour is by no means too much. Merely the Festive Oratories and Salesian Schools with their pupils reach the imposing total of some 4,000 children. But the whole of this catholic city has the desire to participate. There they are grouped under their respective banners, the Catholic Youth, Boy Scouts, Orphans of the War, Delegations from various parishes, members of various Clubs. More than 150 banners flap in the evening breeze. Seven bands support the singing or fill in the time between the hymns with appropriate selections. At what number the immense crowd could be computed when the vespers were finished is difficult to say. At about 10,000 or 12,000 I should say. A very rough estimate is this for the calculation is almost impossible for the line of walkers stretches out almost indefinitely. Meanwhile on the pavement the crowd, reverent and respectful becomes denser with every passing moment: three, four, and in some places even five deep this crowd views with an intense emotion the multi-coloured procession, the proud exhibition of such lively faith, the deep recollection of the various participants. From all parts of the city there come people to see this procession. They have had to anticipate their dining hour, but such a slight inconvenience is gladly suffered to see this important spectacle. It is an annual event, ever new, of ever varying aspect with its infallible attraction for the 100,000 spectators who throng the environs of the Oratory. Some have perhaps come from mere curiosity but the atmosphere, so charged with faith, soon permeates their souls and their curiosity is crowded out by the reverence which everywhere is visible. Sure it is that no-one returns home that night without, at least, one glance of love, one prayerful sigh, one loving aspiration to Her who has never been invoked in vain.

But now comes the central figure of the procession. There in a blaze of light, on a chariot which presents the appearance of a riotously coloured flower-bed, the gigantic statue of the Help of Christians emerges into view. Before it there walk more than 100 priests and clerics: more nearly there are some fifty gorgeously vested

priests while immediately before the statue four Bishops and the Cardinal Archbishop of Turin dispense blessings to the assembled multitudes. A feature of the procession was the long line of banners of every nation where the Salesians exercise their apostolate. Accompanying the Cardinal and the statue are some boys dressed in the costumes of the period of St. Aloysius of Gonzaga. Very picturesque do they look in this garb and are objects of admiration for the crowd. Behind the statue there follows the mass of people, preceded and directed by the Catholic University Students. The spectacle is simple and grand and like all grand things very touching. It is an hour of incomparable triumph! It strikes an echo in every heart! At the windows, on the balconies, up the trees, on the pavement the crowds are denser than ever and their respectful attitude indicates clearly that they too are taken up by the supernatural spirit pervading the whole ceremony.

*Porto Palazzo!* The market-place of Turin. The market-women and market-porters have gathered there in serried ranks to pay homage to the passage of their Madonna. It is She they have chosen for a patroness and it is to this Madonna they have consecrated a permanent niche in the immense Market-place. It is a gathering of the bulk of the market. Upon their honest faces can easily be read a justifiable pride. It is easy to read their thoughts which would run in some such strain as this "There you are, the Madonna of the market place! See how everybody lauds Her! See how wise was our choice of Her as our patroness!" Simple souls, they are the backbone of the people but they little realise their importance!

Last stage. *Via Cottolengo.* The procession wends its way between the walls of the Cottolengo Institute, the city of sorrows, the hospital erected by the Blessed Cottolengo where some 10,000 invalids of every age, of either sex, of every imaginable disease are housed at the expense of Divine Providence. For once the rule of sending these infirm early to bed has been relaxed. There they are behind the barred-windows experiencing what they can of this marvellous procession.

Yes, what they can! For alas there are the blind, the deaf-mutes, idiots, paralytics, who can only experience a little of the spectacle passing beneath their windows. One is sure however that nothing escapes those whose faces are so closely pressed to the windows. Some windows further up are filled with childish faces, babies of some two, three, or four years old—who press their snub noses against the railings and throw down naive kisses to the passing Virgin. Surely these will be accepted by Her above who is in reality the "Mother of the afflicted". And all of them follow the sight with wide open eyes wondering whether it is "a vision or a waking dream" but sure of one thing, namely that it is worth waiting a year to see.

The triumphal procession is drawing to a close. Already half an hour has passed since the leaders of the procession filed into the Basilica and the various guilds took up their stand before the church. The square in front of the Basilica is one mass of heads. At all the windows, on all balconies, on all the copings of the surrounding buildings, in fact on any place that offers a foothold, no matter how precarious, human beings are perched awaiting the arrival of the triumphal car.

Night is slowly falling. A light shadow is over all things: alone in the dusky evening, piercing the surrounding gloom with its fiery rays, the statue of the Madonna stands outlined in a blaze of light. Another few moments and the car will have emerged from the narrow defile of the Via Cottolengo. Ah there it is! With a burst of light the Basilica has sprung into life with its 5000 electric lamps thus saluting the return of its queen and a luminous night welcomes the end of the procession.

The crowd surges towards the Basilica. There is room however but for about one-tenth of the immense throng. The rest wait in the square and improvise a service of their own. Led by the University Students they sing a popular *Ave Maris Stella* and then the *Tantum Ergo*. Three strokes of the bell of the Basilica and a profound silence follows. Within, the Archbishop is blessing the

people. Then there occurs a simple ceremony yet one which strangely moves the heart: a blast of a trumpet announces the arrival of the Archbishop with the King of Kings: every knee is bent as the sacred host is held in benediction over the vast concourse keeling in the square. The last episcopal blessing is scarcely finished before the crowd springs upright and signifies its acclamation with bursts of cheering and applause. With the Mother they honour the Son. As of old, from the days of Bethlehem to the present day the one leads of necessity to the other. *Ad Jesum per Mariam*—to Jesus through Mary—the old law still holds good.

12.30 A. M.

Silence! A deep silence broods over the sleeping city. The crowd which had recommenced its interminable procession into the church has at last gone home. At 11. 0. P. M. the church doors were shut but the crowd lingered until 11.30 P. M. admiring the illuminations and listening to the harmonious strains of the band which was playing popular airs with singular skill. Finally the Basilica was in darkness and the crowd slowly dispersed. Now night, profoundly and soothingly silent, has spread her mantle over the scene. Everyone is asleep. The city is at rest. Above, the stars twinkle in their nightly vigil. Hardly a breath of air stirs the stillness of the night. The hour is divine and leads one into strangely unreal regions of thoughts...

Looking down from the topmost pinnacle of the Basilica on this repose of all things, on these dreams of men, stands the statue of the Queen of Heaven, clearly outlined by her twelve luminous stars. One can imagine the sweet tender smile of mother-love stealing over Her countenance. It has been a glorious day! With both hands from the first streaks of dawn She has been bestowing the treasures of Her Son on Her clients and an abundance of graces has been poured out upon all Her children. Poor children of men! So tired, so tried, so beset with cares and worries, conquered so often by the subtlety of the devil, they always

return to Her, as to the all-powerful helper and most beneficent mother; just as the wandering son returns to lay his weary head upon his mother's bosom when he no longer knows where to relieve his pent soul by the tears which will come, despite his greatest endeavour. Even these wandering souls have tasted of Her delights on this day of days. All have departed purified, fortified, consoled, better for their visit. Their wills have been strengthened and the next step in the fight against sin will be easier. They have departed rich in light, and strength free from the chains which bound their struggling souls to the enemy of mankind. Truly it has been an eventful day.

Rev. A. A.

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### Our Guardian Angel.

What more consoling and sweet devotion is there, after that of Our Lady, than of devotion to the Guardian Angel? Ever at our side, day and night, faithful to the trust that God has confided to him. When we are good, devout, and kind, we seem to feel his presence.

We should never allow ourselves to forget that presence; keep the thought that at all times that we are never alone. It will strengthen us in sorrow, and make us happy and contented. This thought is supported by a belief of the Church and the testimony of Saints.

"In whatsoever house, in whatever treat you 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.

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### Reviews received.

The editor begs to acknowledge receipt of the following—: Salesian Echo, Salesian School Magazine (Battersea), The Poor Souls' Friend, The Far East, The Help of Christians, St Anthony's Annals (August), Our Missions (May), St Joseph's Sheaf, Catholic Missions, Canadian Messenger of the Sacred Heart, Don Bosco Messenger.

## GRACES AND FAVOURS

GENEVA. — I beg that you will make known to your readers the following grace I have received through Don Bosco's intercession with the Queen of Heaven. For some time I have been hard pressed for money and have been trying to sell an old house which was no longer of any use to me. For three long years I had the "To be sold" notice displayed in the window but there were no buyers. I put the affair into the hands of an agent and started the novena to the Help of Christians. Two days after I had finished the novena four buyers presented themselves and I was thus able to sell the property at a convenient price. The coming of the money at this time was indeed an added blessing for I had a fairly heavy bill to meet at the time. I can attribute this favour to none other than to Don Bosco and His Madonna. I am pleased to be able to bear testimony to the efficacy of their intercession, and intend sending an offering on behalf of the Salesian works, in the near future.

F. C.

MONTAUBAN. — With heartfelt thanks do I record my gratitude to Don Bosco who through the prayers of my two children has helped me to obtain the verdict in a libel case.

J. B. G. Q.

PASTEUR (Constantine). — I am sending you an international Money Order for 15 fr: in thanksgiving to the Blessed Virgin. The offering is made by the village. Since February last we have had no rain and towards the middle of April the drought was so great that there was danger of us having no harvest at all. I proposed that we should make a novena to the Help of Christians through the intercession of Don Bosco. At the end of the novena rain fell in quantities sufficient to guarantee an average harvest which we could not otherwise have hoped.

M. L. Goujou.



## The death of Little Paul

### BELGIAN CONGO

#### Prefecture Apostolic of Higher Luapula.

*Sakania 1927.*

The other day I experienced what trouble really is. One of our young charges, a baby of some four years died, and the death was due, as it is in many other instances, solely to the neglect of the mother. We are in the season of the heavy rains and throughout all vicissitudes of the weather, the women work in the woods and fields with their babies, but scantily clothed, slung on their backs. To increase the danger pneumonia lies in wait for the unwary and for the neglected children and the statistics of infantile mortality are shocking.

This baby, little Paul, was always the first in his class. He listened most attentively to the lesson, with his little hands joined on his desk and without that restlessness which is such a characteristic of young children. He was very precocious and had the intelligence of a child of 12. Sometimes after the catechism class he would come up to me and say,—“Sister, tell me something else about the good God, about Jesus, Heaven and the Blessed Virgin”. We had all to confess that there was something out of the ordinary in this child.

One day his mother arrived carrying him on her back. He was very ill and had a very high degree of fever. The mother asked to have him baptised and the child added its own entreaties for the sacrament of regeneration. I sent the good woman with her child to the priest and two days later Fr. De Rosa, our confessor, told me to prepare, as quickly as possible, the necessaries for the administration of Baptism. I went to the Church and there found the mother squatting on the ground holding her little child Kyembo who evidently had not long to live. The ceremony was accomplished amidst tears; I uttered the responses in a voice broken with the

anguish I could not suppress and the priest himself was unable to restrain his emotions. The mother sadly looked upon her baby little understanding the inestimable boon that was being conferred upon it. The child on the other hand understood fully what was going on for he kept his eyes fixed aloft and kept repeating “Jesus, I love Jesus very much”. He was baptised Paul.

On the following day we were informed that the child had taken its flight to Paradise. Little Paul is now with that Jesus, of whom it was his delight to hear and speak. He will pray earnestly for those who did him so much good, for the Mission of Sakania, for his poor father who is still enveloped in the darkness of paganism, for this man possesses seven wives and despite all the remonstrances of Fr De Rosa is loth to put any of them away. He has no desire to come to the instructions nor to the church. Nevertheless I have complete confidence that little Paul will obtain the conversion of his father.

Three hours after Paul's death the burial took place. The procession passed by our door. There were the priest in cotta and stole, the server and the mother who carried the corpse of the child wrapped in an old quilt.

And now that little Paul is at rest five minutes away from our house, we go with either our white day—children or our black boarders to visit the tomb and to plant there some of the bush flowers. May our dear child and now protector who has so rapidly acquired Heaven draw down upon his brothers in Africa the grace of the faith, of courage and the light of which they stand in such urgent need.

Sister MARIA VAN DEN AASCH  
*Daughter of Mary Help of Christians*

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*Wit without judgment is a torch in the hands of a fool.*

## 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 B. V. M.  
 September 12th Holy Name of Mary.  
 September 14th Exaltation of Holy Cross.  
 September 15th Our Lady of Seven Dolours.  
 September 29th St. Michael.  
 October 7th Our Lady of the Holy Rosary.  
 October 11th Maternity of Our Lady.  
 October 16th Purity of B. V. M.

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.

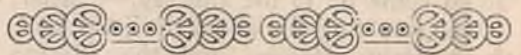
2) For *each of the others* 400 days indulgence each time.

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 Marias, and Five Glory be to the Fathers according to the intentions of the Holy Father.



*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.*

- Coad. Burlando, S. C. (Turin) Italy.  
 Rev. Canon. W. Brown, (Durham) England  
 Rev. J. Coghlan, C. C. (Cork) Ireland.  
 Rev. J. Bradley, (Yorks) England.  
 Rev. I. Kearns, D.D. P.P. (Down) Ireland.  
 Mr. E. Crossan, (Antrim) Ireland.  
 Mr. S. Bernard (Kings Co) Ireland.  
 Mr. P. O'Connell (Limerick) Ireland.  
 M. Cayton (California) U. S. A.  
 Mrs. A. Jackson (Hartlepool) England.  
 Mrs. Connelly (Belfast) Ireland.  
 Mrs. Farrell (Dublin) Ireland.  
 Mrs. M. Lavery (Down) Ireland.  
 Mrs. C. G. Marques (Macau) China.  
 Mrs. E. O'Connell (Cork) Ireland.  
 Miss M. A. Robinson (Dublin) Ireland.



### Christ Crucified.

*Thy restless feet now cannot go  
 For us and our eternal good,  
 As they were ever wont. What though  
 They swim alas! In their own blood.*

*Thy hands to give Thou canst not lift,  
 Yet will Thy hand still giving be;  
 It gives, but O, itself's the gift!  
 It gives tho' bound, tho' bound 'tis free!*

(RICHARD CRASHAW)  
 (17th century).

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## OPERA APUD NOS.

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