

THE SALESIAN BULLETIN

ILLUSTRATED REVIEW.

ORGAN OF THE
ASSOCIATION OF
SALESIAN CO-OPERATORS



« DA MIHI ANIMAS, CAETERA TOLLE »

JANUARY-FEBRUARY 1928

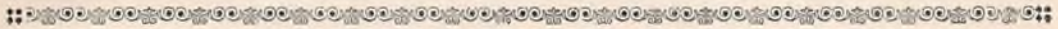
OPERA APUD NOS.

- 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. 10. — Apud exteros: L. 12.
Volumen linteo anglico contextum, sectione foliorum rubra: L. 13. — Apud exteros: L. 16,60.
- DE IMITATIONE CHRISTI** libri quattuor. Editio graeca P. MAYR S. J., curante J. B. GARINO S. S., in=32, pagg. XXVIII=334: L. 6. — Apud exteros: L. 7,20.
Volumen linteo anglico contextum, sectione foliorum rubra: L. 9. — Apud exteros: L. 10,80.
- 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, prefatus est Felix Ramorinus, curavit Pia Socjetas a S. Hieronymo nuncupata evangelis 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 novissimaque psalms, hebraica lingua concinnata.
- MANUALE CHRISTIANUM** in quo continentur:
- 1) Novum Jesu Christi Testamentum juxta exemplar Vaticanum (pagg. XXVI=670).
 - 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** vulgate editionis juxta exemplar Vaticanum, cum appendice:
- 1) Concordantia evangelica. = 2) Parabolae evangelicae. = 3) Similitudines evangelicae. = 4) Lectiones, epistolae et evang. quae leguntur in Dominicis, Festis 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 TAMETTIUS, Soc. Sal. Pagg. 264: L. 6. — Apud exteros: 7,20.

The SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

SUMMARY: Annual letter of Very Rev. Philip Rinaldi, S. C. — The Salesian Priesthood. — "An eye for an eye," — A Jubilee. — An Old Boy's Note-Book. — News in brief. — Devotion To Our Lady Help of Christians. — Graces and Favours. — The Purification - February 2nd. — Obituary. — Do Your Best.



IN PACE



CHRISTI

: AMEN :

OF YOUR CHARITY,

PRAY

FOR THE ETERNAL REPOSE OF THE SOUL OF

Very Rev. JULIUS BARBERIS. D. D.,

General-Catechist of the Salesian Congregation,

Who, Fortified with all the Rites of Holy Church,

Departed this life,
November. 24th 1927,

aged 81 years.

On whose Soul, Sweet Jesus, have mercy.

Annual letter of Very Rev. Philip Rinaldi Superior General, to the Salesian Co-operators.

January. 1928.

My dear Co-operators,

I confess to you, candidly, that this year my desire has often been to anticipate the dawn of 1928, because of the multitude and importance of the matters, which I must bring to your notice. The work of the Ven. Don Bosco is not free from those trials and mishaps, that afflict every human work; even though that work be devoted to the glory of God and the salvation of souls. The year just past has by no means been wanting in these trials. At the outset of 1928 the future is bright with vivid hopes: the year seems to be about to be a glorious and untroubled one for us. Such, however, were our human previsions in 1927. Divine Providence decreed otherwise and 1927 provided us with some anxious and many sorrowful hours. With your kind leave and craving your indulgence, I will summarily set before you, an account of the disasters of 1927, only to pass immediately, to the consolations, that have been afforded us within the same year.

Calamitous happenings.

Trial has visited us in a thousand different ways. Chief of all, however, as I related in my letter of Easter 1927 has been the trial of fire. Here and there conflagrations have partly or completely destroyed many of our foundations. For instance this has been the case, in our flourishing college at *Seville*, (Spain), our foundations at *Este* and *Sanpierdarena* in Italy, the group of buildings at *Watsonville, California*, and the Parish Church at *Trelew*, in the Argentine Republic.

The damages were considerable and the expense fell almost completely upon our shoulders. However, we find great consolation in the fact that, thanks to the bountiful Providence of God, no lives were lost in these disasters.

I must, nevertheless, make an exception

to this last statement in the case of the Secretary of Mons. Aguilera, Salesian Bishop of *Aucud*. His Lordship's church and residence caught fire and he himself had a miraculous escape. The Secretary however, plunged into the flames in an attempt to save the sacred species from the tabernacle, but, overcome by the smoke fumes, collapsed and his charred remains were discovered later at the foot of the altar.

This tragic but heroic death recalls to our mind that in the course of 1927, many Salesians and Co-operators have departed this life. We have made special suffrages for the eternal repose of their souls. We will continue to pray for this intention, which is for us a duty not only sacred, but also dear to our heart.

Among the deaths of the year I cannot pass by in silence that of Fr. Balzola, whose death-notice appeared in the last issue of the *Bulletin*. I assisted at the birth and development of his vocation and so he was for me an object of special solicitude. This intrepid soldier of the faith, veteran of our missions in America, laid down his life recently on the field of battle, in the work of evangelization which he has carried on constantly for the past thirty years among the Indians of Brazil.

The mission, of which he was the director and, one might almost say, the mainstay, has been severely struck by famine. The rivers, the only means of communication in these parts have been dried up by a prolonged drought. Our confrères and the Indians have been nourishing themselves on privations, an unsatisfying diet at the best of times. The already debilitated body of Fr Balzola could resist no longer and, the want of the necessary remedies and the ordinary conveniences of life, hastened an end that was already sufficiently proximate.

Under another form—devastation—famine has also laid its heavy hand on another of our Missions, that of *Matto Grosso*, in the north of Brazil. A band of revolution-



Seville. Spain. — The scene after the fire that devastated the Salesian School - p. 2.

aries surprised it in the full vigour of its prosperity, sacked, pillaged and devastated it. It has taken months of work and plenty of generous help (contributed to by the Brazilian Government also) to set this foundation on its feet again. It will be some time before it attains its former flourishing condition.

Passing from the new continent into Asia, I will be telling you nothing new or unexpected in speaking of the prolonged sufferings that our missions in *China* have undergone. All our missionary posts in *Shantung*, from the fact of the civil war and the consequent incursions of piratical gangs, have seen their evangelical labours paralysed. Even our orphanage at *Shanghai* has had its hours of desolation. For months have we trembled for the fate of this humble family. For months have we expected its destruction by one or other of the invading armies. Finally the news reached us that the teachers and pupils had been permitted to occupy

a part of their own building, while the rest was converted into a hospital for soldiers stricken with cholera. It is indeed a dangerous neighbourhood for our children, without doubt, but it is better than the streets.

You see, my dear co-operators, that subjects of anxiety and trouble have not been lacking, but I can assure you with all sincerity and pride that none of these trials has been able to diminish in the slightest degree the apostolic zeal of the missionaries, who have undergone the same. Blessed be God for this inestimable benefit!

Imitate Don Bosco.

The recital of the dolorous events of 1927, was, by no means, the sole reason of my writing this letter to you, my dear Co-operators. I also desire to bear witness to the loving Providence of God, in as much as, if trials have been abundant,

so also have the blessings that have been bestowed upon the Congregation.

In the early part of this letter, I spoke of the providential aid, that has come to our needs in all circumstances. At times, indeed, we were in sad straits, but the Father of the Poor has enabled us to pull through, successfully, in all cases. Thus the more I think of this, the more am I convinced, that one of the most striking manifestations of the Providence of God, in these our days, is the help, which It affords, day by day, to the Salesian works, so that they may keep on doing the good work required of them. The spontaneous conclusion that I derive from this, is that Our Venerable Founder and Father Don Bosco, from heaven, continues to watch over his sons and provide for their needs.

The mention of this name recalls to my mind the most consoling event of 1927, namely the proclamation given at Rome, February 30th of the heroism of the virtues of the Ven. John Bosco. Much to my regret, sickness prevented my being present, but with all the Salesians scattered over the five continents, I experienced in this event, the greatest pride and joy. These sentiments were augmented in us by the precious praise of the Holy Father who affirmed that, *the work of Don Bosco, less than forty years after his death was spread over all the continents* QUASI ARENA IN LITTORE MARIS (1); and that, *this marvellous developement of the work was due directly to Venerable Don Bosco himself. That it is really he that continues to be the head of this army of workers; the father of them all, far off, certainly but, undoubtedly, always present, always acting through the ministry of his sons, the author of all the good realised by the Salesians.*

This perpetual presence of our Venerable Founder in the midst of us has been very real at times, as for instance, during the Congress which united round his tomb at *Valsalice*, the Superiors of the Festive Oratories of Europe: also, another striking proof of his paternal guidance may be seen in the elevation, by his Holiness Pius XI, of that great Son of Don Bosco, Mons. Augustus Hlond, Archbishop

of Poznan and Primate of Poland, to the honours of the purple.

If we wish that the spirit of Don Bosco should continue to protect his works, let us all strive to imitate his virtues, especially since Rome has assigned him to us as our model. Doubtless, as the Holy Father himself remarked, *it is not given to every man to enjoy such an abundance of divine gifts, to obtain such harmony of thought and action; just as, it is not given to every man, to follow the path made luminous by so many shining examples of virtue.*

These words of the Vicar of Christ are directed also to you, my dear co-operators, the friends and benefactors of our Missions. Take them to heart and strive, even in the lowliest details of your daily lives, to imitate such a great model. We can only follow him at a great distance, it is true, but, all the same, we shall be following him if we try to do *every day all the good we can.*

The above is precisely the rule of life, which that saintly woman *Donna Dorothea de Chopitea*, observed. She was an admirable co-operator of ours and to her is due the foundation of the Salesian work in Barcelona. So high did this lady attain in the practice of christian charity, that, in view of the great admiration generally expressed for her virtues, the ecclesiastical authorities have sanctioned the commencement of the preliminary investigations into her cause of beatification. This event must fill your hearts with joy, for here you have a model to imitate, one who like yourselves trod the ways of the world and worked out her salvation in the performance of charity towards Christ's needy ones. *Donna Dorothea* was a model of Salesian activity and self-sacrifice and we invite you all to imitate her example and to pray to her in your needs and distresses, so that, the favours, obtained by such prayers, may hasten the joyful day of her beatification.

Foundations of 1927.

In the course of 1927, the benediction of God has visibly descended upon our works, since between the Salesians and the Daughters of Mary, Help of Christians,

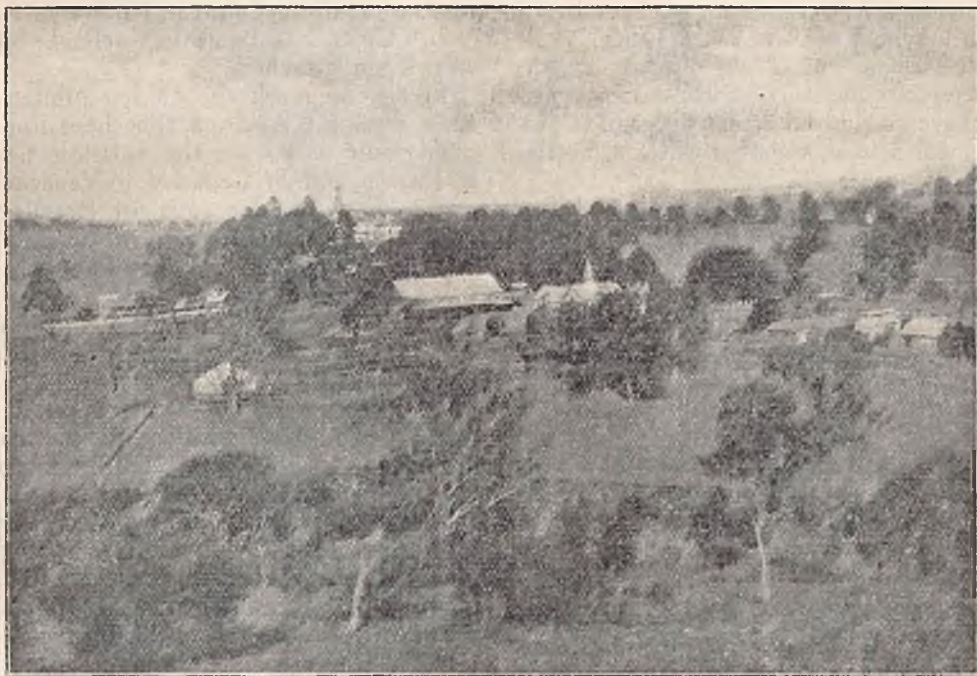
(1) As the sand on the sea-shore.

about 60 new foundation have been started in all parts of the world.

There follows here a list of these foundations, a rapid survey, as necessity demands, with the indication of the end for which each of them was undertaken. So, my dear co-operators, you will be better able to understand and appreciate, to what purpose the efforts of the threefold Congregation of Don Bosco, the Salesians, the Daughters of Mary, Help of Christians and the Salesian Co-operators, tend.

In **France**, our foundations number two, of great importance. One at *Tilly*, thirty seven and a half miles from Paris, and the other at *Caen*, in Normandy. The former embraces three country parishes and has an elementary school; and the latter is a professional school with secondary school attached.

In **Belgium**, at *Spy*, in the Diocese of Namur, the clergy have confided the elementary, secondary and professional education of the boys to us.



Melbourne. Australia — The extent of the farm attached to the Agricultural College at "Rupertswood",

a) *Salesian Foundations.*

In **Australia**, the foundation of the Agricultural College at *Melbourne*, is an event which gives great satisfaction and holds bright hopes for the future.

In the **United States**, at *Richmond, California*, a novitiate has been started.

In **Italy** we have to announce the opening of the Agricultural College at *Cumiana*, where lay-brothers will receive training in agronomy, prior to departing for the Missions; the starting of a Festive Oratory at *Tolentino*, and three colleges at *Terni, Chiari, and Rovereto*.

In **Germany**, at *Lustenan-Linz*, we have begun a Festive Oratory.

In **Czecho-Slovakia**, at *Frystak*, a secondary school with Festive Oratory, and at *Vrable*, a Parish with special work on behalf of the young.

In **Hungary**, we have accepted a secondary school with Festive Oratory and Public Church attached, at *Ujpest*, and an Orphanage at *Visegrat*.

In **Spain**, at *Alcoy*, a day-school and at *Astudillo*, a juniorate for missionary vocations.

In **Brazil**, at *Rio de Janeiro*, a new Festive Oratory.

In Peru, a professional and agricultural school at *Pimo Salcedo*; also here we have taken over the direction of the Seminary of *Chachapogas*.

In Ecuador, at *Rocaferte*, a Parish and Festive Oratory.

In Venezuela, at *Caracas-la-Vega*, a parish in the vicinity of our novitiate.

In Cuba, a novitiate at *Guanabacoa*.

In the Belgian Congo, a new missionary post at *Kakyelo*, and a school for natives at *Thiushenda*.

In the Island of Timor, in the middle of the Malay Archipelago, we have begun with a school of Arts and Trades.

In China, at *Hong-Kong*, despite adverse circumstances and perilous times, we have started an orphanage and a professional school, together with a Festive Oratory.

To conclude this enumeration, I find great pleasure in announcing to you, my dear co-operators, that our missionaries have taken over, two fields of activity; one in Brazil—the Prefecture Apostolic of *Porto-Velho*, and the *Peninsula of Malacca*, in "*Siam*", where we have undertaken the direction of an institute at *Benseang*.

Surely we are not presumptuous in saying that "*the hand of God is here*", when we are confronted with such a developement of our work.

b) *Foundations of the Daughters of Mary, Help of Christians.*

The sister Congregation has also enlarged and strengthened her field of labour, by a number of foundations that should be known to our benefactors.

In England, at *Farnborough*, a government Elementary School has been taken over.

In the United States, at *New York* a parish school.

In Italy the direction of the Orphanage of the Good Shepherd at *Macerata*, a boarding and day school with Kindergarten at *Caltanissetta* and several other Kindergartens, Festive Oratories and other works on behalf of girls at *Sole Castelnuovo di Sabbioni*, *Bella-Muro*, *Monserato*, *Termini Imerese*; and at *Gioia di Marsi* near *Aquila* they have re-commenced their

work of other days, destroyed by the earthquake of 1915.

In Spain, at *Madrid* and at *Almanza*, a province of Toledo, two elementary schools with Festive Oratories.

In Poland, the direction of a Municipal College for girls.

In Egypt, at *Alexandria*, the domestic work of the School of Don Bosco of that city and at *Eliopolis*, a settlement school.

In Chile, at *Valparaiso*, a day and boarding school, with a Kindergarten.

In Columbia, at *Barranquilla*, a school for the children of Italian emigrants.

In Cuba, a boarding school with work-room attached.

Finally to mark the golden jubilee of their arrival in America, they have multiplied their works in the mission fields at *Merida*, and *St. Cristobel*, in Venezuela; at *St. Rita of Araguay* in Brazil; at *Ayacucha*, and at *Jubaca*, in Peru; and at *Puerto Navegue*, in *Ciaco-Paraguay*.

All this is the work of the Co-operators.

This list of foundations brings the number of houses, under the Salesians and Daughters of Mary, Help of Christians, up to *one thousand one hundred!* One thousand one hundred houses of work, of prayer, of christian education of the young, under the sweet patronage of the Mother of God; houses or rather missionary posts for the evangelization of the infidels, who were in the darkness of the shadow of death. This remarkable growth bears striking testimony, in the first place, to the special assistance we have received from God; and, in the second, to the constant support that you have furnished our works.

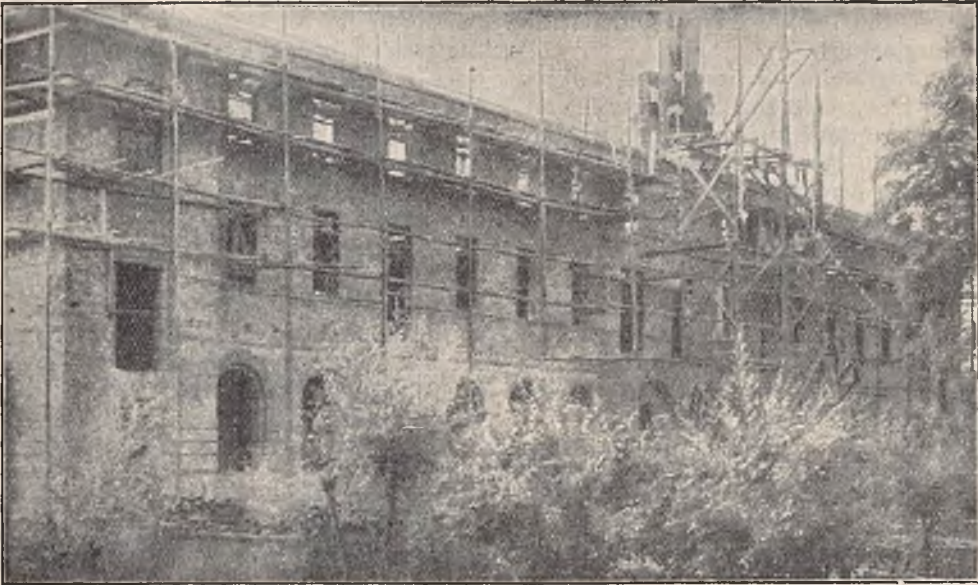
You see, my dear co-operators, how the field of your activity, is widening: For, if we have been able, in each of our works and foundations, to meet current expenses from day to day (although with some difficulty); if the Superior General of the Salesians has been able to provide for the needs of the houses of formation, novitiates, Studentates, juniorates and missionary colleges dependant upon him; if the Salesian Congregation has been able, not only to keep up its old founda-

tions, but even to supply the more urgent of the demands for new foundations, that come from all parts of the world; then, if we have been able to do all this, it is due, below God, to your incessant charity for the Salesian works.

Here I do not speak of those extraordinary expenses, which must be written on the fatal debit side of the ledger, such as, for example, the journeys of the hundred and sixty-five missionaries who departed recently from Turin; the financial aid we must supply to such and such a mission

This brief allusion to the amount of money that our works make away with, will perhaps leave you somewhat pensive, or even melancholy; it should only make you proud, for the great majority of the money, that comes to us, comes from our dear and charitable co-operators.

What you have done in the past, continue I beg you, to do in the present and the future, so that the Sons of Don Bosco may apply themselves with ever-increasing zeal and success to that work of works—the christian education of youth, to



Cumiana, Turin — The College for the training of Salesian Missionary Agriculturists - p. 5.

under stress of some catastrophe; the maintenance of the orphans in the missionary outposts; the care of the neophytes, the construction of chapels, and the spreading of the missionary residences. As well as all this, the expenses which we undertake with a ready will to secure the success of the missionary efforts of our confrères, but which weigh heavily on our finances already straitened by local needs. Indeed, in Europe itself, how many are the houses, the children totally dependant on the Salesians or Daughters of Mary Help of Christians! Every day children arrive, until, at present, our orphanages are as full as can be and yet, room must be found for the new arrivals.

multiply, by this means, the secular, religious and missionary vocations, that are so necessary in these latter days.

May the Venerable Don Bosco guide and protect you, bless all your efforts, all your projects, all your intentions and one day bring you into "*the everlasting dwelling places*".

Motto for 1928.

I have but a word to add, I might say a pass-word to bring you safe through the year 1928.

On the 17th of the forthcoming May, we shall celebrate the 25th anniversary of the coronation of Mary, Help of

Christians, in Her basilica at Turin. Many of you will remember the grand spectacle, then reported in the *Bulletin*, to which this event gave rise. We cannot then let the remembrance of this memorable date pass without a word or two.

When the Ven. Don Bosco had received information as to the official approbation of his Congregation, he promised to found, as a mark of gratitude, a large church in honour of the bounteous Mother of God under the title of Help of Christians. He wished this Sanctuary to be, as it were, the heart of his foundations. He desired the Madonna, under this title, to be the patroness, the inspirer, and guide of all his undertakings.

The programme of festivities will be reported for you in the *Salesian Bulletin*. The main content of it will manifest my desire to you that there should be organised, in all parts where a Salesian House stands, local meetings, regional meetings and national meetings to discuss the means of spreading this devotion, and also to encourage and confirm the present devotees in their fervour. These meetings will be the proximate preparation for the great International meeting that will be held, at Turin, in May 1928.

The Ven. Don Rua, announcing to you twenty-five years ago, the favour that Rome had granted us, in allowing the Coronation of the Help of Christians, used the following memorable words, "*For us the Help of Christians is all. It was She, who inspired our Ven. Founder in all his enterprises; it is She, who bestows upon us day by day, Her maternal assistance, so that together with our Venerated Father we can, in all truth, say that, if we have been able to achieve anything, it is due entirely to Her*".

My dear co-operators, do you also be ready to do something to honour and make loved this sweet Madonna. Give Her picture a conspicuous position in your homes; encourage your children and friends to habituate themselves to invoke Her frequently, by means of this familiar ejaculation, "*Mary, Help of Christians, pray for us*".

In a special manner I recommend to all our clerical co-operators, the practice of keeping in special honour the twenty-

fourth of every month by means of special prayers and benediction in gratitude to this ever kind and gentle Mother.

Recall to mind the words, with which Her faithful Servant prophesied, in some sort, the role, which this devotion would play in the Church of God,—"*In these difficult times, in the face of great lack of means, to educate or have educated, in the faith and in good morals, the youth of the people, too much left to their own devices, the Blessed Virgin has constituted Herself the Protectress of these unfortunate children. She will obtain from Her Son extraordinary graces, both spiritual and temporal, for all those who help Her in the task of providing for these Her little ones*". And Ven. Don Bosco added, as a kind of promise, "*whoever wants a favour from Mary, Help of Christians has to do nothing else but to aid our missions in Her honour and the favour will surely be granted*."

In all particular cases of need ask for the *blessing* of Mary, Help of Christians. Fifty years have now passed since Leo XIII at the earnest prayer of Don Bosco, gave his blessing to the formula, which is now to be found in the *Roman Ritual*. Thus every priest has it at hand and in it a buckler that will give you protection under any attack.

These counsels of a practical order, we ask you to take in the same simple spirit, with which they are offered and you will see that you yourselves, with a soul overflowing with gratitude, will have to confess like every-body else, "*we have realised in practice and in actual life that the protection of the Help of Christians is with us, our families, our undertakings, our projects and, that She has a care for our worries and anxieties*".

With this hope I take my leave of you, iterating my feelings of deepest gratitude for your great charity to our works and assuring you of my daily prayers for all your intentions, at the feet of our Heavenly Mother, in whom, I am,

My dear Co-operators,
Your obedient and devoted
Servant in Christ,

PHILIP RINALDI,
Superior General of the Salesians,

THE SALESIAN PRIESTHOOD.

"In my Father's House" said Jesus Christ "there are many mansions". These words can with aptness be applied to the Catholic Church. In the bosom of the Catholic Church there are a multitude of men, each with a divine vocation to consummate. "Each man has his own proper gift from God", and it is the strict duty of each man to develop that gift and to lay up treasure for heaven. Hence, taking but one branch of the church, the clergy, we find that the church is even here divided into many parts. The two main divisions are, of course, into secular and regular clergy. The secular clergy consists of those men, whose lives are exclusively devoted to the active life, in the work of assisting the faithful of their parish or diocese, to fulfill the life of Christ in their own persons, in the most fervent and exact manner. Generally, they have no prescribed rule, and are subject to the Bishop of the diocese. The regular clergy on the other hand consists of those men, who are commonly called religious, that is, of men who live according, to an established rule of life, approved by the Church, according to which they undertake the obligation of observing, besides the evangelical precepts incumbent on all christians, the evangelical counsels, and thus of striving after a higher state of perfection. They also make vows of poverty, chastity and obedience. The ranks of the regular clergy are, however, split up into many companies, which differ one from the other either in their scope, or mode of life or finally in the rule laid down for their observance. The Salesian Congregation belongs to the ranks of the regular clergy.

The origin of the Salesians.

When, in 1841, John Bosco, a young priest of Turin, saw the awful state of vice in which youths were enveloped, his heart was torn with anguish that these souls, the beloved favourites of the Sacred Heart of Jesus, should have no chance

either of avoiding the occasion of sin, by having some safe place to which to go; or of recovering after their fall, by having some helpful hand to assist them, to rise and take the right path. Hence his resolution to devote his life particularly to the poor and neglected youth of Turin. His work suffered great opposition, but he succeeded. He founded the Salesian Congregation to perpetuate his work, that is, to engage in the various works of charity, both spiritual and temporal, on behalf of the young, especially of the poorer classes. By the grace of God the Congregation flourished and spread abroad and now in almost every country of the world, there are Salesians working on behalf of boys, by directing Festive Oratories, Schools, (Agricultural, Elementary, Secondary and Professional), Houses for aspirants to the priesthood, and the other works of charity, which spring up with the advance of civilisation.

A multiple vocation.

Hence the Salesian priest may be considered to have a multiple vocation. There is the call to the priesthood, the sublimest of all vocations; the call to the religious life which Christ himself describes as "the better part"; and finally the call to be a teacher, educator, administrator, preacher, missionary, or a worker in one of the other branches of activity which engage the Salesian Congregation. The missionary vocation is, of course, a special, and a precious one. It is a gift of God and is not given to all. "Non omnes capiunt verbum istud. All do not understand this call" and hence all Salesians are not expected to be Missioners. But there are many, thank God, who receive and respond to the call of the Apostles—"Go ye and teach all nations". However all Salesians, without exception, are called upon to interest themselves in the young and hence to be educators. This is their special work, prescribed by Don Bosco, the care of the young. Hence the Salesians must be,



Ven. John Bosco. — Model of Salesian Priests.

True educators.

There are three vocations which are of the utmost importance to the human race; the priestly, medical and educational. The priestly and the medical are perhaps the vital ones, since they have existed in some form, from the beginning of time. However, it is impossible to dissociate the priestly from the educational vocation, for history records that the priest has always been the teacher of the human race.

The educator has a great responsi-

bility. He has the charge of the future generation and, in some degree, the future salvation of souls. Children are very susceptible, and impressions formed in youth are rarely eradicated by later experience. Hence it is of the utmost importance, that those impressions be good, holy and useful. Now all Salesians have this added responsibility, for all of them must be educators. Hence mere learning is but of small avail in this sacred mission. A pagan would give as thorough an education, if learning were the only requisite. No, the educator, and parti-

cularly the Salesian must be imbued with the importance and delicacy of his mission; must be ready to sacrifice himself in all things for the benefit of his charges; must be filled with holy love for the young; must be prepared for misunderstanding, ingratitude, and even slander in the case of some misguided people. It is not an easy vocation.

The Preventive System.

The reader, will, perhaps, think that the Salesians are not the only religious who consecrate themselves to the care of the young. In this the reader is perfectly correct, and we thank God, that there are so many other Congregations engaged in this work. It would be absurd for any one Congregation to attempt to cater for all the children of the world. The peculiarity of the Salesians, however, is that they devote themselves to the care of the young, and of the poor more especially, by that system of education, which is called preventive.

There are, and have always been, two main systems of education, the preventive and repressive. The latter is well known to English readers and consists in a free use of the rod. The boy commits a fault and suffers for it. The preventive system on the other hand is, what might be termed the helping system. Preventive in its original meaning was the same as helping. With the course of time the meaning has changed, but here the old meaning perseveres. The preventive system then is that, in which the pupil is placed in the moral impossibility of committing a fault. Let it be clearly and exactly understood that it is not a spying system. Such a thing is diametrically opposed to the spirit of Don Bosco. The boy knows he is watched and sees the assistant; he is never left alone but must be in the company of the other boys; there is always some Salesian present to assist the boys in their games, or to take charge of the discipline in the class or study. Thus the boys, even when out of sight of the *Assistant*, behave themselves as if they were being sedulously watched; and are gradually led to do good for its own sake, by following the guidance

of their invisible guardian angel. Their responsibility for their own acts is by no means diminished, for they are not made to feel that they are under the eye of a superintendent. Thus the great art of being an Assistant is to be a protector and friend of the pupil, as well as one of his teachers. Hence the boys have no occasions of evil offered them and easily preserve that ingenuousness, which is the charm of youth.

Self sacrifice.

This system is easy of application, much easier, for the boys. For the educator it is much more difficult. A constant watchfulness, an unceasing care demand a great spirit of self-sacrifice. The Salesian educator is not his own master, even when teaching hours are over. His life is regulated by the needs of his charges. These needs are much more numerous outside class hours than during these times. It is easy to watch a class of studious boys, or rather of boys engaged in study. It is far otherwise during the hours of recreation. The boys must be kept occupied and this duty falls to every Salesian. The boys must not be left to their own devices, but must be assisted to amuse themselves in legitimate ways. The demand upon the Salesian is a heavy one.

Hurrah! for the holidays!

The holidays are then times of relaxation. Far from it! Holidays are usually the only times when the Salesian priest has a little time to study more thoroughly his own priestly subjects such as theology, philosophy and eloquence. Also the holidays are the time, in which to prepare the classes for the ensuing term or year. Hence it will be seen that holidays are really busy times in the life of the Salesian priest. These are the days when the Salesian takes stock of his life and disposes himself to be a more perfect educator, not merely a teacher, but an educator, a former of character, a guide of youth. Every man is a grown-up child, and as the child was, so will the man be. It is the holy endeavour of the Salesian to

make the child a good citizen, a fervent christian, an ardent apostle for good, a promoter of the kingdom of Christ upon earth and a worthy subject for the glory of Heaven. The salvation of souls is the work of the priest, but also of the educator. In the Salesian priest these two obligations are united in one person, and according to the spirit of Don Bosco must be the basis of Salesian education.

...other works of charity.

I have here dealt at some length on the educative side of the Salesian vocation, for the simple reason that it is the common note of all Salesian works. The other works of charity to the young, are only applications of the Salesian vocation in particular circumstances. The Salesians, however, also take charge of parishes when there is necessity for so doing. Here the Salesian is still the educator of the flock, leading the people to the feet of Christ, encouraging devotion to the Sacred Heart of Jesus; and to the most Holy Mother of God, under the title of, Help of Christians. The life of a Salesian priest is a life of unremitting toil and self-sacrifice. He has, after the example of the august Patron of the Congregation, St. Francis of Sales, "*to become all things to all men, to win all to Christ*". His model is Our Venerable Founder, who in his time was the fervent imitator of St. Francis of Sales, the great Saint of gentleness and the man, who is said to have had the most striking resemblance to the Divine Saviour of mankind.

Indeed the vocation to be a Salesian priest is a precious and responsible one. It is not an easy one but all things are possible to him who is helped by God. Particular Salesians may fall far short of the ideal, but their endeavour is always to attain the ideal. Salesians are but men and while here below, are burdened with the flesh. The Salesian vocation hence does not require that a man be perfect but that he strive to become perfect. Perfection will be reached, only when we reach the land, where the flesh shall have ceased to rebel against the spirit, and where soul and body will unite to praise God, for all his benefits.

Da mihi liberos.

Courage then, you to whom God has given the gift of the Salesian priesthood, and to you, young men who feel inspired to join the ranks of the Congregation. The need of good, holy, priestly vocations is urgent. The Congregation is spreading far and wide and the demand for Salesians is far in excess of the supply. Especially urgent is the cry for English Salesian priests, both for the home and the foreign missions. Will you come? Do you feel a call to a life of sacrifice? Do you wish to devote yourself to the service of your neighbour? Do you wish more perfectly to fulfill the law of Christ, by bearing your neighbour's burdens with greater readiness? Then come and join the Salesian Congregation. "*Da mihi liberos*", "*give me children*" or I die, is the pressing cry of the Congregation. Give me men of self-denial, men of virtue, men of God. You are not promised an easy time. You are promised work, work, work. You are promised sustenance and lodging, or sometimes, on the Missions, even the privation of these necessities. You are promised a life of suffering but with what a reward! The reward you are promised is God himself, Heaven, the company of the Sacred Heart of Jesus, and of Her whose devotion, under the title of Help of Christians, you have so zealously spread. Will you come? Aye Lord, I come quickly.



A THOUGHT
FOR JANUARY.

May we all be granted a good and holy year; wholly redolent with the perfume of the Most Holy Name of Jesus; wholly bathed in His most sacred Blood; wholly permeated with the abundance of the grace of the Father, the peace of the Son and the consolations of the Holy Ghost.

St. Francis of Sales.

The Mission Field - "An eye for an eye".

Lacordaire, the noted French writer, said once, that Christianity had the task of teaching three new virtues, namely, *purity, humility and the forgiveness of injuries*. The history of the times before the advent of Christ suffices to prove the truth of this statement. These three virtues were very much at a discount and men, uninspired by noble ideals, considered them as signs of weakness of character.

In the present article we would concentrate the reader's attention on the last mentioned—the *forgiveness of injuries*.

Time after time does the catholic missionary find his work impeded, fettered or cast aside for the satisfaction of the spirit of revenge. In all countries, in all races, in all classes does this spirit flourish, whether it be in the civilised Chinese or the backward natives of central Africa. No matter where it is, be the country civilised or not, if the spirit of Christianity has not penetrated the hearts of the inhabitants, the law of "*an eye for an eye, a tooth for a tooth*", holds sway over the passions of man.

Still, is this so strange after all? We must confess that it is not. The reason for this answer is, that even in the bosom of our own races, in countries, which have for eighteen centuries had the benefit of christianity, there may still be found appearing from time to time the terrible *vendetta*, which is by no means peculiar to Corsica or to the recesses of the forests. If these civilised peoples still find it difficult to suppress their natural impulse to revenge, even after such a long tutorage in christian forgiveness, can we wonder, that the unchristianized or uncivilised nations, so often exhibit the same unruly passions? It is only after a great effort that man can bring himself to forgive an injury, in order that he may not be a hypocrite in reciting in his *Our Father*, "*as we forgive them that trespass against us*". It is only after an heroic effort that the newly christianised man can forgo the bitter sweet joy of rendering the injury done him and rendering it with interest. If the reader

bear these facts in mind the following narratives will seem less brutal.

The Indian, the Chinese, the Congolese do not deprive themselves of the "law of the jungle"—they preserve it as a religious obligation. In the presence of the missionary they dissemble their hatred and protest that they are bosom friends of the object of their hatred but—they bide their time. The following stories come from three different parts of the world. The first is the narrative of Fr. Bocassino who is a Salesian Missionary in China, the second of Mgr Comin, a Salesian Bishop in Ecuador and the third of Fr. Naloux a Salesian missionary of the Belgian Congo.

CHINA.

Filial Piety.

Quite recently I was at *Shiu-Chow* for my annual retreat. I had been looking forward to it as to a spiritual and physical rest. My expectations were doomed to disappointment. I had been in retreat but a short time when a courier arrived from my mission with the following startling news, "Father, you must return to our village at once. The Vong family has just been assassinated. Their cousins are the perpetrators of this crime".

I confess I was startled, as I might well be, for the messenger told me that there were ten dead. My feelings were very despondent. Was this the result of my labours? On the way I questioned the news-carrier. The assassination had taken place on the principal square of *Yu-Tsu* just at nightfall at the hour, when all the people met there for their evening talk and social intercourse. "Was it possible", I asked myself, "that no-one interfered on behalf of the unfortunate victims?" I feared not, for I had before heard of these awful vendettas among the Chinese.

I arrived in the evening at the village. I went to talk with the "ancients" of the

place, calm, wise old men. Their view coincided with mine that it was an atrocious affair to murder the innocent with the guilty, but they all concluded with a characteristic shrug of the shoulders and with their proverbial imperturbability, "*However it could not have been otherwise, the sons have avenged their father*".

What then was at the root of the matter? A little more than ten years ago, the youngest of the Vong brothers had been found murdered in his home. Interest was the motive of the crime. Suspicion of the crime fell on the nephew of this man, who had been helped by his father, that is, by an elder brother of the murdered man. Naturally, these two men loudly protested their innocence and ignorance of the crime. However, to avoid a police enquiry and its consequences, they judged it wise to cross the border. They took refuge at Hong-Kong. It was here that they first approached a catholic priest. They were instructed, converted and baptized.

Several years passed. The uncle (the brother of the murdered man) then conceived the idea of returning to his native village. He returned and full of zeal for the catholic faith, succeeded by his example and counsels, in persuading his other children to embrace the catholic religion. This family formed the nucleus of the christian community at *Yu-Tsu*. The ancient crime seemed forgotten and the old man was surrounded by the general esteem of the village. I, myself, when I passed through *Yu-Tsu*, a fortnight before the crime, noticed nothing unusual. There was nothing to hint that the vengeance, so-long delayed, was about to be wrought. The Chinese are past masters in hiding their feelings when their interest is at stake.

When the murder of the youngest Vong brother had taken place his eldest son was scarcely twelve years old. One would have thought that time would have served to obliterate the memory of the sad event. It was far otherwise. Time did but help to increase the desire for vengeance. The memory of that tragic night was indelibly impressed on the memory of the children and their thirst for revenge increased with the years. In the meantime their

uncle died. Despite the hatred with which they regarded their cousins, nothing occurred to disquiet the old man's declining years and this, mainly from superstition, for they all regarded him as the "patriarch" of the family. Scarcely was their uncle laid to rest, than these miserable men fixed the date for the fulfillment of their revenge, upon the sons and families of the deceased. The date fixed was the 6th of September. On the evening, of this day they presented themselves at the dinner hour, at their cousins' house in the public square. They carried pistols and with cold-blooded callousness killed their cousin, his wife and two little children and also a poor workman who was engaged in making some necessary repairs in the house. From this house, they went to the dwellings of their other cousins, where their fury exceeded all bounds. A baby of four years who had escaped with its mother, was brutally slaughtered on the following morning by the assassins who had returned to sack the house.

In the christian countries this incident would form capital copy for a newspaper. Lurid headlines would attract the eye. Front pages would be filled with photographs of the victims. The sub-editor at least, would have the task of making the matter as startling, and unusual, as possible. Here however, in this remote corner of China, no notice is taken of the affair, and the only expression of pity that I heard was "*They should have been satisfied with killing one. Ten was excessive*".

It all comes from their training. Confucius, their national philosopher and moralist wrote the following "*A son, who has seen his father murdered, shall continue to sleep upon the bed of death, even after the time of mourning, with his weapons, ready at hand. He shall accept no responsibility, no employment. He shall await solely the moment of vengeance. For he must not allow the murderer of his father to live in peace. If he meets him, he must immediately, even if it be on the public square, even at his house, attack him and do vengeance for the murder of his father*".

Thus the code of Confucius. The Chinese reverence for the home would

have saved the culprit in other cases, but in this the code is inexorable. It is a filial duty to take the life of him who has murdered your father. With this teaching instilled into them from youth can you wonder that the Chinese find the christian doctrine of forgiveness of injuries most difficult?

ECUADOR.

Ciriapa, the Assassin.

Herewith the latest story of "blood" that I have heard; it is the freshest and for this reason I send it along. I might have had my choice, for these affairs abound out here.

The most famous, one might say notorious, among the *Kivaros*, is a man of the name of *Ciriapa*. He has on his conscience, or more correctly to his account, several murders. His conscience does not seem at all disturbed by these crimes. Several other assassinations are in contemplation by him, for he must "disembarass" himself of the relations and friends of his victims. It is a case of the one who gets his blow in first; if *Ciriapa* does not get them, they will inevitably get him. I am awaiting the news, which is sure to arrive one of these days, of a frightful slaughter, in which one or other of the contending groups will disappear, to return no more, either *Ciriapa* and his supporters or their opponents. You see I am quite stoical about it and, I think anyone would be the same, after my experience here, for it would be a waste of time and breath to argue with them. At the least hint that one thinks that they entertain homicidal intentions, they assume an attitude of thunderstruck astonishment and injured innocence. They swear by all the Gods they know of, (and these are by no means few) that their minds entertain only projects of peace towards all the world. The *Kivaro* is a master in the art of dissimulation. He knows better than any other, that, to succeed in his objective he must lull his enemy into a sleep of security; allay his fears by a thousand pledges of apparent friendship and disarm him by the appearance of a magnanimous spirit of forgiveness.



Ciriapa, the assassin, prior to the interview with *Najande*.

This method of procedure was practised quite recently on my friend *Ciriapa*, and only by the merest accident failed to settle his account, once and for all. One day, a certain *Najande* came to visit him. This man was the "peace-envoy" of *Tibirno*, the mortal enemy of *Ciriapa*. *Ciriapa's* son, by great good fortune, was suspicious of the messenger and kept on the alert, his musket ready to be fired, at the least sign of danger.

The two interested parties *Ciriapa* and *Najande* met. The conversation soon became animated, their tempers began to get somewhat ragged, each was watching the other with great intentness, when, all of a sudden, *Najande*, taking advantage of *Ciriapa's* momentary unwariness, plunged his spear into his chest. At the same instant, the musket rang out and *Najande* fell with a wound in his back. The son of *Ciriapa* had not been caught

unawares. *Najande* was not dead, however, and, with a supreme effort, he dragged his spear from *Ciriapa's* breast and staggered into a thicket in the nearby wood. A few hours later his corpse was found. *Ciriapa* had fared better and despite the quantity of blood that he had lost from the gaping wound, he soon recovered consciousness. He left his cure to the potent herbs of the forest and fifteen days later was as well as ever. No effect of the encounter remained except the scar on his chest.

About a week later I met him in the neighbourhood of my house and naturally stopped to speak with him.

— "Good morning *Ciriapa*".

— "How do you know my name" was the rejoinder.

— "Oh, I have known you for quite a long time, my friend. By the way, how did you come by that scar across your chest?"

— "Haven't you heard? It was that

scoundrel *Tibirma*, who was the cause of it, in sending me his delegate *Najande*, to make this polite overture for peace. It was a good sized wound, as you can see. His spear came out at my back. I would have been dead, for a certainty, had he not stopped pushing when he did. He had perforce to stop, but that was not his fault. He paid dearly for his blow. My son fired a charge of musket shot at the right spot and *Najande* betook himself to the forest to die. When they found his corpse they found his spear with it, all covered with my blood. I have a hardy life, your see".

— "Assassinations; Murders; Never anything else. When are you going to abandon this inhuman system of vengeance!"

The only answer I got was a profound silence. It was, however, an eloquent silence, for it conveyed to me that *Ciriapa* was bent on prolonging his blood feud. It was the silence of an obstinate man who does not wish to hear reason.

— "Alright then, let us talk of something else. Who are these people who accompany you?"

— "My wife, my son and a faithful friend..."

Again, I was non-plussed. The evidence was clear enough that *Ciriapa* was taking no chances. He was not going about alone. Safety lay in numbers.

The *Kivaro*, who wishes to kill his enemy, lies in wait for the moment when he can be caught alone. You can rest assured, that *Najande* would never have attacked *Ciriapa*, had he known that the latter's son was ambushed behind a neighbouring tree. Oh no! the *Kivaro* likes to kill his enemy without the unpleasant chance of being killed in the attempt.

Will *Ciriapa* then, never relax his vigilance? Will his prudence never be at fault? Will he never go about unaccompanied? Let us hope not, for his own sake, for the least negligence would deliver him into the power of his ever-watchful adversary? I should like to think I am wrong, but I have not the slightest doubt that one day or another, in an hour of forgetfulness or drunkenness, *Ciriapa* will fall a victim to the fierce vengeance of *Tibirma*.



A typical family of Kivaros.

BELGIAN CONGO.

"A piece of meat".

Michael Kanongue was a fine little fellow. A Congolese boy, who for the past four years has been at our house at Elizabethville to learn the trade of shoe-making. Towards the end of his third year with us he was baptised. He was always distinguished by his sincere and solid piety. The only thing against him was a trait of wildness, or perhaps savageness, in his character.

One day he was at dinner with his fellow-villagers. They were all sitting around the pot of boiled "peace-pudding" which forms the "*plat de resistance*" of the Katanga country. He was served with a plate with a portion of meat. Michael did not think the meat in just proportion with his appetite and went to the little window at which the distribution was made, to interrogate the kitchen-boy about this "crime". The kitchen-boy took offence immediately. Michael became vexed, lost his temper and boxed the boy's ears. The latter, by an unlucky coincidence, had in his hand the knife with which he had been cutting the meat. Without more ado, he plunged the knife in Michael's neck and severed the carotid artery. Overcome with loss of blood Michael collapsed.

A few paces away there was one of the priests. The boys ran to tell him of the affair, "*Father, Kanongue, has just received a knife-wound*".

"*Alright, take him to the Infirmary*", replied the priest, who at the time did not think it was anything else, but one of those ordinary cuts or gashes, that he had often before seen given and attended. Five minutes later the boys returned, "*Father, Michael has been taken to the hospital; he is dying. Fr Shillenger is giving him the last Sacraments*".

Immediately the priest set off for the hospital. It was but too true; little Michael appeared to be finished. The hæmorrhage had been stopped but in the ten minutes the boy had lost too much blood. He was lying in a kind of hammock; he was as pale as wax and appeared to have already gone the way of all flesh.

However he had not, he was quite conscious and perfectly resigned. He was heard murmuring faintly, "Leave me in peace. Do not try to drag me back from the great beyond. I feel that I am going to die. I am not afraid. I am going to heaven to join my brother who died last year". Truly, before such high and touching sentiments, one almost felt like letting him depart, as one of the witnesses of this scene remarked.

One last hope remained—the transfusion of blood. A native gave himself for the experiment, with readiness and even joy, thinking it somewhat of a joke. Under the influence of the increase of blood the dying boy appeared to revive somewhat. It was not, however, till after two days of agonising suspense, that the doctor pronounced him out of danger.

As for his assailant he had been put into prison. This was a very necessary step, not so much to punish him for his violence, as to preserve him from the cold and calculating fury of Michael's friends. As a matter of fact, on the very evening of the quarrel, the Superior of the House received a delegation of the older boys of the school, who thus declared their intention. "According to our customs we must apply the "law of talon" to the guilty person. We must render wound for wound. Therefore have the goodness to hand him over to us that we may do justice on him".

The Superior naturally refused and had the greatest difficulty in the world, not in convincing them that a christian must practice forgiveness of injuries—it would have been a waste of time—but in turning them for the present from the fulfillment of their savage purpose. Hence to put between them and the object of their fury, the insuperable obstacle of the law the superior called in the civil power to put the boy in prison without delay.

A month passed away. Michael returned to the house completely cured.

— "Hello, Michael", said the Superior, "you can thank your lucky stars that you escaped so fortunately".

— "Oh, as for that, I quite agree".

— "You are glad to have recovered your health?"

— "Yes, Father".

— "I am quite certain, also, that you are not brooding over what is past and gone. You remember that, on what was almost your death-bed, you pardoned the kitchen-boy. You forgive him now and for ever, do you not?"

— "For ever, Father".

— "You are quite sure of that?"

— "Quite, Father"

friends were looking for you to take vengeance for your attack upon him?"

— "Oh, that is all forgotten".

The tone of assurance with which the boy uttered these last words made the Superior inclined to agree with him. "After all", he argued to himself, "If anyone should know the feelings of a Congolese, it is surely one of themselves". He was thus on the point of allowing the



Elizabethville. Belgian Congo. — The first four Congolese students of the school.

— "Then that is quite settled; go and join your companions and be a good boy for the future".

Despite these assurances, the Superior was by no means at his ease. He dreaded the return of the kitchen-boy, which event was imminent. The civil power had exonerated him from guilt.

It was, however, three months later that this boy was released.. He immediately returned to the School. The Superior asked him—

— "What have you returned for, my child?"

— "To resume my work, Father".

— "Do you not know that Michael's

boy to remain, but thinking better of it, had him put into confinement until the time came for his return to his native village. This prudence was all too necessary. Not an hour had passed since the boy was locked up, when some boys came to the priest and said. "Do you know that Michael is prowling round the prison of the kitchen-boy and that he has a knife in his hand? We do not know what he is intending to do".

Alas, I knew too well. He was out for vengeance.

This conduct perhaps astonishes you, readers and you may be inclined to think —"of what use then is baptism to these

savages? They are fine specimens of christians and no mistake".

Readers, withhold your judgement and use your reason a little. Can a generation, a single generation, let alone two years of Christianity, two years of initiation into the spirit of Christ, can this suffice to blot out, the customs of twenty or thirty centuries? Can this short period be expected to counteract the bad habits inculcated from infancy itself? Recall to mind the early years of Christianity in any country and in Europe itself, and you will find cases, as bad as, if not worse than, the one I have related. Compare the conduct of Constantine and Clovis after their baptism and before. The difference is not so great and was only made more evident, by the advance of years and their own corresponding advance in the knowledge of the spirit of Christ.

No, let us live humbly and truly grateful to God for the gift of faith. Let us admit that our gentleness of character is the result of our faith, but not entirely for it has resulted also from the faith of our parents, which has been christian for many generations. Our training is all for the gentle peace-loving spirit of the Gospel. The training of the black is all the necessity of vengeance. Pray for these missions that the spirit of Christ may quickly, penetrate the hearts of these unfortunate people and give them that, which the world, is unable to give, peace.



A THOUGHT FOR FEBRUARY.

It is not merely an error, but a heresy to suppose, that a devout life is necessarily banished from the soldiers' camp, the merchant's shop, the prince's court or the domestic hearth. The practice of devotion must be adapted to the capabilities, the engagements and the duties of each individual.

St. Francis of Sales.

A Jubilee.

December 20th, marked the Silver Jubilee of the sacerdotal ordination of the Rev. J. Flower S. C., Since this Salesian is a well-known figure in the English Province and to many of our co-operators, it will not be out of place to give in these columns a short sketch of his life-work.

Educated at Glastonbury, under the Sacred Heart Fathers, Father Flower is a native of the West Country, of that part of England so beautifully and faithfully described in the Wessex novels of Thomas Hardy. Fr Flower was ordained in December 1902 by his Eminence Cardinal Bourne (then Bishop Bourne of Southwark) at St. John's Seminary Womersh. Fr Flower's first mass was also a Solemn High Mass and he was assisted by the Very Rev. C. B. Macey S.C. The scene of this function was the Sacred Heart Church, West Battersea.

An indefatigable worker despite chronic illness, Fr. Flower discharged with marked success, the onerous duties of Prefect at Battersea for nineteen years and has held the same office at Chertsey for the past nine years. His warm-hearted sympathy, unflinching cheerfulness and his christian charity have made him a universal favourite, both with his confreres and with the boys, past and present, of both the Salesian Schools, wherein his ministry, has been spent. His great practical piety impresses all who know him and help all to understand the spirit, that has supported him through many difficult years. In Fr. Flower the Old Boys of Battersea have a firm friend and one to whom they bear feelings of deepest gratitude for the painstaking care he bestowed on them in the early, not to say heroic, days of the Battersea School.

To this Jubilarian, then, we profer our warmest congratulations, begging him to remember in his prayers the Salesian Co-operators, who, in turn, will pray, that God will grant him many more years of fruitful apostolate in the vineyard of the Lord. *Ad plurimos Annos.*





An Old Boy's Note-Book

“ECCE MATER TUA,, — “BEHOLD THY MOTHER,,

The above words form a motto, which the Very Rev. Philip Rinaldi, Superior General of the Salesians, proposes should be adopted by the Old Boys as their own for the coming year. The reason for this is, that 1928 holds two memorable anniversaries. First, the fiftieth anniversary of the approbation of the “blessing of Mary, Help of Christians”; of that blessing, by means of which so many and so extraordinary graces have been obtained from heaven. Secondly, the twenty-fifth anniversary of the coronation of the picture of Mary, Help of Christians, in Her Basilica at Turin.

The Very Rev. Fr. Rinaldi recommends these words as the 1928 motto that

so the Old Boys, may become ever more fervent to the Blessed Mother of God, under the title of Help of Christians; that so they may spread the devotion to Her, under this title; that so they may invoke Her aid with more confidence, with more frequency and with greater love.

“Behold thy Mother”—what sweeter word does the English language possess than “Mother”? None. Turn then to this Heavenly Mother and show Her Divine Son, by your devotion to Her, that His last gift from the Cross, is appreciated at its worth and, that the love, which inspired that gift, has found an echo in the hearts of those children of Don Bosco, the Salesian Old Boys. (Ed.).

Once again I take my note-book and survey the events since last writing to you. I find, however that my entries are somewhat spasmodic, so I beg your readers pardon if my account sounds like a litany. My plea for pardon rests on the fact, that this is merely an old boy's note-book, and not a record of events in the Association as such.

Item. — In the person of Rev. Fr. Thomas Deehan S. C. Battersea had the pleasure of seeing one of her very old pupils. It was in 1897 that this priest entered the then green fields of Battersea. Br. T. Deehan was sent to Jamaica, where he was ordained in 1902, and from that place he was transferred to the Californian district of the Salesian Province there. The occasion of his visit to the old country was the celebration of his silver jubilee as a priest. *Ad multos annos.*

Item. — It is old news, but bears repetition that our new grand President is the Very Rev. E. Tozzi S.C. He has charmed all of us who have had the good fortune to meet him, by his kindness and real Salesian spirit. His powers have been as yet in the background, but I hear from the Old Boys' correspondent of the Salesian School at Cape-Town, that Fr Tozzi's organizing abilities are of no mean order. In fact my correspondent said that the success of the Salesians in South Africa was due in great measure to Fr. Tozzi's ability and constant effort. The health of the good father is not all that could be desired, in view of his arduous mission, so I recommend him to the prayers of all the members of our Association. That he is keenly interested in the progress of the Salesian Old Boys' Association is evident from his speech at the summer reunion.

Item. — October the 8th was the day on which the School welcomed its new rector the Very Rev. A. Sutherland S.C. B.A. The official Old Boy's welcome was delivered on Sunday October 9th. Fr. Sutherland is one of us: that is an old boy of Battersea. He was for many years at Battersea as Brother James. Since his ordination over twenty years ago, he has been very active in the various spheres of Salesian activity. He was Rector of Burwash, Farnborough, and then Pallaskerry, whence he returned to Farnborough and is now come to Battersea. Judging by the magnificent work he has performed at Farnborough, we may expect the palmy days of Battersea to be outdone by the coming era. At the official welcome, Mr. Mc. Court, in a neat speech, expressed the lively feelings of affection, which each and every Old Boy bears, not only towards the School, but also towards its Rector, and particularly, if that Rector is himself an Old Boy of the School.

Fr. Sutherland in reply congratulated the Old Boys on the flourishing condition of their Association and also expressed his gratitude for the kindly sentiments voiced by our representative, Mr. Mc. Court. He appealed to the Old Boys to make the School known and to emulate the example of the Farnborough Old Boys, who had, as an ideal, to send a boy to take the place of each member of the Association. Fr. Sutherland I am sure need have no fears on the subject. Each member henceforth will endeavour to make the old school known, and appreciated ever more, and will try to augment the number of boarders as far as lies in his power.

Item. — This really belongs to the above subject but convenience says stari afresh. While giving the "Aye" to Fr. Sutherland we necessarily give "Vale" to Fr. Mc Carthy, who has gone to take charge of the School at Farnborough.

During his tenure of office at Battersea, the old school improved immensely. Our gratitude and affection go with him to his new sphere of action. Our gratitude for the hospitality he proffered for our re-unions and more especially for our spiritual retreat. May his success at Farnborough equal, if it does not surpass, that which he enjoyed at Battersea.

Item. — I hear, on good authority,



"Behold Thy Mother ..."

that a visit is shortly expected from His Eminence Cardinal Hlond. This man is the second Salesian Cardinal and has been described as one of the architects of new Poland. The *Universe* correspondent describes him as a man of strong build and of great height, who gives an impression of energy and magnetism. His face is that of a statesman, dominant yet kindly. His message to English Catholics is interesting and might well be called a message to Salesian Old Boys. It is as follows,—"Avoid an exaggerated nationalism. Remember that nationalism

must be bounded by law, and while there is a lawful nationalism there is also a lawful internationalism—the reign of Christ. Make peace!” His Eminence also remarked that he was looking forward to England as a country from which he shall learn much. Let the Old Boys of Battersea muster on that occasion in their thousands, and demonstrate the vigour of the Salesian work and the strength of the catholic training imparted in the school! Cardinal Hlond is the youngest member of the Sacred College being only forty-six years of age. Remember then to keep a look out for the date of his arrival, and come and show your appreciation of his kindness in visiting the ancient Dowry of Mary.

Item. — The sad news of the tragic death of Fr. De Bary S.C. reached the Salesians on the 2nd of October 1927. On the following Sunday the Old Boys had a Solemn Requiem celebrated for the repose of the soul of this old friend of the Association. I was very glad to see the good attendance, over eighty Old Boys being present. The late Father De Bary was a staunch friend of the Old Boys and a prime favourite with all. His genial disposition won all hearts and there are few of us, who have not had dealings with him, some way or another. May his soul rest in peace. His death, though sudden, could not be called unprepared, for his life was a continuous preparation for that great event. May he bless us from heaven and keep his wonted affection for the Old Boys even though we are separated in the flesh.

Item. — A circular has just reached me from the Secretary, advising the S.O.B.A. of an effort that is being made to bring the number of students of the *Old School* up to 300. The notice remarks that these are over 200 already attending. The task does not seem a colossal one

and the help of the S.O.B.A. should assure its success. I hope and trust that at the January re-union this movement is already a matter of history and that the school shall have exceeded the 300 limit. It is a call to our loyalty and gratitude and no men are better fitted to answer that call than we, who owe so much to the self-sacrificing efforts of the Salesian Priests and Brothers. “*And may thy Sons hereafter bring honour to thy name*”.

I think that my news is about finished. I, again, beg your readers' pardon for the fragmentary state of the article, but perhaps they will, in their great charity, think more of the matter than of the form in which it is presented. If I may presume upon your space in the next issue of the *Bulletin*, I will send you an account of the Winter Re-union which takes place on January 8th and which we hope and expect, will surpass all previous records.

A. F. G.

THE LATE M. de BARY. S. C.

“*The Southern Cross*”, pays a tribute to the memory of the late Very Rev. Fr. de Bary, S. C., Rector of the Salesian Institute, Cape Town.

“*The death of Fr. de Bary*”, the writer declares, “has been a heavy blow to his spiritual children as his interest in both Community and boys was always that of a loving father. His heart and soul were in his work and he spared no pains in his devotion to their welfare. A man of high principle, one who did the right thing and expected others to do the same; yet this insistence was always accompanied by such kindness and charity, that one felt constrained to act spontaneously rather than in obedience to precept”.

Salesian Old Boys, Battersea
Annual Winter Re-union — January 8th 1928
at Salesian School, Battersea, London.

NEWS IN BRIEF

Church of Transfiguration, New York.

Cardinal Hayes went back half a century to the days when he was a ten-year-old pupil in the parochial school of the Church of the Transfiguration, 29 Mott Street, in an address there yesterday morning. The occasion was a Solemn High Mass in celebration of the centennial of that church and of the silver jubilee of the placing of the parish in charge of the Salesian Fathers of Venerable Don Bosco. The Cardinal is looked upon as the most distinguished alumnus of the school.

The church, which is in the heart of New York's Chinatown, was crowded, many of the former parishioners of Irish descent coming back to worship with the Italians who now virtually make up the congregation.

As Cardinal Hayes began to speak a hush fell over all that section of Mott Street, and Chinese, few of whom ever cross the church's threshold, stood outside with bared heads looking in at the scarlet-clad figure of the Cardinal and listening to his mild, clear voice. As he spoke his eyes could rest on a window filled with brass idols in the store of the Kwong, Sun Chong Company, 30 Mott Street, directly opposite the church. Among the 1,500 persons in the church was one Chinese family who attend mass, Mr. and Mrs. Woo and their children.

Praise for work done.

"My dearly beloved people, I am overjoyed as the Archbishop of this diocese to find myself here this morning rejoicing with the good Salesian Fathers of Don Bosco and the people of the Transfiguration Parish on the glorious occasion of the celebration of the centenary of the founding of this parish," said Cardinal Hayes.

"And I bear to you all the felicitations of the entire diocese. We all from the oldest parish in the diocese hasten to give thanks for the service this church has rendered to the country and to this diocese. The record of the Church of the Transfiguration has been one of spiritual benefit to the people. So we may well thank Almighty God for the blessings that have flowed out from here for the last one hundred years.

"I wish to congratulate the Salesian Fathers of Don Bosco for their achievements here during the last twenty-five years and for the fact that they are privileged to celebrate this cente-



Cardinal Hayes, Archbishop of New York
An Old Boy of the Transfiguration Parish Schools.

nary. As I look back, I seem to see all the pastors of this church since the Rev. Felix Varella founded the parish and became the first pastor. And I feel sure that they are looking down from Heaven on you, as you worship this morning and that they are rejoicing over what has been accomplished here.

"The Salesian Fathers have unified the old parish and the old church. It is rejuvenated. And in the last two years they have erected that monument to Christian education, your new school building.

The Cardinal's memories.

"I cannot let this occasion go by without a personal remark. It was the old parochial school here which it was my privilege to attend fifty years ago, when, as a boy, I lived in this neighbourhood. I remember the devoted Brothers and the Sisters who taught us, and I will never cease to be grateful for what they did for

me. Later it looked for a time as if the old church was fading out. The Irish and those of Irish parentage who had made up the parish began to move out until few were left.

"Then came the Italian people, and the church once again was filled at masses. You, my Italian friends, have glorified the cross in coming to this altar. I rejoice as Archbishop that I have lived to see your zeal as revealed today on the 100th anniversary of this parish. I know full well what this means for the future—for our people already here and those to come".

Shadwell, London.

An impressive ceremony took place on Sunday Nov. 20th at the Polish Catholic Church, Mercer Street, Shadwell on the occasion of the visit of His Lordship Bishop Butt, to administer the Sacrament of Confirmation to a number of Polish children and a few adults. The church was crowded, and it was impossible to find a seat even some time before the Service began.



Very Rev. J. H. Mc. Gean
Rector of Transfiguration Church 1861-70.

There were present several distinguished representatives of the Polish Nation to honour His Lordship on this occasion of his visitation to their Church. Among them were the following; His Excellency the Polish Ambassador, Mr. Skirmunt, the Polish Consul General Mr. Casimir Komierowski; Count Lós (of the Polish Legation), and the Polish Vice-Consul. The Mass was sung by the Very Rev. Father Sutherland, S. C., (Rector of the Salesian College, Battersea), at which Bishop Butt assisted in the Sanctuary. The Choir rendered Haller's 3rd Mass (Opus 7a), in very devotional manner, entering whole-heartedly into the spirit of the sacred liturgy, which is one of the characteristics of their musical race. After Mass, His Lordship the Bishop administered Confirmation, and was assisted by the Very Rev. Father T. Cichos, S. C., (the priest in charge of the Polish Mission), the Very Rev. Father Sutherland, S. C. and Rev. Father F. V. Couche, S. C. The work among the Polish immigrants in London is one of those many good works carried on by the Salesian Fathers who have had the care of this Mission for many years; and on Sunday last, it was truly edifying to witness the earnest and devoted manner in which the Congregation responded to the efforts of Father Cichos. It must be consoling to him to realize the great spiritual harvest that is being reaped among these loyal Catholics far from their native land, and help to compensate him for the life of hardship spent in the midst of the poverty and want of the East of London. After the ceremony, Father Cichos entertained His Lordship Bishop Butt, the Clergy and his illustrious visitors to lunch.

Uruguay, S. America.

It was announced in recent issues of the *Salesian Bulletin* that the Provincial of the United States Western Province, the Very Rev. P. Manassero, S. C., had left that country to take up work in the continent of Australia. His successor in the important work of developing and consolidating the Salesian work in the United States is the Very Rev. R. Pittini S. C. late provincial of the Uruguayan—Paraguayan Province.

Fr. Pittini, S. C., little expected the nomination. He was engaged in a multitude of apostolic labours when the voice of obedience bade him abandon his present field of activity for a new one. Needless to say Fr. Pittini, being a true Son of Ven; Don Bosco complied immediately with the desire of his Superiors.

A survivor of the time of Mons. Lasagna, Fr. Pittini inherited from that illustrious Salesian an indefatigable zeal, an unquenchable desire for the salvation of souls. The two South

American Republics of which he was Provincial bear testimony, in their flourishing Salesian Schools and Clubs, to this spirit of apostolic labour. Fr. Pittini speaks several languages and is a philosopher and sociologist of no mean order. By his solid learning and broad culture he has earned glory, not only for himself, but for the Salesian House, while his lectures on sociology to the *Catholic Youth* of the Republics will ever remain a criterion, of what the real sociologist should aim at attaining. It follows, as a natural consequence, that Fr. Pittini has made for himself a circle of admiring friends in all classes of society, whose good wishes attend him in his new field of activity.

Above all, however, Fr. Pittini is a great Salesian, both as regards the internal formation of the future and present members of the Congregation itself, and as regards the labours for the salvation of souls exercised with characteristic energy in every class of society. The clubs of Uruguay and Paraguay, whether they be clubs of students or of workmen, had in Fr. Pittini, a true friend, an earnest collaborator, an energetic organiser. His work on behalf of the Salesian Co-operators and Salesian Old Boys has brought these works to a high pitch of perfection that will inevitably lead to the spreading of the beneficent apostolate of the Salesian Congregation.

The last work that this Son of Don Bosco undertook was the foundation of the mission among the Ciacco Indians. For years have these people been awaiting the message of the Gospel. For years have they appealed for the gift of the faith. It was but recently that it became possible to begin the work of evangelization. At the cost of great sacrifice Fr. Pittini sent two priests and two lay-brothers to begin the work. Personnel is scarce in these Republics and the need for more vocations is indeed extreme. "*Pray ye, therefore, the Lord of the Harvest that He send more labourers, into His vineyard.*"

Prior to his departure from South America, Fr. Pittini was the recipient of a great manifestation of love, respect and admiration from his many friends and admirers. The grand banquet was attended by Co-operators, Old Boys, State officials, Ecclesiastical dignitaries, all desirous of expressing their appreciation of Fr. Pittini's work for them and of conveying their message of God-speed and good-luck for his new mission. The Archbishop of Montevideo presided at the banquet.

The United States have gained a treasure in Fr. Pittini. May his work be as successful in North America as it was in South. May the many sterling qualities which Fr. Pittini possesses enable him to make the Salesians one of the foremost religious bodies in the United States.



Very Rev. John Voghera — Second and actual Salesian Rector of Transfiguration Parish.

Battersea, London.

On Friday October 28th two Salesian Fathers and a Brother left Battersea for South Africa. Father Harold Langdon Musgrave has been appointed rector of the Salesian Agricultural School at Claremont, and Father John Devine and Brother James Doyle go to Cape Town.

On the previous day a presentation was made to Father Devine, which took the form of a very useful travelling bag, a gift from the boys as a mark of appreciation for the kindness he had shown them during the past two years while at Battersea, where he held the office of Spiritual Director.

Africa will be no new experience for Father Musgrave, who has already spent several fruitful years of labour there. Brother James Doyle, who is a Battersea old boy, has just completed his philosophical studies, and has answered the call of the missions in the early years of his life in religion.

Blessing of St Blaise.

February the 3rd is the feast of St Blaise. To this saint is confided the protection from diseases of the throat. It is related that, when on his way to martyrdom, he met a child who had a fishbone stuck in his throat which was

likely to cause his death. The saint stopped and extracted the bone and then proceeded to his glorious end. Such the story—the consequent fact is that St Blaise has charge of the throat, and for centuries the blessing of St Blaise has been given on this particular day. The practice has come down from medieval times and today we find that it is given in a few churches of London. At St. Ethelburga's in Ely Place, and also at the Sacred Heart Church, West Battersea. The Salesians have always held this interesting ceremony both in the Parish Church and in their private chapel.

The ceremony is performed with a pair of long candles, tied in the form of the St. Andrews' cross. The priest previously dedicates the candles to St. Blaise, and then, goes to each one, and holds the candles to his neck, saying at the same time the following prayer,—“Through the intercession of St. Blaise, bishop and martyr, may the Lord protect you, from all evils of the throat and from every other evil. Amen.

The blessing will be given after each Mass on February the 3rd and also after the evening service. We recommend as many as possible to attend, for February is a dangerous time for the throat, in as much as colds and other throat infections are very common in this treacherous month.

Sacred Heart Church, West Battersea.

The anniversary of the consecration of the Sacred Heart Church, West Battersea was held on October 16th. It is now thirty four years since this church was consecrated by late Cardinal Cagliero (then Monsignor Cagliero). The event has been commemorated this year in a fitting manner. A picture, in the form of a triptych, has been placed in the Baptistry. The new picture is about six feet in width, and some eight feet in height. The picture is the work of the Rev. George Fayers S. C., a member of the Salesian Community at Battersea, who was responsible also for the devotional painting which occupies the span of the great arch over the Sanctuary. This latter work represents the “Adoration of the Lamb” and constitutes, perhaps, the masterpiece of the reverend artist. The appearance of the Baptistry is greatly enhanced by the new picture in which the central panel shows the figure of St. John the Baptist performing the Baptism of Our Lord, while the side panels are occupied by angels. Formerly we must admit this part of the Church was bleak, and in poor contrast with the rest of the gorgeously decorated church, which is one of the finest in South London. The special preacher for the occasion was the Rev. Aloysius Hawarden S. C.

Salesian Honored by Pope Pius XI.

During the week ending, Sunday Nov: 13th. the Salesians at Battersea entertained a distinguished visitor in the person of the Right Rev. Mgr. Peter Cogliolo, S. C., whom the Holy Father has appointed Papal Chargé d’Affaires to the Republic of Haiti, West Indies.

Mgr. Cogliolo, like so many of those Salesians who came under the personal influence of their venerable founder, Don Bosco, seemed to have been specially trained to found new provinces and establish the Salesian Society, or to carry its work to the ends of the earth, like Cardinal Cagliero, Father Unia, Bishop Lasagna, Father Scaloni, Father Macey and others. It was Mgr. Cogliolo who founded the Province of the Society in Portugal, became the first Father Provincial, as well as an esteemed friend of the Royal Family.

Since the Revolution in that country he has held several important positions in the Salesian Society, among others those of Visitor to the Salesian Houses and Missions in Africa and China and Japan. At the conclusion of the war he was appointed rector of Cape Town, and was the immediate predecessor of the late Father de Bary. Until quite recently he was attached to the International Theological College, La Crocetta, Turin, whence the Supreme Pontiff has called him to carry out the important mission entrusted to him in the Dominican Republic.

On Saturday a luncheon was given in his honour, and he was the recipient of an address from the Community at Battersea. Very Rev. Father Sutherland, S. C., proposed the toast of their distinguished confrère, to which his Lordship made a suitable reply.

On Saturday Mgr. Cogliolo offered Mass in the Convent Chapel of the Daughters of Mary, Help of Christians, in Orbel-street, where his sister, the Mother Provincial, had the pleasure of assisting at her brother's Mass. On Sunday he said Mass for the Salesian Boys in their College Chapel.

At ten o'clock the community, staff and boys gathered at the main entrance to give the Monsignor a hearty send-off. Before leaving he addressed them, and brought his remarks to a close by granting a holiday—a favour the boys greatly appreciated.

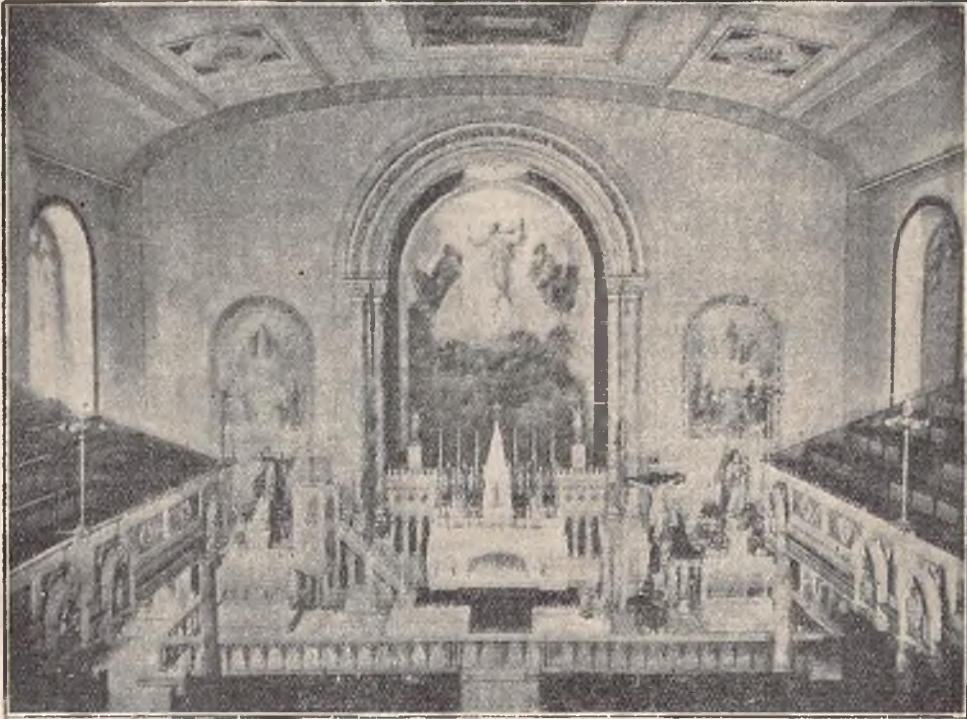
Richmond, California, U. S. A.

One of the biggest real estate deals in these parts was consummated early this week, when the Salesian Fathers of the western province, through the good offices of the Rev. Joseph Porta, S. T. L. pastor of the church of St. Paul's San

Pablo, purchased the Old Emeric homestead more generally known as the Butt's ranch, in San Pablo and Richmond. The deal involved the old Emeric Mansion and the eleven acres surrounding it, including the private roadway leading from the end of the car line on Market street, to the mansion, also another small house for caretaker or gardener was included in the deal including the beautiful gardens and orchard that only a few years ago, were the show place of the county.

Burwash Sussex.

On Sunday the 9th of October his Lordship the Bishop of Pella made the canonical visitation of St. Joseph's parish and school and gave Confirmation. It was the largest Confirmation service ever held at St. Joseph's, thirty-six boarders and two parishioners being confirmed. In the course of his sermon the Bishop congratulated the rector, Father Timothy O'Connor S. C., the congregation, and the boarders upon their



The High Altar of the Church of the Transfiguration. New York.

While nothing has been said concerning the remaining 21 acres of land adjoining this property, it is expected that the Salesian Fathers will require part if not all of this acreage, and negotiations are expected to be under way shortly. Very Rev. Oreste Trinchieri, S.S. First Provincial of the Western Province, was the purchaser for the Salesian order, and the Rev. Father informed the editor of *The Bee* that it is his purpose to convert the residence into a college or, as he most aptly put it, a House of Study, for the training of young men for the priesthood. The Rev. Father's province or territory extends from the Mississippi river in the east, to the Pacific ocean, and he expects that 25 to 50 students will be in training there regularly.

beautiful church. His Lordship expressed his very great pleasure at seeing that the west side, which had never been finished, was now being completed. Before his departure the Bishop visited the boarding school and gave the boys his blessing and a holiday. He was very much impressed with the healthy and happy appearance of the boys. The results obtained at the Sheffield Local Examinations were most satisfactory.

Whilst there was not a single failure, twelve boys passed with Honours in the Preparatory Preliminary and fourteen with Honours in the Preliminary.

Several boys will be entering for the Junior School Certificate next July.

Outside Testimony, (Sacred Heart School, Honor Oak).

The results of the July Examinations for this school were very satisfactory. The official report of the Central Examination Board says of the primary candidates: "Each paper was simply an announcement of excellence. We, therefore, came to the conclusion that no particular purpose would be served by sending special reports. The examiner adds. "Lately I have failed almost entire classes in the primary grades, and there are only two other schools that I can compare with the present results. One of them is a special school for little boys in the Midlands, and the other is the Burwash School of the Salesian Fathers. The answers in some of the subjects would have done credit to candidates of much higher grades, and, indeed, I venture to say that the answers of your own primary candidates were in many cases quite as good as those of upper classes".

Pallaskenry, Ireland.

With their world-wide experience of teaching in 700 schools—100 of which are devoted to agriculture—the Salesian Fathers were invited to establish a college in this country. They responded by taking over the beautiful property of Copsewood, Pallaskenry, County Limerick, in 1920, with the special object of dealing with agriculture, in addition to commercial and literary subjects. Since it was recognised by the Department of Agriculture in 1923, the college at Copsewood has made steady progress as a centre of agricultural teaching. The training which boys receive there enables them to take part in the work of their own farms, and so avoid irritating labour troubles. In a word, it tends to create a better relationship between masters and men. Another advantage of a scientific education in agriculture is that it enables farmers to make ends meet in lean times, such as we are passing through at present.

To make farming pay.

During a visit to this County Limerick college recently, I found that the main object is to educate the boys in such a way that they can run their own farms on paying lines. For this course boys are taken from 14½ years of age, and they must have finished their elementary education. At present there are two dozen pupils in the agricultural classes, and the fact that much of their training will be practical should stand them in good stead. There are upwards of a hundred past students now on their own farms in different parts of the country. A few have gone on to the universities at Dublin

and Cork to study for the degree of Bachelor in Agricultural Science.

Most of the students come from medium-sized farms. They see here how the productive capacity of the land can be improved 50 per cent, by the use of artificial fertilisers during a period of four years. It is hoped, in course of time, to get at the sons of the small farmers, and give them the benefit of any knowledge obtained by way of experience and otherwise. Hitherto such boys have been able to take advantage of modern agricultural education only through the medium of grants.

In the opinion of the Very Rev. P. B. McConville, Rector of Copsewood, agricultural education is not appreciated as it should be. He does not believe that ten per cent, of the community is alive to the advantage and necessity of agricultural education such as can be obtained in colleges such as this. In England and Scotland the percentage would probably be 25.

Self-sacrifice wanted.

"There is," said Father McConville, "too much time and attention given by farming people to race meetings and card tables to let them prosper. Until you get a certain amount of self-sacrifice, farming cannot give the best results. If the farmer would work two-thirds as hard as the business man he would not often fall on lean times."

Continuing, he said that throughout the country, although there is not a great amount of money, they never had better stock. This in the result of the Department's stock-breeding schemes, and also of recent legislation regarding the licensing of bulls. Eventually this will be advantageous to farmers as a whole. How long the revival will take to come, one cannot prophesy; but there can be no doubt that stock of good quality will yield a substantial profit.

There is a strong feeling among educationists that if the Government would popularise agricultural training, as it has literary training, the country would reap the benefit in a very short time. In Father McConville's opinion, there should be more scholarships and they should be more valuable than at present. It should not be a question of twenty pound a year. This, he believes, would bring out a better type of student, and if boys knew that they were sure of a livelihood in agriculture they would cease to emigrate. In many cases farmers fail because their brains, and often their hands, are not trained.

*Agricultural Correspondent
(The Irish Times).*



DEVOTION TO OUR LADY HELP OF CHRISTIANS

*"Men say that loving thee I dim
The glory of Thy Son Divine,
But otherwise I learn of Him,
And call thee His, and find thee mine."*

"They that shall explain me, shall have life everlasting ..."

The Very Rev. Philip Rinaldi has expressed the desire that the above words should form the motto for the Co-operators, for the coming year. The year 1928 holds two memorable anniversaries. The fiftieth anniversary of the approbation of "the blessing of Mary, Help of Christians". It was by means of this blessing that Ven. Don Bosco worked most of the cures attributed to him. It was by means of this blessing that many graces were obtained by him. It was by means of this blessing that he spread so widely the devotion to Mary, under this august title of Help of Christians. It is then a memorable anniversary.

The second anniversary is the twenty-fifth of the coronation of the Picture of Mary, Help of Christians in the Basilica at Turin. The picture is familiar to all our co-operators. The concession of the privilege of being able to crown the figures of the Madonna and the Child Jesus was conceded by that great admirer of the work of Don Bosco, Pope Leo XIII.

Now the use of the motto by the co-operators may need a little explanation.

"They who explain me..."

To explain means to make clearer. Hence, to explain Our Lady is to make clearer to all, our devotion to Her, our veneration for Her, our necessity of Her; to make clearer to all men Her desire for our salvation, Her mission on earth; to

make clearer Her virtues, Her motherliness, Her loveableness.

There are two ways of giving this explanation, and the first is much more



Mary, Help of Christians, Pray for us.

efficacious than the second. The first way, therefore, is by example. Example is always better than precept. Let us, by our devotion to the Help of Christians, show clearly that She is a living force with us: that we are aware of Her watching over us; that we do love Her with an intense and practical love. Men are more easily convinced by example, and the evidence of our love and devotion to Mary, will inevitably lead others to follow in our footsteps.

The second way is by means of recommendation. Let us on every possible occasion recommend the devotion to Mary, under the title of Help of Christians. There are many occasions in daily life, when we have opportunity to recommend prayer. Let us recommend the prayer that will assuredly reach the throne of God—that offered by Mary. Let us all reach Jesus more efficaciously through His divine Mother. The Mother of Jesus, the Spouse of the Holy Ghost, the Daughter of the Father, can anything be more perfect? Can any creature aspire to greater glory? Can, therefore, anything be denied Her by God?

Let us then, with childlike confidence, invoke the Help of Christians in all our difficulties, not only in our spiritual but also in our temporal needs. Let us talk to Mary as a child to its mother. Tell Her our needs, our disappointments, our hopes, our successes, our failures. She is sure to be interested and interested in the right way. Not that "polite" interest that hears and then forgets, but that intelligent interest that hears, retains and remedies where necessary. She is all powerful. Let us invoke Her with confidence; pray to Her with love; consult Her with simplicity.

"... Shall have life everlasting ..."

It is the general doctrine of the great Saints of the Catholic Church that devotion to Mary is a sign of predestination. Predestination in the sense, that he, who is truly devout to God's Mother, will be sure of attaining eternal salvation. A man can then do as he likes provided he is devout to Our Lady? Yes, for a man who is devout, really and truly devout to Our Lady,

would do nothing that would give Her pain. If he did, it would mean that his "devotion" was fictitious. Now the greatest pain is suffered by Mary when man sins, for as Co-Redemptrix of the human race, she has performed Her part in atoning for the sins of mankind. Also anything that affects Her Divine Son, affects Her also and thus, by sin, man shows his ingratitude of the expiation made for him by the Son of God and by His Most Holy Mother. The ingratitude will be greater or less in proportion to the gravity of the sin; the pain inflicted will be severer or less according to the seriousness of the offence. But he, who truly loves his mother, does not consider the relative weight of the pain-inflicting deed. It is enough, more than enough, that he has offended his dearly beloved mother.

Now no mother here below loves her son with a love, greater than that which Mary, our Heavenly Mother bears to each and every one of us. Her love for us was constant, even to the point of giving up Her Divine Son in expiation for our sins. Can any love surpass that? Can any sacrifice be compared to that? Can any earthly love be compared with the surpassing love of Mary for Jesus? No, and no love can surpass that of Jesus for Mary. Jesus is our brother, since we are all children of Mary. There should then be no love in our lives surpassing the love we bear to Jesus and Mary. If this is so, then our eternal salvation is secure. Our love will forbid any act that can lessen our love for Mary and, hence, exclude any deliberate sin. Hence with the devotion to Mary we have a royal road to Heaven.

Men are, however, men and on this earth are ever subject to temptations, which will become fiercer and more persistent, the more devout we are to Mary. However for this very reason, the devotion to Mary, under the familiar title of Help of Christians is recommended. Let us invoke Her to help us to overcome ourselves; to conquer the flesh; to rise superior to nature. The response is sure and swift. She will help us most readily. She will Herself be at hand in the fight against sin, ready to strengthen us when we falter, to comfort us when we sorrow and to assist us to rise promptly, if we fall.

These then are the words of the motto for 1928. There is little to add. The Ven. Don Bosco was assiduous in recommending the devotion to Mary Help of Christians. Let us, then, his spiritual children imitate the example of our father and we may rest assured, that the same reward will be ours, namely, the unending bliss of Paradise, where face to face, we will see Her, whom we have loved on earth, and who will be ready to initiate us into those mysteries of Her love, which, while here below, we see dimly and as through a glass. To conclude, therefore, the words of Ven. Don Bosco are relevant, "In the devotion to Mary, you will have a firm support in trouble and a most powerful weapon against the devil".

GRACES AND FAVOURS

GALWAY (*Ireland*). — Please find enclosed an offering for two masses in thanksgiving for a favour received, on promise of publication in the *Bulletin*. I bear humble but fervent witness that never have I invoked the Help of Christians in vain. May Her devotion be ever more widespread as the years go by.

Mrs. Mc. GREEVY.

GAUHATI (*India*). — My family and I were stationed at Gauhati where I found it impossible to get my children into a good catholic school. We had all prayed for the chance of changing our place of abode, but seemingly in vain. Some good nuns in Gauhati advised me to put all my trust in Mary, Help of Christians and to promise publication in the *Salesian Bulletin*, were I successful in getting to the desired place. We all made the Novena and thanks to the powerful intercession of the Mother of God succeeded

in getting to Chittagong, where I have the consolation and satisfaction of having my children educated by religious, in the tenets of our holy faith. All praise and thanks to Don Bosco's Madonna.

T. GRIERSON.

DUBLIN (*Ireland*). — I wish to return thanks for a favour obtained after making two novenas in honour of Mary, Help of Christians. I enclose an offering for the Salesian works and beg the prayers of the Associates for a special intention.

M. ARNOLD.

The Purification — February 2nd.

The coming Spring is beautiful and every year the same.

And beautiful recurring feasts that bear Our Lady's Name;

And beautiful the festival that to our vision brings

The Mother-Maid with Babe Divine and doves with folded wings.

O, stainless soul of Mary, what offering does She need?

O, wond'rous Babe of Mary Whose merits for us plead;

The sword foretold by Simeon within Her Heart shall bide.

Until for us Longinus will pierce His sacred Side.

The aged priest has seen Him, and smiled upon His face,

And in his arms proclaimed Him the Saviour of his race;

The prophetess beheld Him and wept for very joy,

And Mary offered unto God His Son—Her Baby Boy.

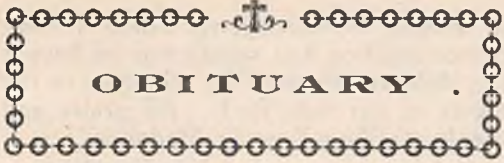
Oh, sweet and dearest Mother, by that deep tender love

That knit Thy heart unto Him, all other cares above,

Bring to our hearts sad, lonely, the comfort of His grace,

Until with Thee in Heaven we look upon His face. S. M.

Association of Salesian Co-operators
Annual General Meeting — Sunday January 29th
at *Salesian School, Battersea, London.*



OBITUARY

Mrs Wilmer.

It is with feelings of deepest regret that we announce the death of Mrs Wilmer of Cowley Oxford, which took place on October 22nd. One of the first of our Cowley co-operators, Mrs Wilmer has shown herself a constant and zealous promoter of Salesian activity. For years she has been suffering from consumption, and this terrible disease made rapid inroads on her constitution in the last three years. These three years were years of great suffering, borne with admirable patience and wonderful resignation to the will of God. The ravages of the disease became more evident as time went on, until it finally became evident to all, that the end of this trial was at hand and that she was approaching the day, when she would receive the reward of her patience and resignation. The first Fridays of every month were days of special delight to her. A fervent devotee of the Sacred Heart, Mrs Wilmer had the beautiful catholic custom of receiving Holy Communion on that day, in reparation for the injuries offered by sinful men to the Heart of God. Since one of the promises of Jesus Christ is, in fact, that those who propagate the devotion to His Most Sacred Heart shall have their names written in His Heart, never to be erased, and that His devotees will be sure of final perseverance, and the reward of Heaven, we may rest assured that the soul of this good co-operator has attained the end, for which it was created. However, since few, if any, escape Purgatory, and few of our most earnest intentions and actions are unmixed with self, which deteriorates their value for heavenly reward, we recommend the soul of this pious co-operator to the prayers of the Associates, reminding them that as they do for this soul, so will it one day be done for them. May her soul, and the souls of all the faithful departed, through the Infinite Mercy of God, rest in peace.

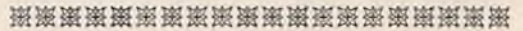
Our Co-operators and Readers are asked to pray for the eternal repose of the souls of the following Salesian Brethren and Co-operators who have died recently.

Rev. J. Branda S. C. Turin, (*Italy*).
 Bro. A. Donadio S. C., Turin (*Italy*).
 Very Rev. F. Canon Kind, Brixton, (*Eng.*).
 Rev. J. Buckley, Milwaukee, (*U. S. A.*).
 Mrs. M. Nolan, Brooklyn, (*U. S. A.*).
 Sig. Prof. G. Cantavespre, Girgente (*Italy*).
 Mr. J. Zainmit, Sliema, (*Malta*).
 Mr. J. Rougan, Lawrence, (*New Zealand*).
 Mrs. C. Mc. Ewen, Leigh-on-Sea, (*Eng.*).
 Mrs. M. Madden, Antrim, (*Ireland*).
 Mrs. J. Mc. Cormick, Ballymote (*Ireland*).
 Miss. C. Costello, Shanklin, (*England*).

"It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins".

Prayer.

Absolve, we beseech thee, O Lord, the souls of these Thy servants, that being dead to the world, they may live to Thee; and whatever sins they have committed in this life through human frailty, do Thou, in Thy merciful goodness, forgive: through Jesus Christ our Lord. Amen.



Do Your Best.

When the days are dark and dreary,
 And the heart is sad and weary,
 Look to Him, keep sweet and cheery
 Do your best.

Be the duties great or small,
 Though you falter, often fall.
 He will hear when'er you call,
 Do your best.

Give a loving word of cheer,
 Bear your burdens, never fear,
 He will strengthen. He is near,
 Do your best.

Look to Him in all you do,
 For some work, He's planned for you,
 And be faithful, loyal, true,
 Do your best.

OPERA APUD NOS.

Sac. Dott. ERNESTUS RUFFINI. — **INTRODUCTIO IN S. SCRIPTURAM.** Praelectiones habitae Athenaeis Pont. Sem. Rom. et Prop. Fidei.

PARS SECUNDA: *Introductio in Novum Testamentum liber primus.* — Volumen in=8 pp. XII=450: L. 30. — Apud exteros: L. 36. *Editio 1925.*

FRANCISCUS VARVELLO, Sacerdos, Philosophiae Professor in Seminario Salesiano apud Taurinenses. — **INSTITUTIONES PHILOSOPHIAE.**

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PARS II. *Metaphysica.*

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PARS III. *Ethica et Jus naturae.*

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

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

VOLUMEN III. *Tractatus de Verbo incarnato, de Gratia Christi et de Virtutibus infusis.* L. 15. — Apud exteros: L. 18.

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

ALOYSIUS PISCETTA et ANDREA GENNARO, Sacerdotes Piae Societatis S. Francisci Salesii. — **THEOLOGIAE MORALIS ELEMENTA** ad Codicem Juris Canonici exacta.

Jam edita sunt in lucem:

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VOLUMEN SECUNDUM: *De obligationibus erga Deum et nos ipsos.* — 1. De virtutibus theologis. = 2. De virtutibus religionis. = 3. De prudentia, fortitudine et temperantia. — Vol. in=16 pp. X=630: L. 20. — Apud exteros: L. 24.

VOLUMEN TERTIUM: *De obligationibus erga proximum.* — 1. De justitia et iure. = 2. De iniuriis et restitutione. = 3. De contractibus. — Vol. in=16, pp. XII=750: L. 25. — Apud exteros: L. 30.

VOLUMEN QUARTUM: *De obligationibus peculiaribus et de poenis ecclesiasticis.* — Vol. in=16 pp. XII=420: L. 15. — Apud exteros: L. 18.

VOLUMEN QUINTUM: *De Sacramentis in genere et de quinque primis Sacramentis in specie.* — 1. De Sacramentis in genere. = 2. De Baptismo. = 3. De Confirmatione. = 4. De Eucharistia. = 5. De Poenitentia. = 6. De Extrema Unctione. — Vol. in=16 pp. XVI=992: L. 32. — Apud exteros: L. 38,40.

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