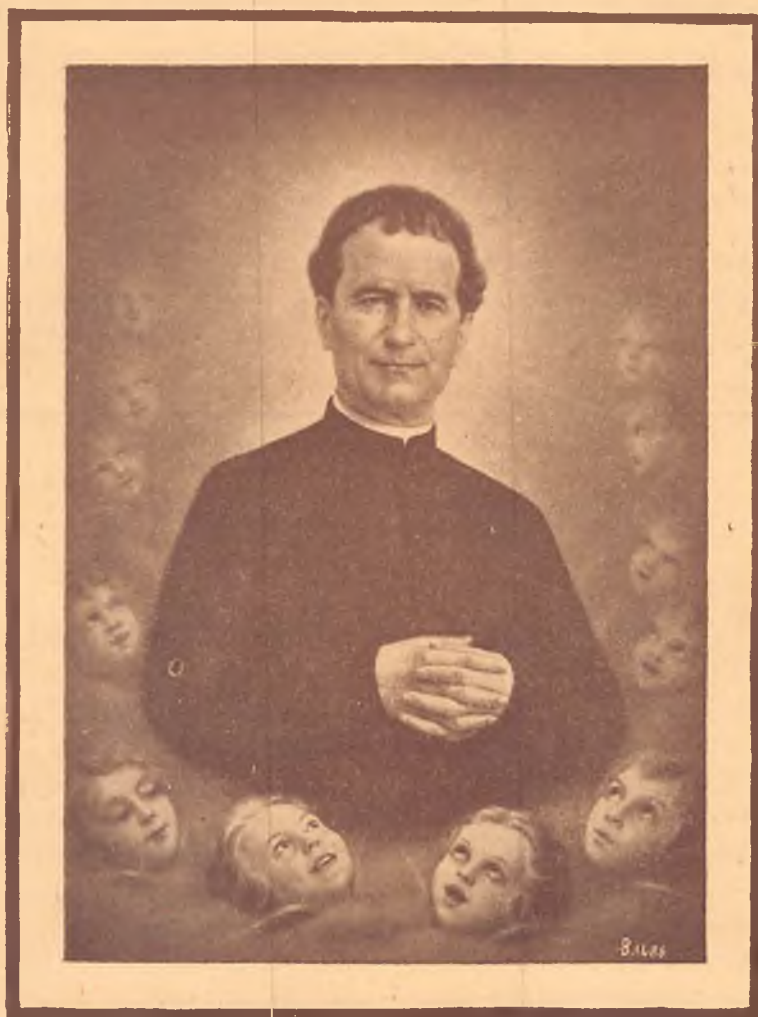


# THE SALESIAN BULLETIN

ILLUSTRATED REVIEW.



«DA MIHI ANIMAS, CAETERA TOLLE»

NOVEMBER-DECEMBER 1929

*For your soul and the souls  
of your dear departed!*

## American Salesian Vocations!

In Newton, New Jersey, and in Richmond, California, a House of Studies for the training of American Salesian Priests and lay-brothers, has just been opened. A large amount of money has been invested in securing the property and more is needed for the maintenance of the students who have already been admitted. Their number exceeds forty.

New buildings will have to be erected next year, since the actual House is insufficient for the purpose.

Thus a cordial appeal is made to the generosity of all our Cooperators, Alumni and friends.

There are thousands of American children of the poorer and middle classes waiting to be educated in the catholic faith and in the way of eternal life by the Sons of Blessed John Bosco.

Will you please help us to prepare their teachers and educators?

Very Rev. *Richard Pittini*, S. C.    Very Rev. *Aloysius Trinchieri*, S. C.  
Provincial (Eastern Province).                      Provincial (Western Province).

### MONUMENT IN LIVING STONE

## to John Bosco on his Beatification.

Blessed John Bosco, at the cost of incredible sacrifices, in his own life-time gave more than 2,300 priests to the Church.

To mark his BEATIFICATION the Salesians will offer 100 BOYS the opportunity of being trained to the Priesthood in their new Missionary College, recently opened at Pott Shrigley, nr. Macclesfield, Cheshire.

For the love of your Faith and as an act of devotion to this great apostle of priestly vocations, will you assist the Salesians Fathers in this undertaking? Will you help at least one boy to become a priest?

Mary Help of Christians granted extraordinary favours to all those who helped John Bosco in this great work.

Send whatever you can to the Salesian Provincial, The Very Rev. E. M. Tozzi, S. C. - The Salesian College - Surrey Lane, Battersea, S. W. 11.

# SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF SALESIAN  
CO-OPERATORS

SUMMARY: The Christmas Spirit. — The Daughters of the Mary Help of Christians. — The Dead on All Souls' Day. — The Sacerdotal Jubilee of Pius XI. — Notes and News. — Salesian Cooperators and their work. — Lest we forget. — I would I were a shepherd lad. — The Pope of the Missions. — No Room. — Graces received through the intercession of the Blessed John Bosco. — The Chalice. — Obituary. — Index.

## THE CHRISTMAS SPIRIT

As the time draws near the birth of Christ the hearts of all men rejoice. This epoch in the dying year brings happiness to many and consolation to men of good will. The anniversary of the birth of Christ is a precious reminder of the immeasurable love of God for His creatures. God so loved men that He did not hesitate to sacrifice His only begotten Son for the preservation of their souls from the gates of Hell. Truly a surpassing love! But love demands love. The union of two hearts cannot be said to be substantial unless a strong reciprocal love binds them. This love demands sacrifice, for sacrifice is the fuel that feeds the fires of love. The love of God for man went to the extreme, for greater love than this no man hath than that a man lay down his life for his friend. The external expression of love is only the natural sequence to the internal emotion. It is impossible to experience any strong spiritual feeling without manifesting externally the evidences of the internal spirit. Life holds innumerable examples of this. The late war gave the world to understand that the fires of a disinterested love of country continue to burn despite the materialism that tends to repress all expression of spirituality.

One of the classical and universal ways of showing gratitude to God for all He has done for us is by giving alms to assist our less fortunate brethren. This means was warmly recommended by the Man-God,

Himself—nay rather did His teaching amount to a command.

In the north of England and in the East and West of the United States there have been recently founded houses for aspirants to the priesthood. Many of these young men will devote their lives to the evangelization of the pagan races—many will remain on the home missions to consolidate the work already achieved. All will be working for the ultimate triumph of the Kingdom of God.

However, war, says the proverb, is carried on with money as well as with arms and men. We have the arms, we have the men—but the money? Will you help? He gives twice who gives quickly: God loves a cheerful giver. Is the spirit of Christmas dead? Let us have proof of the vitality of this spirit in the ready response to this appeal for alms for the needy ones of Christ. Without your help we cannot carry on the work! We need you. God needs you to help in this work so that thus doing violence to His Heart, He will be constrained to bless you and your families superabundantly: that so He may be able to prepare a richer crown against the day when you shall be presented to Him by the souls of the poor pagans, saved through the ministry of the priests you helped to educate. The addresses of the three houses will be found on the cover of this issue. God bless you all and bring all the joys of Christmas and reward your charity by a successful New Year.



Nizza (Monferrato) — Mother-House of the Daughters of Mary Help of Christians.

## THE DAUGHTERS OF THE MARY HELP OF CHRISTIANS

### *The climber.*

The mountain climber holds for the work of Don Bosco an illuminating parallel. As the mountain is conquered and the heights are gradually attained so does the view, spread before the climber's eyes, vary and extend. The nearer the top, the larger the view, the more extensive the sweep taken in by the eye. When, finally, the top is reached, then the eye may dominate all within its range and with prospective sight may even pick out objects that are not as yet with the range of the eye itself.

So was it in the life of Blessed John Bosco. His holy ambition of being the father of abandoned youth enrapt his soul when he was but a child, and with the advance of years this ambition became all-consuming and exclusive. As he himself advanced along the difficult path of life, beset by snares and trials, so much the clearer did his mental vision of the need of some saviour for society become evident. As he trod ever on towards the heights of self-abnegation and conquest, his vision dominated all ranks of society, all classes, and he became ever more aware of the hollowness, if not of the wickedness, of the great majority of the lives of his fellow beings. Blessed John Bosco, too, was not a man of words. His was the

conviction that words that result in no sort of action are better left unsaid. To work, then, for the renovation of society became his life's occupation.

### *The problem.*

However, since he was no theorist, but a practical social worker, he realised that the christianization of society could only come about if women were christian. He recognised the power of women; he knew the value of their co-operation: he had had the experience of a catholic education at his good mother's hands and he determined on enlisting women in his band of workers. He knew, too, that the wickedness, or rather ignorant waywardness of many many women was due to lack of a good early education and a neglect, often criminal and selfish, on the part of their parents. Hence, he set his hand to the institution of the second Salesian Congregation—the Daughters of Mary, Help of Christians.

The rules of the new Congregation were drawn up by Blessed John Bosco and therein do these Nuns find both the minimum and the maximum of their sphere of activity—any work of charity towards the young, particularly towards poor girls. He drew up

these rules, but, for a very long time, did not venture to proceed to the foundation of the Congregation. He prayed much that he might obtain from God the light necessary in a matter of such great moment. He consulted with many authoritative persons and, finally, decided on his foundation.

### *The solution.*

In the June of 1871, Don Bosco went to Rome and expounded his idea to Pius IX. The Holy Father heard him kindly but reserved his opinion. Later, when receiving Don Bosco in audience, the august Pontiff said to him:—

*I have thought over your design of founding a Congregation of Nuns and I believe it to be for the greater glory of God and for the benefit of souls. My advice, therefore, is that they have as their main scope to do for the education of girls what the Salesians do for boys. With regard to their dependence, let them be subject to you and to your successors in the same way as the Sisters of Charity are dependent on the Lazarists. With this in mind, draw up their rules and begin the experiment of the possibility of the Congregation. The rest will all follow in due course.*

Overjoyed at such prompt and explicit approbation, Don Bosco set to work and the result was what, today, are known as the Salesian Sisters or Daughters of Mary, Help of Christians. Thus did Don Bosco complete a great void that remained in his works. The Salesians were already at work. The Co-operators were already enlisted in his army and, thus, had he brought the sanctification of the laity within reach of the man in the street. There remained but the apostolate on behalf of young girls to be undertaken and this was to be the work of the Salesian Nuns.

\* \* \*

Don Bosco was essentially a man of his times. The foundation of the Sister Congregation confirms this well-known fact. Those were the days when woman was beginning to emerge from the outer darkness and enter the social and intellectual spheres. Previously, an unworthy subjection had had her in bondage. The hour of delivery had sounded and she was just getting rid of her chains. The danger of a too violent reaction

to the abuse of her newly attained liberty was not remote. The only force that could keep her in the limits was the enlightened education of the Catholic Church, which has ever asserted in clarion notes the dignity and worth of women. Hence, the foundation of the Salesian Sisters to prepare the women of tomorrow was a most wise move in the social activities, that were then occupying the minds of all men of all classes.



Mother Vaschetti  
Mother General of Salesian Nuns.

### *Initial difficulties.*

At this time, then, the education of girls became obligatory. The schools were to provide the food for the young minds but this good was to be exclusively of a material and practical character. Owing to the nefarious intrigues of the freemasons, religious education, without which *education* is a mere farce, held no place in the school curriculum. More than this, or rather as a consequence of this, the profane subjects were taught in a pagan way. It is stupid to say that one can teach quite independently of religion. One cannot. The moral issues involved in many so-called profane subjects

*demand* the principles of religion—and of the catholic religion at that. Hence, education was not imbued with any christian spirit and this in itself constituted a grave danger for the future.

The necessity of putting a remedy to this lamentable state of affairs was therefore imperative. Many religious orders and congregations of women combined to combat this neo-paganism and among these was the Congregation of Salesian Nuns. These latter occupied themselves particularly with the middle and lower classes in much the same way as the brother Congregation did for the boys. This work was the more important since these classes constitute the bulk and the backbone of society and, also, because, owing to their social conditions, so different from those of the upper classes, they need greater attention and more careful preparation to meet the dangers, both moral and intellectual, that will surely rise up to meet them along the path of life.

The new order of things demanded great sacrifices. These were the daily bread of the Nuns for many many years and they formed, as it were, the keystone of the congregation. The Nuns had to work hard and long to secure for themselves a position, immune from criticism by the lay authorities. This they did by acquiring the necessary academic degrees that, despite themselves, the government had to grant. Henceforth, the right of the Salesian Nuns to teach was beyond dispute and they entered the educational lists, ready for the fray, ready to carry aloft the banner of Christ and His Church. Their appearance was hailed by the masses with great joy for many families were much preoccupied at the lack of religious education in the schools. The lay schools were not looked upon with any great favour and that because they gave no guarantee of fitting the child to battle with life—in short because they taught but did not educate the child.

### *Work, work, work.*

Gradually the syllabus for examinations became more intensive, more complicated and more exacting. The laws, too, governing the opening and conducting of private schools became more stringent and less tolerant. Thus arose the need for the

Salesian Nuns to remove any shadow of excuse from the authorities for the closing of their schools, which were so many centres of true education and catholic instruction. It mean't much hard work but hard work never daunted the Salesian Nuns and they set to work with a will. The University saw its halls attended by these Nuns who in due time carried off their degrees. Then, they specialised in those branches of art which constitute the corollaries of a good education, that is, in music, painting, designing, singing and drawing. From the Kindergarten to the Elementary School: from the Secondary to the Collegiate and University Classes they taught. Their educational establishments were complete. They could give a *complete* education intellectually, morally and physically.

Thus did they go about doing good, winning the love of their pupils and the esteem of the catholic people. The confidence of the parents of the children was unbounded and even the "ranks of Tuscany" (the acatholic authorities) "could scarce forbear to cheer". These latter came to examine the children, scrutinised most carefully every item of the schools' programme but in the end had nothing but praise for the education given by the Sisters.

The Colleges conducted by the Sisters increased quickly both in Europe and in South America. There, the Nuns found most fertile ground for their labours and their work quickly took root and developed to a wonderful degree. In those countries of the Southern Hemisphere it is accounted an honour, even among the higher classes, to have been educated by the Nuns of Don Bosco.

### *Social activity.*

The spirit of adaptability to circumstances of time and place is a necessary prelude to the doing of good. This spirit was possessed in a great degree by this new Congregation and thus we find the Nuns turning their attention to a work of eminently practical socialism. The big cities which have almost all Universities attract girls, ambitious for their future, to their schools. The danger was, that the numerous evil influences ever present where the crowd is, would catch them in their grip and sully the innocence and candour of their souls. The Salesian



The humble house of Mother Mary Mazzorello.

Nuns, noticing this, opened, in the largest centres, houses for the boarding of these studentesses and these houses became the confident resting place for many girls. The families of these absentees from the home circle could rest assured—their child was in safe keeping.

In those days progress was beginning to assume gigantic proportions. The working classes so long neglected, if not downtrodden, were beginning to come into their own. A result of this upheaval of the economic system was, that women were obliged to shoulder the burdens, which were too numerous for the men alone. Hence, it came about that the rush to the cities became a real madness. Thousands and thousands of young girls left the home circle to seek in factories the secret of happiness. Instead how many of them found the secret of sadness—sin and moral bankruptcy!

The immediate need was for houses for this class of girls and, behold, the Salesian Sisters open their boarding houses for working girls, where the girls, freed from the eight hours drudge, could find solace for the soul and rest for the body. These houses were real centres of civilisation and true progress. Here the girls learnt the much despised,

but ever so necessary art of being good housekeepers. They learnt the principles of domestic economy and every detail that goes to the formation of a womanly woman. Besides this, however, they were provided with that spiritual food which served as the antidote against the poisonous principles offered for mental consumption by the so-called social reformers. They learnt that progress which denies religion and the individual right to worship God is not progress but anarchy.

The lamentable state of affairs in the public workrooms could not long be unknown to these good Nuns, placed, as they were in daily contact with the working girls. The moral ruin of many girls thus became known and deplored by the Sisters and they thought of applying a remedy. There, then, arose the Professional Schools, in which the girls could learn a useful trade far from the corroding influence of the promiscuous workrooms. At the same time, did these girls receive a thorough religious education and learnt the practicalness of religion in the every day problems of life. The vocation to the religious state of many girls was thus



Fr. Pestarino — First Spiritual Director of the Sister Congregation.

developed while the rest became staunch members of the Catholic Church, ready to bring up the youth of tomorrow in the "fear of God" which is the beginning of wisdom.

These trades schools developed apace until there issued from their portals scores and scores of dressmakers, tailoresses, needlewomen, machinists, and experts in all those branches of trade that require the delicate hand of the woman.

### *Foreign Missions.*

However, the spirit of the Nuns sought other fields of labour. Don Bosco had founded them and the universality of his ideals became theirs. The attraction, then, of the foreign missions was only natural. The dangers, the fatigues, the difficulties of these missions, as yet in their initial stages, proved an irresistible attraction for the apostolic spirit of the Daughters of Mary, Help of Christians.

On the 14th of November, 1877, the first six Nuns took their departure for South America. They were the pioneers, but how many have followed in their steps!

Thousands and thousands of Nuns have taken the road that leads to the Missions, desirous but of sharing the burden and heat of the day with their brothers-in-Christ, the Salesian Missionaries. Their one desire was to sacrifice even life itself on behalf of the poor natives of those regions, who were, as yet, sunk in the darkness of unbelief and in the cruelties of primitive savageness.

For the sake of saving souls, these Nuns dedicated themselves to the care of the bodies of these savages. Their medical skill and nursing diplomas stood them in good stead. Running sores, ulcerous wounds, diseases, imaginable and unimaginable, all came under their christian charity. Contagion had no fears for them. With the courage of their religion they shut themselves in the living tombs of the Leper Colonies. The fetid horror of the disease was repugnant to their human nature but, with the fortitude of the christian woman, they overcame this repugnance and, conquering themselves for Christ's sweet sake, were rewarded by the gift of the souls of their patients. *Give me souls...* had been the programme mapped out for them by Don Bosco. They were indeed faithful to that programme.

"I thirst", cried the Man-God on the Cross, "I thirst", for the souls of men. How far that thirst was slaked by the foreseen vision of these Nuns' sacrifices is known only to God. Certain it is, however, that the Recording Angel will have written down the number of these sacrifices in the Book of Life and that, when life's strife shall be over, the Divine Saviour will give these Nuns the beautiful salute of the Spouse, "How beautiful art thou"—the wonder of these sacrifices will surpass any earthly splendour and the reward of these conquests over nature will be superabundant with the generosity of a God of love.

The Nuns were thus the "Angels" of the Lazzaretto. They came there to these outcasts of society, to these wrecks of humanity and found them in the blackest despair. They came bringing the light of the Gospel, dispelling the blackness of error and teaching these beings that the present cross is the price of the future crown. Surely, their work was of the highest value both from a human and from a religious point of view—their reward is exceeding great.

### *Among the savages.*

Angels, too, are they called by the savages—by the Indian tribes of the Kivarus, Bororos, Fuegians, and the many other divisions of the red race. Angels they have been to these uncultured savages, teaching them the arts of peace and the horrors of war: leading them to a human estimate of life, only to induce in their stubborn hearts the supernatural value of the soul. The work was slow but the confidence of these races once gained has never been lost. No temporal interests were there to come between the nuns and their objective. "Give me souls", had been their aim from the initial sacrifice of self, and "give me souls" was their constant programme. The women of these Indian tribes trusted these gentle-mannered women, who knew so much, who understood so much, who sacrificed so much. Suffering and sorrow, ignorance and stupidity any human defect found in them a ready sympathy and an ever prompt aid. The Indians saw and appreciated this and, as a mark of their appreciation, gave the greatest display of confidence possible—they confided their children to the Sisters. These child-

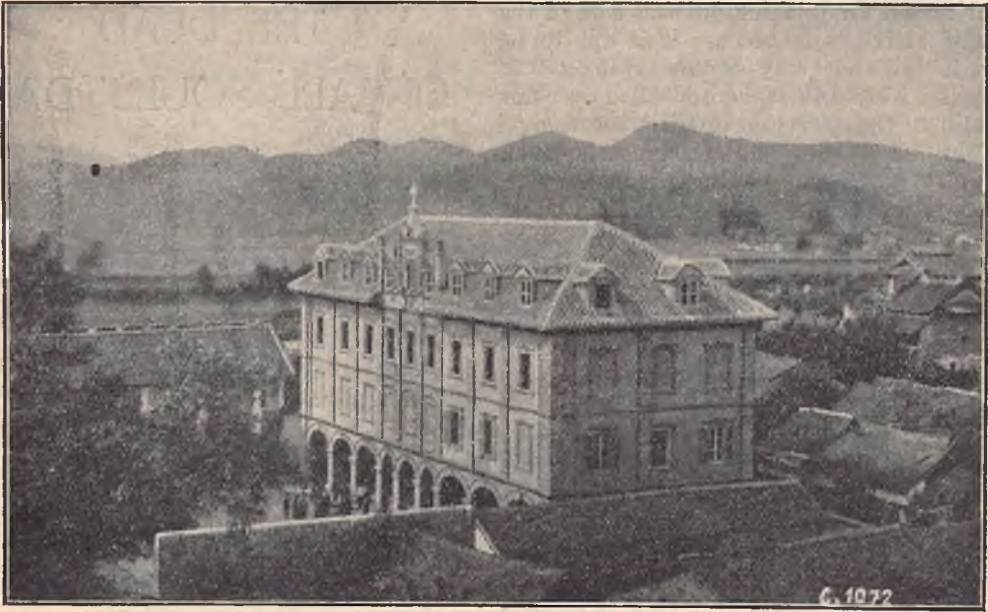


men became the objects of the tenderest love of the Nuns.

The Daughters of Mary, Help of Christians have for patroness and protectress, her who was, and is, incomparably the best of mothers. The mother of God, who became such to become the mother of men. In imitating her, the Salesian Nuns give to their charges a love that is at once provident and prudent, strong and enlightened, a love that is stronger than death for it hesitates not at the sacrifice of life itself.

### *The victims of the war.*

The great war left many homes desolate. Many fathers went out into the great unknown to testify to their love of their country. Many hearths were left fatherless and many children became orphans. The Salesian Nuns, ever ready to succour the needy, accepted these tiny victims of the great catastrophe and provided them with a home and a catholic education. Their father's sacrifice was not in vain.



China — Institute of the Daughters of Mary, Help of Christians.

### *Girls' Clubs.*

The Festive Oratories of the Sisters are models of what girls' clubs should be. There the noise of numerous girls bids fair to deafen one but, at a sign from the Nuns in charge, the noise ceases as if by magic and silence reigns. They are obedient because they love these Sisters who work all day and then devote the evenings to them. They love them for they know that their love is reciprocated. At the Oratories of the Salesian Sisters, girls can learn the things necessary for a good housekeeper or, yet, study the advanced branches of science and are sure of finding experts in any branch of womanly knowledge that they chose to follow.

God is provident in all things

To witness the love that these orphans bear the Nuns is very touching. The affection that should have gone to father and mother is poured out upon these religious and the little ones look up to them with that confidence that is the child of love, strong and mutual. Now, many of the original orphans of the war are grown up and ready to fend for themselves. Many enter the ranks of the Salesian Sisters won by the convincing force of the Nuns' example and self-sacrifice. Many go forth into the world, able to make their way, thanks to the nuns, but still under the care of these their second parents and ever the objects of their tenderest solicitude.

*Martha and Mary.*

There is, however, a branch of activity of the Salesian Sisters that we would like to place before our readers. That branch of work called *domestic assistance*. What is it? Where does it take place? In a good number of Salesian houses and colleges the domestic side of the establishment, that is the cooking, the washing, the care of the linen, the repairing of the clothes is confided to the Salesian Nuns. Thus do the two Congregations form each other's complement. Our reason for bringing out this side of the Nuns' activities is because it is apt to be overlooked and—may we dare say it—a little despised. Yet, in this sphere of action the Nuns attain to the perfection of their vocation.

The life is hard and seemingly of small avail. Day in, day out—year in, year out, there is the same round of household work. Cooking for the community and the boys, attending to the linen and refectories: it all seems so monotonous. Yet these Nuns go about it all with that spirit of cheerfulness so characteristic of them. They find in their work the means of sanctification and are satisfied.

We think that this sphere of activity is one of the most trying, one of the most exacting and one of the most meritorious of any the Sisters have undertaken. In this little world of theirs they are supreme. They work unremittingly and, for the love of God and their neighbour, spend their lives selflessly and willingly. They meet many setbacks—even in the home, how many little worries does not the careful housewife meet—but they make of these troubles so many spiritual bouquets to offer to Our Lady and thus turn them to eternal value.

*The labourers are few...*

The Daughters of Mary, Help of Christians have few English or Irish vocations because, mainly, they have remained so long unknown in English speaking countries. Now, however, the Congregation is developing in England and English and Irish vocations are urgently needed. Any parish priest who knows of any likely vocations could communicate with either the Salesian Provincial or with the Mother Superior at their Houses at Chertsey, Sussex or Cowley, Oxford.



## THE DEAD ON ALL SOULS' DAY.

*You think of the dead on All Souls' Day,  
Wherever the dead are sleeping;  
And we, from a land where we may not grieve,  
Look tenderly down on your weeping.*

*You think us far—we are very near  
To you and the earth, though parted,  
We sing to-night to console and cheer  
The souls of the broken-hearted.*

*The calm earth watches the lifeless clay  
Of each of its countless sleepers;  
And sleepers, whose spirits have passed away,  
Watch over the sad earth's weepers.*

*We shall meet again in a brighter land,  
Where farewell never is spoken;  
We shall clasp each other hand in hand,  
And the clasp shall not be broken.*

*We shall meet again in a calm, bright clime,  
Where never we'll know a sadness;  
Our lives shall be filled, like a Christmas chime,  
With rapture and peace and gladness.*

*The snows shall pass from our graves away,  
And the sun from the earth, remember,  
And the snows of a bright eternal May  
Shall follow the earth's November.*

*When you think of us—O, think not of the tomb,  
Where you laid us down in sorrow;  
But look up, look aloft, beyond earth's gloom,  
And wait for the great to-morrow.*

PATRICK J. O' CAROLAN.  
*Cronalaghey, Crossroads, Killygordcn*

# The Sacerdotal Jubilee of Pius XI

*It will not be out of place in this, the last issue of the Salesian Bulletin of 1929 to make some reference to the Pope whose Jubilee year closes in December. To this Pontiff the Salesians owe an immense debt of gratitude for, under God, his is the chief honour for the beatification of our Founder John Bosco. His ardent zeal and unflinching support been so constant, so insistent that events marched swiftly to the triumphal consummation of June 2nd. His enthusiastic speech to the Cooperators has already been presented to our readers. His interest in the Salesian works is too well-known to need repetition. It remains but for us to pray that God will reward him, preserve him from his enemies and make him happy on earth as a foretaste of the ineffable bliss of heaven.*

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The fifty years of priesthood of Pius XI bear an imprint remarkable for its clearness and harmony. The same thoughts, the same ideals, the same aspirations now guide his work as fifty years ago. Ascending the Pontifical throne his spirit had no need of readjustment and today we find him the same man as when he was but Fr. Achilles Ratti. The desire to be the "Servant of the servants of God" has but been intensified in these recent years. He is the servant of God and by the cultivation of personal knowledge he wishes to set an example of how the action of the priest should be adapted to the needs of the day and to the salvation of souls.

In 1904, on the occasion of his silver jubilee, Achilles Ratti was happy enough to celebrate the auspicious occasion together with some of his fellow-companions. The sermon at the Mass was preached by him and together with an urgent call to eucharistic zeal he insisted that the ministry of culture was no less important to the Church and the salvation of souls. As a learned man he was perhaps a little interested in this branch of priestly activity, but his modesty and zeal

left no room for doubt that the benefit of the Church and her ministers was his primary consideration.

Pope, now, that ideal is still one of the most cherished of his soul. Now that his means for promoting the general culture of the clergy are more abundant, his liberality seems sometimes exaggerated. But the farseeing wisdom of the present Pontiff is pursuing an ideal long loved and sure of success. In Rome, under the impetus of his encouragement and bounty, several new Seminaries have arisen with apartments adapted to the needs of the students of all nations, who flock to the Eternal City in search of the divine knowledge so vital to any permanent success in their ministry as priests of God. Outside Rome, in Italy and abroad, other seminaries are being built. Those seminaries that had to suspend building operations on account of lack of means, encouraged by the support of Pius XI, have resumed their work and are becoming rapidly real centres of spiritual life and culture. In Rome, several colleges of higher studies have been fused into one institute according to the similarity of their scope, so that thus the intensity of their work may tend to the improvement of their syllabus and assist their students to become real disciplined workers in the pursuit of knowledge. Thus, for example, there has arisen the Oriental Institute, which, according to the ideal of Pius XI, has become a grand arsenal for the pacific reconquest of the schismatics, who, under the inexorable justice of history, are not slow in seeing the tragic errors of the past.

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We must not pass over in silence the extraordinary solicitude displayed by the reigning Pontiff for the work begun and encouraged by his two immediate predecessors, namely, the construction of regional seminaries. This work so apt for the spiritual regeneration of the aspirants to the priesthood, so important in their preparation

for the ministry, has received a tremendous urge forward from the lively interest of the Pope. And this interest is never without its practical side, for the Pope contributes to all these works in so far as his purse will allow. Thus have we seen, and continue to admire, his personal cooperation in the founding of new centres of culture, in the erection of catholic schools, universities, libraries and any institute calculated to further the spiritual ideals that have ever infused his work.

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However it must not be supposed that the man of science, or rather in the concept of Pius XI, the priest of science is exclusive of that other priest, the priest of God. Far from it; this latter, the real priesthood, the spiritual culture is far dearer to the heart of the Pontiff than the other more material one. In fact, as a simple priest, for over twenty years he was a master of great renown of ascetic theology. His work as a confessor, counsellor, preacher, guide of souls extended to all classes of people. His work was constant, zealous and efficacious.

Now, as the Pope of these troublous times he does nothing else but continue his former work. To the numerous visitors at the Vatican he is the counsellor and guide beyond compare. His balanced words, his gentle manners, his evident and deep spirituality impress all who approach him. His speech, grave both in duration, and in the sublimity of his ideas, infuses some of his own ardent zeal into his hearers and makes the most sensitive chords of the heart vibrate with an unaccustomed emotion.

This same zeal for the apostolate of the priest animates him in the promotion of collective manifestations of faith such as international, national and local eucharistic congresses: in the regulation of religious and lay societies whose end is to further some apostolate or other among christian people. He insists that this material apostolate be not separated from the spiritual one, but that the sincere, intense, personal piety of the members must permeate their every action, for it is from the spiritual fount alone that they can draw the necessary supplies with which to bring any definite result to their work. Above all, does the zeal of the Pope expand itself in his missionary

spirit. His own motto of *Pax Christi in regno Christi*—(The peace of Christ in the kingdom of Christ) reveals his desire for the consolidation of the faithful and for the extension of the limits of the spiritual rule of the Prince of Peace.

\* \* \*

And Pius XI has been spared the fiery controversies that troubled the reign of his predecessors. He has had many contradictions, many setbacks but the stormy days are few in the pontificate of Pius XI. The reason of this must be sought in the character of the man himself. By nature, he is balanced in his ideas and his studies of history have tended to render him even more reserved and farseeing.

The gentleness of his soul, not from any pusillanimity of spirit, but from his vast historical culture, has tended to develop in him a plan of action that has as object, future rather than present results. Understanding from history the disparity between actual facts and future judgements he tends rather to sow the seeds of a future harvest than to reap immediately the transient fruits of a spectacular glory.

Such was his object when, as a simple priest, he knew how to conciliate to his own ministry and his own person, people of different creeds and ideals. In days of tempestuous political passions he knew how to hold himself aloof and thus became the chosen arbiter of the disputes and the successful conciliator of hopeless enemies, all of whom recognised his supreme moderation and absolute impartiality.

And who will deny that this same spirit is evident in his pontificate. The far-sightedness, the moderation of yesterday are still to be admired in the Pontiff of today. Thus do we see that he welcomes any steps towards conciliation on the part of the nations estranged by the disastrous errors of the XIX century. These overtures are met more than half way and the peace of Christ in the kingdom of Christ makes giant strides towards a wider extension every day. Then in the silence of the Vatican these friendships are strengthened with pacts, treaties and concordats that reveal to the world the moderation, the immense spirituality of the present Pope.



C.1713

# NOTES AND NEWS

The International Printing Society of Turin have had cast a medal commemorative of the Beatification of John Bosco. The high artistic value of the medal needs no comment. Its low price makes it accessible to all. This should serve as an incentive to its purchase, for the medal is admirably suited as a gift at religious examinations, at prize-giving, as a personal souvenir.

The medal represents the first dream of Don Bosco when a child of nine. This fundamental inspiration of his life's work is very happily pictured. The reverse of the medal has the Blessed John Bosco, attained to the heights of sanctity by the practice of the inscription on the medal: — *Observa et audio quae praecipio tibi: suavitate non asperitate* —. Remember and give ear to what I command thee: with gentleness not with harshness.

The medal has been cast in metal and silver. The metal medal costs 3/-. In silver 17/6. The diameter of the medal is 47 millimetres or about two niches. Orders may be sent direct to: *The Manager, International Printing Society, Corso Regina Margherita 174, Torino, 109*



## TAMPA, U. S. A.

It was my privilege, lately, to visit the Salesian Fathers at the Mary, Help of Christians School for Orphan Boys Tampa, U.S.A. It is a pity that such an institution is not better known to the people of Florida, especially to the Catholics.

It goes without saying that this institution fills a long-felt need in our diocese.

I reached the school, beautifully located on the outskirts of Tampa, late one March afternoon.

The boys were working in the garden, watering flowers and vegetables, carrying soil, transplanting tomatoes, clearing land.

They were showing a deep interest in their particular little tasks and giving the

impression of being the happiest little human beings under the sun. Two brothers were with them, directing them and working with them, always a centre of cheerfulness and activity.

I stopped to talk with different boys, asking them various questions. They were courteous and interesting in their replies. Everything in the school is theirs. They say: our pony, our cows, our chickens, our boats, our lake. They are even proud of alligators and snakes (and snake fights!), as if all these things were in fact their very own; a sign that their interest is splendidly aroused in everything concerning the school, which indeed is their home, in the most loving sense of the word.

Directly from them I learned of their class work (lots of home work and lessons, poor things!), and of their recreations, in the playground and on the lake, where they have built beside the water a convenient path by leaping up large quantities of water lilies.

My conversation was interrupted by the sign given them to get ready for the Novena. "What Novena?" I asked.

The Novena, a brother told me, in honour of Mary, Help of Christians, to invoke Her protection upon the school and upon the benefactors and friends of the orphanage. This Novena takes place every month from the 15th to the 23rd and the Father Superior receives an increasing number of intentions every month.

You ought to see these boys in church: how they pray, how they serve at the altar, how they sing Latin hymns.

After benediction the Father Superior took me around the building. A splendid building in every respect. The Superior told me that the boys themselves are in charge of the cleaning. Every room is neat and clean.

When about to leave the school, I asked the Father Superior how he keeps everything going? He smiled and said, "I can tell you how I have managed so far. Good friends, especially here in Tampa. But I don't know what I am going to do in the

near future. Divine Providence will not abandon these boys, but sometimes it is hard and difficult to find the ways of Providence".

And he spoke of the future possibilities of the work; of a school of arts and trades, of a big institution which will be a credit to us catholics.

When I shook hands with the priest I left a bill in his hand. He smiled more broadly and thanking me said: "It is a great help!"

It was only a dollar bill! Let us make the

also taken of the occasion to pay homage to His Holiness Pope Pius XI, who this year celebrates the golden jubilee of his priesthood, and has been chosen by Divine Providence to elevate to the altars the eminent founder of the Salesian Congregation, the Blessed John Bosco.

The organization of the feast was in the hands of the different Guilds of the College, of the Old Boys' Association, the officers of the first troop of Don Bosco Boy scouts, and of the Lady Co-operators of the Oratory,



Medal struck in commemoration of the Beatification of John Bosco.

priest not only smile but laugh. He needs that, not for himself, but for the orphans.

Please go and visit the orphanage and find that out for yourselves and... don't forget to shake hands.

*(Contributed.)*



## ARGENTINE, S. AMERICA.

On Sunday the 21st of July, there was held at the Oratory and College of St. Francis de Sales (Victoria, Argentine), the traditional feast in honour of St. Aloysius Gonzaga, the patron of catholic youth. The extraordinary popularity of this feast was well testified by the enormous concurrence of boys—and old boys—who gathered to do honour to their patron. Advantage was

especially the Senoritas Inés and Ernestina Llobel Llavallol, Maria Elena and Ernestina Llarreta Llavallol, who acted as matrons of the feast.

At half past six in the morning, the band of the Boy Scouts announced the initiation of the festival by sounding the reveille. At eight o'clock, Mass with general communion was celebrated by His Lordship Dr. James Aloysius Copello, Auxiliary Bishop of Buenos Aires, who blessed the new high altar, an artistic and beautiful structure of finest Carrara marble, the anonymous gift of a pious lady in memory of her mother. His Lordship gave holy communion to a large number of young boys who approached the altar to receive the Bread of Angels for the first time, and also to a multitude of boys, youths and adults who assisted at the ceremony. After the Mass, a short address was delivered by

the Bishop. At 7.50, the last Mass was celebrated, according to the intentions of the Co-operators and benefactors of the Oratory, after which an attractive breakfast was served to all the boys.

At 9 o'clock, the Bazaar was opened, and at 9.30, an interesting football match was played between the College Old-Boys and those of the College of St. John the Evangelist (Boca), the latter winning by four goals to three. Medals were presented to the players by Dr. Aloysius M. Ragucci, President of the Centre. After this, another match was played between the senior students of the College and the Artizans of the Colegio Pio IX; the victory, for some time wavering, inclined towards the end in favour of the visitors, the score being two goals to none. These players received medals presented by the periodical "Reflejos".

In the afternoon, at one o'clock, various kinds of sports were held—racing, long jump, high jump, etc. At three o'clock a procession was held in the College grounds, a statue of the Saint being carried in triumph, the function terminating in the Church (which was unable to hold the enormous multitude of boys and youths of all classes and conditions) with benediction of the Blessed Sacrament and a short address by the Rector of the College, the Rev. Father Alfonso Tavani. The procession was presided over by the Rev. Father Marcelino Bielsa, Rector of the parish of the "Corazón de Maria".

A number of pleasing musical items were afterwards rendered by the Municipal Band, lent by kind permission of Dr. Aloysius Cantilo, Intendant of the Capital.

At 5.30, the College and grounds were artistically illuminated, and two open air cinematograph entertainments were given concurrently, one by the College machine and the other by the "Cine Municipal". The festivities terminated with a magnificent display of fireworks.

During the day clothing and boots were distributed among the more necessitous of the children attending the Oratory. And so passed a very happy day for the children of Almagro, thanks to the initiative of the Old Boys' Centre, and the effective assistance of the Benefactors of the College and Oratory, to whom we extend our most profound gratitude, as also to the different Commissions organizing the festivities, and especially to

the generous donor of the high altar, which has left such a happy impression upon the minds of all who took part in the festivities.

It may be mentioned here that the College is attended by a goodly number of the children of well-known Irish and Anglo Argentine families.

(Contributed.)

We bear very encouraging news from Buenos Aires with regard to the feasts in honour of Blessed John Bosco. The triduum given by the foremost preachers of the city was preceded by a pastoral of the Archbishop of Buenos Aires inviting all to take part in the celebrations.

The Old Boys of the Salesians filled the Cathedral. It was a magnificent indication of the success of the Salesian work to see all those young men attending the celebrations and receiving Holy Communion. The Apostolic Nunzio celebrated the Pontifical High Mass and the panegyric was pronounced by Monsignor de Andrea. The mass of people attending this function was unprecedented.

The procession in honour of Blessed John Bosco was an imposing and touching spectacle. It stretched some four kilometres (about 2½ miles). The route was lined by a mass of reverent spectators, all eager to do honour to this new member of the altars of the Church. The President of the Republic Irigoyen, the Vice-president and members of the National Government, the Vice-Governor and the ministers of the Buenos Aires Province, all took part in the celebrations. It was truly a triumph of the Blessed John Bosco.



## BARCELONA, SPAIN.

At the International Exhibition at Barcelona, there is a very interesting Missionary Section and to this section the Salesians have contributed their quota.

Hence, it is interesting to refer what the "Magazine of the Missionary Exhibition" relates in this regard.

.....The Sons of Don Bosco, not satisfied with the multifarious works founded on behalf of the youth of civilised lands, extend their activities to the heathen races. Nor



have they limited their sphere of action, for they have founded very vast Mission Fields where they sow the seed of the Word of God. Their Congregation is of yesterday and, today it is the object of the admiration of the world. Everywhere are they called to teach the gentle discipline of manual labour and practical piety to the nucleus of the pagan races: to the poor and abandoned: to men of good will. The whole chain of their Missions may be followed in the Missionary Pavilion.

In the *African Section* they have exposed

are portrayed and also on account of the absolute accuracy of the garments.

In the part reserved for *Patagonia* there stands out a large mural map, easily the best of its kind in the exhibition. With great pleasure do the visitors stop before the numerous articles here exhibited. All these articles were collected by the Salesian Missionaries after much hard work and discouraging setbacks.

The rest of the Salesian Exhibits are excellent. They must be seen to be appreciated. Specially however do we recommend



Barcelona, Spain. — The Missionary Palace at the International Exhibition.

great quantities of native stuffs and ornaments. That which attracts most attention, however, is a plastic group representing a Congolese weaver, spinning away and at the same time keeping an eye on the child who sleeps nearby. This group is very artistic and natural and attracts the attention of the artistically inclined among the visitors. Other products of the tribes are exposed; of those tribes whose ignorance has been so long exploited: of those tribes who have for so many centuries been neglected; of those tribes who are so ready for the redemption that comes from the catholic religion and methodical daily work.

In the *Asiatic Stand* there is exposed a group of a Chinese family, which has aroused much attention on account of the fidelity with which the ethnical qualities of the race

the visitor not to miss the lifelike group of the Salesian Missionary Nun attending a poor leper. The extraordinary realism of this group will surprise and edify the visitors... ».



## THE SALESIAN WORLD.

The celebrations in honour of Blessed John Bosco have had their echo in all the world. All the cities and villages of Italy have held their triduum and procession. Abroad the enthusiasm has been no less marked. In South America, North America, England, Ireland, France, Spain the solemnities have been a real triumph. We have not yet had the detailed reports of the celebrations on the missions but hope to present the same to our readers in the near future.

## THE PLEASURE OF PIUS XI.

Joseph, Cardinal Gamba, Archbishop of Turin sent to the Holy Father an exact relation of the feasts held at the ancient capital of Savoy on the occasion of the beatification of John Bosco.

His Holiness expressed his great pleasure and has sent by the Secretary of State, Peter Cardinal Gasparri, the following letter to the Archbishop of Turin.

From the Vatican 21-6-29.

Most Reverend Lord Archbishop,

*His Holiness has read with great pleasure the letter of your Eminence in which you communicate the narrative of the feasts celebrated in honour of the Blessed John Bosco.*

*The devout and fervent attitude of the people, the decoration of the buildings, the intervention of the Authorities, the triumphal and orderly procession, and especially the concourse of so many people at the religious services and their frequenting of the Sacraments, are public manifestations of faith such, that they cannot but profoundly move the heart of the Holy Father.*

*Whilst therefore His Holiness most heartily congratulates your Eminence and all the faithful, who have thus given such a splendid proof of constant adherence to the traditions of their ancestors in the faith, he, at the same time, prays God through the intercession of Blessed John Bosco, to render fruitful of much good the seeds of grace sown in the hearts of so many people. Meanwhile, as an augury of these celestial graces and as a pledge of his particular benevolence, the Sovereign Pontiff imparts to your Eminence and your flock the Apostolic Benediction: Most humbly kissing your hands, I have the pleasure to reaffirm myself with feelings of profound veneration,*

*Your Eminence's most humble and devoted servant,*

PETER, Cardinal GASPARRI.

The consideration of our sins and our common nature obliges us to speak with mildness and honesty to all men.—St John Chrysostom.

Salesian Co-operators  
and their work.

*One of the branches of activity that the Blessed John Bosco was never tired of recommending to his co-operators was that of helping their parish priests in the various spheres of parochial work. Time and again did the Servant of God repeat to his co-operators and Old Boys the following recommendations—*

1) *That they should help generously both by their personal service and offerings to preserve in being the Confraternity of Christian Doctrine. That they should offer themselves to the priests as helpers in the catechetical instruction of the children. That they should furnish their aid in promoting exegetical competitions and other works of the like nature.*

2) *That they should take an active part in the sacred music of the Church. That they should lend themselves for the ordinary services as well as for the occasions of greater solemnity.*

3) *That they should be zealous in providing whatever might go to enhance the splendour of the services, whether by offerings in kind, such as flowers, or by alms. That the young men should be assiduous in serving Mass and benediction and in inviting the young children to serve on the altar.*

4) *That they should be zealous to diffuse good literature in their own parish, whether for the schools or for the people in general*

*These recommendations of the Blessed John Bosco should be precious souvenirs for the Co-operators, who should be eager to put into practice the advice of their founder. They should, too, impart to others these salutary counsels and thus prove themselves worthy children of a saintly founder. Naturally, the above recommendations are generic in character and must be applied according to circumstances of time and place. For instance if there is no Confraternity of Christian Doctrine, that does not excuse the non-co-operation of the co-operators. In this case it is their duty to support some other parochial activity such as the Blessed Sacrament Guild, Knights of St. Columbus, Catholic Evidence Guild, Rescue Society, St. Vincent de Paul Society etc. according to the needs of the Parish and under the wise guidance of their own parish priest*



Barcelona, Spain. — The exhibits furnished by the Belgian Congo.



Barcelona, Spain. — The lifelike group of the Salesian Missionary Nun attending a poor leper.

## Lest we forget

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

### A Plenary Indulgence.

*Every month—*

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

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

November 21st	Presentation of the B.V.M.
November 22nd	St. Cecilia
December 8th	Immaculate Conception.
January 1st	Circumcision.
January 2nd	Holy Name of Jesus.
January 6th	Epiphany.
January 7th	Holy Family.
January 18th	Chair of St. Peter at Rome.

#### **It is also worth remembrance**

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

1) For any one of these ejaculations a plenary indulgence. The choice of the particular ejaculation is left to each one's discretion.

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

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



### I WOULD I WERE A SHEPHERD LAD.

*I would I were a shepherd lad,  
That night on Juda's hill,  
When suddenly the world grew glad  
And, in the winter still,  
A song of angels filled the air  
Proclaiming Christ the Prince was there*

*How high my heart then would have beat,  
As eagerly I pressed  
To where the Infant Jesus sweet  
Lay on His Mother's breast!*

*I would I were an ancient king,  
Who saw the mystic star,  
And, leaving ev'ry lesser thing,  
Came riding from afar  
That his grave, ancient eyes might see  
The Christ Child's simple majesty.*

*How high my heart then would have beat,  
To kneel down by the beast  
And lay at gentle Jesus' feet  
The riches of the East!*

*But since that time on Juda's hill  
Was very long ago,  
On Christmas morn my heart may thrill  
As joyfully I go  
To where the great King waits for me,  
Enthroned in silent majesty.*

*Before His throne shall I be glad  
As any king might be,  
And proud as any shepherd lad  
When Jesus comes to me.*

DANIEL EASTER DORAN.

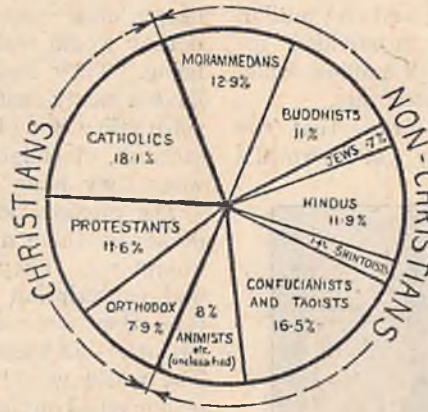
# THE POPE OF THE MISSIONS.

One of the most striking characteristics of the last decade of the history of the Catholic Church is the immense importance that has been, and is still, given to the development of the Missionary fields of labour. With enlightened zeal, Pius XI conceived the happy idea of adorning the jubilee year of 1925 by the missionary Exhibition in the gardens of the Vatican Palace. This exhibition brought home to all, the greatness and the necessity of the work carried on in the Mission fields at the present day.

The exhibition was visited by many thousands of people, not only Catholics, but also all those interested in the ethnical study of the human race. All creeds visited this demonstration of the catholicity of the Church and the admiration expressed was universal. The Eternal City became the centre of an eternal pilgrimage—the pilgrimage of the human race into the Catholic Church. The exhibition awakened interest and that interest will grow unto the conversion of many men.

By his zeal in promoting this evidence of the world-wide activity of the Catholic Church, Pius XI showed his keen interest in the missionary movement. He showed that he was alive to this important part of the Church's mission—the battle that the Church must ever wage with the powers of darkness, the battle that gives the Church her most precious characteristic, that gives the Church her reason of existence.

For the work of the Missions is the oldest in the Church. The History of the Church is a Missionary History. The work was born with the church. This work of evangelization was confided to the apostles by Christ Himself. The pioneers of the Church were the missionaries and their work has continued unbroken down the long series of Popes until we come to the glory



of the modern Missions—Pius XI, Pope and King. The Catholic Church *must* develop, must extend her boundaries until the end of time. When the world shall cease then her mission will cease. The immanent spirit of the Godhead that inspires her every action must ever be at work until the time when there shall be but one shepherd and one fold. Until that day the missionary work of the Cath-

olic Church is essential to her existence. The day that she ceases to evangelize—which day will coincide with the last day—that day she ceases to perform her Christ-given mission—"Go ye and teach all nations". Essentially, therefore the Catholic Church is the Missionary Church and she can never rest on her laurels—the night cometh when no man can work and the Church must hasten to work during the short day of this world so that she may be ready with a full complement for the dawn of the eternal day.

The work of the Missions has in all times, in all lands, presented enormous difficulties to the priests of God. It is sufficient to read the *Acts of the Apostles* to see what difficulties they had in establishing the infant Church. Those difficulties have been repeated down the ages and to day are no less serious or menacing. The obstacles put in the way of the missionaries have been and are of the most varied and unexpected character. From enemies, so called-friends, and ignorant fellow-countrymen come the worst of the difficulties. One thing alone has supported the missionary—the sublimist of vocations, the divine call to a harder life—the invitation to choose the bitter part in this life so that the reward in the next may be the sight of the many souls snatched from hell by the ministry exercised in those seemingly barren and uninviting lands.

Let us then cast our eyes for a moment

upon the immense field of labour that comes under the efforts of the catholic missionary.

The population of the earth is calculated at some 1,726 million souls. From the christian point of view this is divided into: 1,043 million non-christians, and 683 million christians, which latter is subdivided into 305 million catholics, 158 million schismatics and 220 million protestants.

In relative figures this means that the Church holds sway over 17.67% of the world's



Bro Sandhanam — Indian Salesian.

population. The schismatics constitute 9.15%: the protestants 12.75%: whilst the remainder including 13 million Jews is pagan. In short 60.43% of the world is yet to be converted to christianity. This gigantic task lies before the catholic missionary. True the pagans are divided among themselves into Mahometans, Hinduists, Buddhists, Confucianists, Shintoists and Animists. This too leaves room for hope, for even in each religion there are wide divergences of views. The compact phalanx of the missionaries will do much among these pagans for they are as a kingdom divided against itself and as such cannot stand for long.

This then is the field of labour—this mass of people, each race presenting its own difficulties, its own internal problems. Each race with its own characteristics, each race with its own prejudices. And all these people must come into the Catholic Church if they would realise the perfection of their being. They lack spirituality—often they have a sickly sentimentality that passes for spirituality but of that substantial spirit of sacrifice, of enlightened prayer and hopeful work they have little idea.

The missionaries are few. In that army of heroes there are no conscripts. All are volunteers. They are following an ideal, and conscription kills idealism. They are few—they are as David fighting against Goliath—but they do not rely on themselves. The world would rightly judge them mad if they relied on their own power to accomplish this tremendous work.—No, their help comes from above. Their mission was given to them by God and from Him alone do they expect the strength necessary to do their "bit" in the work of spreading the light that shall illumine those who sit in the shadows of death and ignorance.

This army, according to recent statistics consists of 121,752 persons, of whom 12,712 are priests, 4,456 lay-brothers, 30,756 Nuns 73,828 coadjutors. In the various fields of labour these workers are thus distributed,

**Asia.** 75,165 (8,155 priests; 1,958 lay-brothers; 20,582 Nuns and 44,470 coadjutors).

**Africa.** 37,651 (2,769 priests; 1,617 lay-brothers; 6,525 Nuns and 26,740 coadjutors).

**America.** 5,761 (1,321 priests; 575 lay-brothers; 2,853 Nuns and 1,012 coadjutors).

**Australia.** 3,175 (476 priests; 306 lay-brothers; 796 Nuns and 1,606 coadjutors).

Calculating the peoples that come under the scope of the missionaries there result the following impressive figures: for every 12 missionaries 1,000,000 souls or 83,000 pagans to every missionary. If we add the care of 13,000,000 catholics in the mission fields each missionary has to answer for the spiritual needs of 84,000 souls! No light task in very truth.

Moreover, if we wish to push our statistical curiosity a little further we will find out that each missionary has to provide for the spiritual needs of 905 catholics and 107,000

pagans in Asia: 962 catholics and 46,000 pagans in Africa; 2,007 catholics and 18,000 pagans in America; 554 catholics and 3,645 pagans in Australia.

\* \* \*

In face of this almost endless field of labour it is easy to understand how the eyes of Pius XI are ever on the Mission fields. It is easy to divine the burning zeal that he displays for the evangelization of these peoples. It is easy too to explain the trans-

protagonists of mechanical progress. Now, men can penetrate into places hitherto inaccessible. Now, the ignorant native is employed to work the ruin of his soul in the interests of mechanical prosperity. Hence the urgent need that the evangelization of these races should go hand in hand with, or even precede, their contact with the superficial standards of the modern world.

The fact that the conversion of a race can only be *begun* by the foreign missionary is too evident to need proof. The history of



The solution to the problem — Six Chinese Bishops nominated by Pius XI.

ports of that famous Encyclical "*Rerum Ecclesiae*" in which the august Pontiff admonishes the catholic world of its bounden duty to contribute according to its means to the propagation of the faith—to supply the sinews of war to the band of heroes who out there in the front line are fighting the battle of Christ against the powers of darkness.

In these last years the missionary problem has assumed an aspect no less interesting than urgent. The new conditions, the rapid advance of the human race along the road to material success has added yet another problem to the many already existing ones. The ignorant native is ready to believe in the specious millenium promised by the

the Church brings home this truth that the conversion of the nation lies with the men of that nation. Namely, that an indigenous clergy is as essential to the complete conversion of a race as an indigenous government is finally essential to the peace and prosperity of any country. In these recent years the necessity of an indigenous clergy for the evangelization of the pagan nations has assumed greater and ever greater proportions. The indigenous clergy is in fact the most select flower in this corner of the Lord's vineyard and it has been cultivated by the missionaries, who are now rejoiced by the evidence that their painstaking labour was not in vain. The conversion of the pagans is advancing with unprecedented rapidity.

The majority of the difficulties that impede the progress of the foreign missionary are simply non-existent when it comes to a question of a native clergy. The idea of men of their own race being the heralds of a foreign power does not cross the mind of the people. Then, again, in these days when nationalism has become the God of each nation, the pagan races in their search for the nationalistic millenium, in their efforts for political and economic independence, refuse to accept the tutorship of any of the nations of Europe. These local circumstances tend to emphasise ever more clearly the absolute need of an indigenous clergy. To promote this end the last two Popes have been admirably zealous. Above all, Pius XI in the consecration of the six Chinese Bishops and one Japanese Bishop irrefutably proves his earnest desire for the realisation of an army of native workers who will bring about the conversion of their own nations. Again, the Pope's sympathetic message to the Chinese brethren during the recent, catastrophe moved the whole world and showed how much he had at least the conversion of this race, whose history is lost in the darkness of the ages: that he wished this race to achieve its spiritual perfection by entering the Catholic Church: that he desired above all that this nation should enter into the universal body preserving its own characteristics, its own ethnical traits. He wished that this race should absorb and assimilate to its needs the universal doctrine of Christ, as in ages past other civilisations did and found in the Church, not the suffocation of their ideals and national spirit but rather the perfection of their being.

Present statistics reveal that there are 4,516 native priests divided into 4,263 in Asia, 159 in Africa, 82 in America and 12 in Australia.

In all countries there have been erected both minor and major seminaries. Their number is hopelessly inadequate but

with the help of all good men this defect will be rapidly remedied.

The preparatory seminaries number 182 (127 in Asia; 48 in Africa; 4 in America and 3 in Australia). The major seminaries are 97 (74 in Asia; 17 in Africa; 4 in America and 2 in Australia). The sum of the students attending the minor seminaries is 7,465 (6,961 in Asia; 1,347 in Africa; 85 in America and 72 in Australia). The students of the major seminaries number 2,663 (2,288 in Asia; 291 in Africa; 66 in America and 18 in Australia).

These then are the statistical pictures of the army that is fighting under the banner of Christ. The leader is the Vicar of Christ, Pius XI, the great missionary Pope. He received his mission from Christ, Himself, who would have him carry his work through till the end of life. He is guided in his work by the Spirit of God, who overlooks the seas and the land and inspires the Pontiff with that earnest desire for the entrance of all men into the one fold of Christ, King of Men and King of the World.

In this connection it is interesting to note that on October 6th, 175 Salesians took the missionary cross from the hands of H.E. Joseph Cardinal Gamba, Archbishop of Turin, in preparation for their departure for the various mission fields under the care of the Salesians. Many of these missionaries are but boys who will make their novitiate out there on the field of battle. Many are veterans of the missionary campaign. They have fought many a good fight and this year came back to see the glorification of their Father and Founder, Blessed John Bosco. Now with hearts overflowing with gratitude to God and Mary, Help of Christians, with courage

high they go back to their posts ready to die for Christ, to labour till the sound of the Angel's trumpet shall call them to the eternal reward of their life's sacrifice.

*"Amen I say unto you as long as you did it unto one of these my least brethren you did it to me."*







One of the gardens of the Vatican Missionary Exhibition.



His Holiness, Pius XI, on a visit to the Vatican Missionary Exhibition.

# NO ROOM

*And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. (Gospel of Midnight Mass).*

The direct simplicity of these last words, *there was no room for them in the inn*, adds force to the tragic significance of the fact they record. In all the story of the Nativity, with its wonder and mystery, its gladness and its glory, there is just this one note of sadness, and of warning. It is a presage of the great rejection that was to come after: *He came unto His own, and His own received Him not.* The first rejection brings the Son of God to the manger; the final rejection brings Him to the Cross.

So it is that the sign of the Cross is found even upon His cradle. Both were, at first sight, instruments for His humiliation, and both have become to subsequent ages manifestations of His glory, and the love and devotion of the faithful have centred in a special way upon the Divine Child in the manger and the Incarnate God upon the Cross.

St. Thomas Aquinas tells us that there is a mystical significance in the three Christmas Masses, on account of the threefold Nativity of Christ. One is eternal, and so the *Introit* of the Midnight Mass begins: *The Lord said unto Me: Thou art my Son; this day have I begotten Thee*

Equal and co-eternal with the Father, He is eternally the Son, and begotten from all eternity. Human language cannot express such a mystery, nor can the finite mind compass it. He was before the universe existed, and when through Him it was created, He was in it and yet not contained by it—as Thomas à Kempis says: *The heaven of heavens cannot contain Thee.* There is, then, in the very nature of things, no room for God the Son in the whole vast universe of His creation, it exists in Him, rather than He in it.

The second Nativity of Christ, says St. Thomas, is in time, but spiritual, and is His arising as a light in our hearts. So the second Mass is at dawn, and begins: *This*

*day a light shall shine upon us.* It is not only at Christmas that He comes to sojourn with us and to find a resting-place in our hearts; but how often does he find that there is no room for Him there. *Behold I stand at the door and knock. If any man shall hear my voice and open to me the door, I will come in to him, and will sup with him, and he with me. (Apoc. 3, 20).*

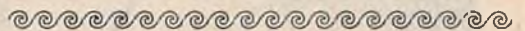
Our hearts are indeed the inn where He would rest, and where He wills that we should entertain Him, for His *delights were to be with the children of men.* (Prov. 8, 31).

Thinking of the great seasons of the Church year, we find Him coming in different guises, as if He would use every means to induce us to rise from our sloth and open the door of our hearts to Him. It may be that in the past year He has appealed to us in vain even from the Cross.

The third Mass commemorates the birth of Christ in time, and in the flesh. It begins: *Unto us a Son is born; unto us a Son is given and the government is upon His shoulder.*

He came into the world at Bethlehem, and He abides for ever in His Church, especially in the Blessed Sacrament of the Altar. The Tabernacle is indeed the manger, for what room does He find in the world at large? The government is upon His shoulder, but how many of those who rule upon the earth care much for that?

The Babe of Bethlehem is Christ the King. He Who is God became a child that He might purchase His kingdom with His own Blood, and into that kingdom we may not enter unless we *become as little children.* Let us then learn how to become children by the Crib this Christmas, and thereby become possessed of a great secret, which, when learned by the world, will fulfil the prophecy of the seventh angel of the Apocalypse: *The kingdom of this world is become our Lord's and His Christ's and He shall reign for ever and ever.* (The Universe).



## A THOUGHT FOR NOVEMBER.

*If you eat through obedience, your eating is more agreeable to God than the fasts of anchorites performed without obedience.*

St Francis of Sales.

## Graces received through the intercession of the Blessed John Bosco

### *A Spiritual Favour.*

From Liverpool we hear of a favour, which has filled us with joy that the name of Blessed John Bosco is becoming known in that catholic city. To quote the writer, "My father, as far as I know, never attended any church nor did he ever go to his Easter duties. None the less, he was insistent that none of us children should ever miss Mass or weekly communion. He insisted on this ever week of his life. Now I am married and look back, I begin to wonder at this strange inconsistency. However, the fact is that some months ago my father was obliged to take to his bed with a serious malady and with little hope of recovery. As time went on and he did not improve, we suggested that he should see the priest and put his soul right with God. It was in vain, for he refused point blank to have any interview with the priest. As his condition became more serious we became more alarmed at his spiritual lethargy. By chance we were recommended the novena to the newly beatified John Bosco and were presented with one of the medals that had touched his remains. We put the medal round my father's neck. The following day he asked for the priest of his own accord. He made his confession and received Viaticum. The last sacraments were administered to him just before the Angel of death summoned him to appear before the tribunal of God. May Blessed John Bosco help him to enter the portals of heaven.

N. N.

### *Don Bosco, help me!*

"From the beginning of the war I began to suffer from a malady that was followed by complete loss of voice. I went through all the remedies that the best doctors recommended to me, but all to no purpose. After a short respite, I fell ill again and again lost



Blessed John Bosco.

my voice, at the same time experiencing a general weakness that increased daily.

"From the month of December 1928, I had had no relief in my sufferings. Discouraged at heart I abandoned all remedies and left off practising my faith. I was so low-spirited that I often said to myself, "Death itself is better than such a life"

"On the night of 7th to 8th of June I dreamt of my deceased father who counselled me to pray and added that he would do his best to help me on. Beside him there stood a priest whom I had never before seen and I promptly demanded who he was. My father replied that it was *Don Bosco* who was waiting for me to ask him the grace of my cure.

Don Bosco then asked me, "What measures are you taking to effect your cure?"

"None", I replied, "I am sick to death of all medicines".

He looked at me and added, "No doctor can cure you. Have faith in God and pray, pray. I besought him saying, "Don Bosco, show me the way. You, who fed so many poor boys, give me the strength to work for my living".

"Remember me tomorrow at noon. Tomorrow morning get up, say your prayers and don't become unduly disturbed".

I did as I was commanded. At midday I felt very sick indeed and thought I should die. A voice, however, pierced my numbed senses. "Look up!". I saw before me the priest of my dream and entreated him, "Father help me! You can if you will".

At that moment my voice came back to me and I felt myself transformed into another person. From that day to this I have had no further suffering. I feel, therefore, that it is my duty to communicate this favour to you for the honour of Don Bosco and in sign of my gratitude to the servant of God.

RITA PAROLA.

*The editor adds that he saw the lady in question shortly before this report went to the press and she is still full of gratitude for the grace received and most penitent for her momentary lapse from the faith. Her health is perfect and she is able to work eight hours a day.*

(Italy).

### **A Jubilee gift.**

"The Sister Economer of the Convent had been grievously ill for the last six months. Many times both day and night were we called to the sick Nun's bedside to assist her in her last moments.

"Many times did we recite the prayers for the dying, for the doctors assured us that she was sinking fast. Each time, however, she got over the attack and lived on.

"In the meanwhile I was in business correspondence with Fr. Prin (Salesian Superior of Liège) and in one of my letters some two or three months ago I wrote", Father, I have received 100 francs for my jubilee. I will give them to you if Don Bosco grants us the grace of the cure of the Sister Economer and six postulants for June 30th, the period in which my jubilee occurs.

"The reverend father replied that he and his boys would pray and invited us to join them in a novena.

"The novena was over and neither cure nor postulants were forthcoming.

"The sick nun continued to get worse and finally the disease attacked the brain and she who formerly was so intelligent became a babbling child, talking wildly of nonsensical trifles, raving and incapable of recognising anybody.

"This was worse than death. However, after some days she became calmer and her intelligence returned. She began to mend and to eat, a thing she had not done for two months.

"We were all stupified. It was the week before my jubilee. I said to myself, "This is due to Don Bosco!" At the same time I learnt that the Nun's mother had had novenas said in four Salesian Houses. The improvement continues gradually but surely. The good Nun is still very weak but is already able to attend to a little correspondence. Her maladies were many—headaches, kidney trouble, stomach trouble and other complications.

SISTER JOSEPHINE.  
(Belgium).

### **Don Bosco's Medal.**

"Having received a medal that had touched the bones of the Blessed John Bosco, I put it round my little son's neck. The child is four years old and very lively so I wished to put him under Don Bosco's protection so that no harm should come to him. Every evening I had him say a little prayer to Blessed John Bosco.

"On the 10th of September my baby was seated on a cart and at a jerk from the horse fell on the ground. The cart weighed about a ton and what was my horror to see the wheel passing over the body of my prostrate child I tried to pull him out by the feet but was too late? I tried to lift the wheel but my strength was not sufficient. The wheel passed over the child and I picked him up and carried him into the house convinced that I was carrying a corpse. While waiting for the doctor I attempted some rough and ready remedies. When the doctor arrived what was my surprise to find that the baby had suffered no harm.

In fact at present he is playing in the yard and all that remains of the accident is a scratch on his chin and a black mark on his back where the wheel passed over him.

"I know not how to thank Don Bosco for this unexpected favour. I will do my best to show my gratitude in any way possible.

CODASSI TERESA.

### *Confirmation of the above.*

*Dear Reverend Father,*

In the name of our Superioress I rejoice to be able to convey to you the news of a grace we have received from our Blessed Founder.

"We have been to the farm-house to hear the details of the fact narrated above. We were greatly impressed by the evident piety and sincerity of the people. By this time the news has spread all over the countryside and all are loud in their acclamations of Don Bosco.

"The parents of the child had Benediction of the Blessed Sacrament given that very evening in the Parish Church as a mark of their deep gratitude for the grace received.

"The driver of the cart was also wearing a medal of Blessed John Bosco and is as lively in his expressions of gratitude as the parents of the child.

"Many people were present at the accident and can testify to the accuracy of the above statements. All repeat that the child should have been crushed and that if he is alive today it is a miracle.

Sister AIROLA AMALIA.  
(Italy).

### *No hope!*

"My little niece—only a few months old—was last winter taken with no less than eight purulent abscesses in one of her legs. The malady progressed so rapidly that the doctors abandoned all hope of curing the sick baby. We called in two specialists who only confirmed the verdict of the other doctors adding, "that even if the child does live, she will have a miserable life, condemned for ever to the invalid's chair..."

"Full of faith, despite these gloomy prognostications, we began a novena to Don Bosco and placed his relic between the folds of

the bandages of the poor child. Within eight days the sores began to heal and ceased to give out the "pus". The cure so begun has progressed so far that little Margaret is now learning to walk. Beyond all doubt I believe this to be a miracle, particularly as, contrary to our expectations, both legs are of the same length and mobility.

"I have already rendered my thanks to the good Daughters of Mary, Help of Christians who made the novena with me and now I fulfill by promise of having the grace published in the *Salesian Bulletin*.

"May the blessing of God ever follow the marvellous work of the Blessed John Bosco".

ANGELICA FRIGNANI TORRESANI.  
(Italy).

### *"Suffer little children to come unto me..."*

"The baby girl Blanche Mazzone was suffering from an ulcer in the nostrils, which emitted a very fetid odour. The child was but 32 months old and the attending doctors declared the cure of the disease difficult and requiring a protracted period of time.

"The child's grandfather brought the child to the Basilica of Mary, Help of Christians on June 12th the third day of the solemn triduum in honour of Blessed John Bosco. The child's parents knew nothing of this visit till later. The child was made to touch the Urn contained the body of Blessed John Bosco and then returned home. Scarcely had the grandfather reached the house with the child than Blanche was immediately cured.

"Today September 13th the grandfather brought the baby to thank Don Bosco and to deposit an offering of 50 lire".

FR. MAGGIORINO BORGATELLO.  
(Italy).

### *After Sixty years!*

"Five months ago, Sister Mary Blandina who is 81, fell down the stairs. The doctor called in, testified to the breakage of the right shin bone. The Nun was taken to the hospital and the leg put in plaster-of-Paris. For three months Sister Mary had to lie still in her bed of pain. When the plaster was taken off the doctor on examination declared the breakage incurable

on account of the advanced age of the patient.

"Needless to say the poor Sister was beside herself with grief.

"We advised her to have recourse to Don Bosco, whose fame was increasing every day on account of his approaching beatification and the numerous graces received through his intercession

"This case, however, had a peculiar characteristic. Sister Mary, who is French, when quite a young girl, had the opportunity of seeing Don Bosco, when he was in Lyons. Despite her mother's entreaties she let the occasion slip by whether from indifference or what, is not quite clear.

"However, this time she decided to have instant recourse to the new candidate for the honours of the altars and thus make amends for her youthful folly. She placed all her confidence in him, and her Sisters in religion and their pupils all joined in fervent prayer to Don Bosco.

"With the approach of the 2nd of June, which day coincided with her own feast day, the confidence of the good sister increased. On the morning of that long expected-day, for the first time she was able to be wheeled into the chapel to assist at Holy Mass.

"Later, when I went to pay her a visit, I found her a little downhearted and I gathered that she had hoped for her complete cure on that day. I encouraged her to persevere in her confidence in Don Bosco for the grace had already been granted in part and, I added that probably would be completed on June 9th the day on which we were to honour the newly beatified member of the Church.

"I left her, renewed in courage and very tranquil. On the Sunday I went as usual to pay her a visit, but what was my surprise when I found her room empty and, on turning round, saw her enter the room and throw her stick on the bed. Astonished, I interrogated the smiling and happy Sister Mary and she told me that some hours previously she had gone out with the help of her stick, but that after some time having returned without any fatigue, she became aware that she had not brought back her stick. She went away to fetch it and found that she no longer needed its support—the grace was complete.

The doctor was astonished at the cure and before sending the Nun back to the

Convent wished to put the leg under X-rays. He found no sign of any fracture on the bone and could scarcely believe his eyes. He called the Sister Infirmarian to confirm his sight and she too affirms that no breakage of any sort can be detected.

Sister MARY TORNAG  
Superioress. (Egypt).

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*Religion, says an ultra-modern, is our instinct to do everything well. It is our effort to think highly and to do nobly. It is trying to produce the best in work and in play, in literature and in life. It is not the Church, not a matter of creed or of ritual but of life.*

*Religion is indeed the alchemic touchstone which makes us do all things well. It does inspire us to high thoughts and noble deeds. It has its influence for good on our work and our play, on our literature and our life. It is, nevertheless, a matter of creed and ritual without ceasing thereby to be a matter of life as well.*

*It is the creed which gives foundation and a raison d'être to good work and clean play, as it is ritual which gives technique to public worship. The profession of definite faith does not destroy any poetic concepts, which are proposed as substitutes for revealed religion, but gives to them a truth and a meaning, which otherwise they do not possess. Destroy the ceremonial worship of the Church and in another generation a new ritual will have developed, so natural is it for man to crystallize his outward expressions of worship.*

*The misleading character of most systems of religion or morality, which reject creed and ritual, is that they represent whatever is beautiful or noble as the exclusive possession of the "new thought" as against the "dry bones" of professions of faith in the age-old Church. The living teaching body, established by Christ for the enlightenment of all nations unto the consummation of the world, will be found to teach all that is noblest and best in human thought, with the added advantage of a solid foundation of impregnable doctrine. Whatever is most admirable in the Koran or the Vedas, in Confucianism or ethical culture, if it is at the same time true, will be found in its perfection in the despised teaching known to the world for nineteen centuries as Catholicity.*

# THE CHALICE

By S. M. J.

The first rays of the Chinese sun were gleaming on the water of the rice fields as the weary bishop stopped near the summit of the last hill on the way to Father Beaulieu's mission. The heat was already intense, and the bishop took off his helmet and fanned himself. He was a very young bishop an American, of a slight, almost frail build. But the expression of his face was purposeful and energetic. Only three hours ago, he had received the news of Father Beaulieu's illness. He had set out at once, alone and on foot. Until the arrival of that message, he had not known how deep his affection for the comrade of his pioneer days on the mission still remained.

Looking down into the village in the direction of the mission compound, he perceived a large gathering of people. What could they be doing there at that hour? Surely Father Beaulieu was too ill to say Mass. Well, he must hurry on. He was less dizzy now and every moment was precious.

The little village appeared deserted as the bishop went towards the mission. Evidently all the Chinese had flocked round the residence. When he reached the outskirts of the crowd, he realized that hundreds were congregated there and he felt a passing surprise as he recognized men from the mission centre from which he himself had come. Many faces were turned towards him in respectful silence, and, as he hesitated, Ming Lei, Father Beaulieu's head catechist, came forward to greet him.



"Lord Jesus, I can".

"Let us go in at once", said the bishop. "Is everything prepared for the administering of the last sacraments?"

Ming Lei looked pityingly at the little bishop's white face and dusty garments. "The Father received the last sacraments from Father Shi", he answered; "the Father is already dead for over an hour".

Preceded by Ming Lei, the bishop passed through the crowd and entered the main room of the residence. He could scarcely repress a cry at the sight which met his eyes. Here, too, were Chinese, everywhere except in the centre of the apartment.

The open space was occupied by a bier, on which lay the body of the dead missionary clothed in scarlet vestments. The bier was draped in scarlet and a profusion of white lace glittering here and there with tawdry tinsel. The catechist viewed this barbaric display with evident pride and satisfaction. "Today is the Feast of the Precious Blood", he told the bishop, "and that was the Father's greatest devotion".

The bishop nodded. He could not trust himself to speak. "Bring me a chair", he said; "I will sit with him for a while".

\* \* \*

"So this is the end of the captor", he reflected bitterly.

Up to the very last, Father Beaulieu had consistently cut himself off from his own. As the bishop looked at the noble face so

alien to its gaudy surroundings, his thoughts went back to the Seminary. Certainly there had been no trace of that inexplicable aloofness in those days. Father Beaulieu came of a better and a richer family than the majority of the seminarians, but there had been no tinge of haughtiness in his character. Gentle, devout, and gay, he had no enemies.

Then had followed the pioneer period on the missions. No, the change had not come then. Of all the little band of four, it was Father Beaulieu who had been most generous, who had minded the crowded conditions least, and who had shown the greatest concern for his comrades' welfare. Memories of little personal acts of kindness and affection shown him in those days by the dead missionary rose up vividly before the young bishop. The scarlet bier, the candles, and the yellow faces swam before him in a blur of tears.

After the first year, the pioneers had separated, and Father Beaulieu had received his own mission. The bishop recalled the first and only visit he had paid him. Father Beaulieu had been sincerely glad to see him, but somehow the visit had not been a success. The Chinese were always in and out of the residence; there had been absolutely no privacy. Why, there had even been a Chinese fellow who slept in Father Beaulieu's room. The food, the furniture, everything had been Chinese. The bishop felt overwhelmed by noise and dirt and smells and he had not been able to have two words with his comrade alone; so he had cut the visit short. Yes, here was the time when Father Beaulieu had cut himself off from his own.

After that, the change grew more and more marked. The other missionaries found it as impossible to visit Father Beaulieu as the bishop had. "He lives absolutely like a Chinese and he seems to have no leisure for us", was the consensus of opinion.

Yet no one could deny that Father Beaulieu was the best missionary of them all. His converts numbered hundreds to the other priests' tens. So it came about that he was sent from mission to mission, wherever the work was hardest and the outlook most hopeless.

\* \* \*

Later still, after the American Mission in South China had been organized and the little bishop consecrated, he had attempted

to send newcomers to work under Father Beaulieu. The young priests had not been able to stand it. All of them had had the greatest respect and even affection for Father Beaulieu himself, but one by one they had asked to be removed. "It is no place for a white man", one of them had said.

Several times the bishop had planned to visit his former comrade and talk over the whole situation. He had intended to tell him how much more he could do for his Society if he would only share his mission experience and exceptional gifts with his fellows, and, more especially, with the new missionaries. But somehow he shrank from seeming to censure his most able worker, and then, most of Father Beaulieu's missions had been in remote regions.

This village, however, was only ten miles from the centre, yet Father Beaulieu had not sent for his bishop in time. He had died with no Maryknoller at his bedside and attended by a Chinese priest. Father Shi's mission was forty miles distant—he must have summoned him some days ago.

\* \* \*

Suddenly, the bishop felt it was all wrong. Here was his own comrade, an American priest, surrounded by this dirt and these yellow faces. He felt an all but irrepressible impulse to strip off the scarlet, the lace, and the tinsel, and to tell the Chinese to leave him alone with the dead. But the little bishop was close to the Sacred Heart; so he did none of these things.

His attention was drawn to a volume of the breviary lying close to the missionary's body, and he wondered what had prompted the Chinese to place it there. He picked it up and it fell open to the Feast of the Precious Blood. There was a sheet of note paper between the leaves, covered with a fine handwriting which the bishop at once recognized as his friend's. It was dated, "Feast of the Precious Blood, July 1, 1919", and it ran as follows:

Since I have been alone on this mission, I have become conscious of a growing aversion to the Chinese. Their hideous tongue, their dirt and their over-friendliness have become increasingly distasteful. This morning as I was about to drink of the Chalice



of the Precious Blood, shed for all manner of peoples and races, I distinctly heard the voice of the Master speaking to me: "Can you drink of the chalice that I drink of?" He asked.

I knew at once to what He referred, and, before raising the Chalice to my lips, I replied "Lord Jesus, I can".

The bishop's hand shook as he replaced the paper. Looking up, he saw Ming Lei standing before him with an anxious expression. "The Father asked me never to let anyone see that book" he said; "he asked to have it buried with him".

"It is all right, Ming Lei", replied the bishop. "It was not your fault. I shall not take the book; it shall be buried with him as he wished".

He looked at the young man's good, intelligent, face and determined to risk a question. "Do you know why Father Beaulieu made that request?" he asked; "has he ever shown you the book?"

"No," answered the young Chinese immediately, and the bishop was convinced that he spoke the truth.

"Tell me one other thing, Ming Lei", he continued. "Why didn't the Father send for me when he was taken sick? Don't you think he wanted to see me?"

Ming Lei's reply showed how deep his understanding of the dead priest had been. "Yes, Your Lordship", he said, "I am very sure that he longed to see you. He so often told me of what a great man you are and of how much he loved you. But, when Father Beaulieu could no longer say Mass, the village headman asked him to bring Father Shi here, and the Father always forgot himself to please us. Then too, I think he was afraid he would have too much personal joy in seeing you; so he kept putting it off. Last night I took it upon myself to send a man after you. When he heard of it, I know he hoped you would arrive before the end. Yet, when you did not come, he was not unhappy. Just before he died, I saw him look up as if someone were speaking to him, and he said three times, "Lord Jesus, I can."

Deeply moved, the bishop stepped forward and knelt at the dead man's side. It now appeared to him that there could be no more fitting background for the still face than the scarlet trappings he had so lately despised. The clear-cut features had been sharply chiseled by suffering, but there lingered about the slightly parted lips the joy and majesty of the final "Lord Jesus, I can".

"John," said the bishop, returning instinc-



"To enlighten those who sit in the darkness  
of the shadow of death".

tively to the title of seminary days, "John, forgive me".

Ming Lei did not know to what the bishop alluded, but he could not wait longer to take up a pressing matter. "Your Lordship", he ventured, "the people are very unhappy. They have come many miles, from all of the Father's former missions. Now they are afraid that Your Lordship will take the Father from us and bury him at the cathedral. They say, 'He is our Father and we want to keep him with us'."

"Tell them it is all right", directed the little bishop. "It is perfectly true, the Father belongs, to them and he would wish to be buried here in a Chinese grave. Now, be so good as to lay out my vestments, red ones. Tell the people that I will say the Mass of the Precious Blood".

## INDEX FOR 1929

After the young Chinese had gone out with a joyful face, the bishop bent over his friend. "Do not be afraid, John," he whispered; "I have stumbled upon the King's secret. Who am I that I should presume to betray it?"

## A THOUGHT FOR DECEMBER.

*Affability is a virtue which diffuses a certain sweetness over the serious affairs and communications we may have to transact with each other.* St Francis of Sales.




## OBITUARY

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

Rev. James Hamill P.P., *Belfast* (Ireland)  
 Sister Helen Lieber, *London* (England).  
 Mr. F. Driscoll, *Co. Cork* (Ireland).  
 Mr. J. Grieves, *Whitehaven* (England).  
 Mr. J. Mulvey, *Co. Meath* (Ireland).  
 Mr. E. O'Brien, *Co. Cork* (Ireland).  
 Mr. J. O'Brien, *Co. Cork* (Ireland).  
 Mr. P. O'Driscoll, *Co. Cork* (Ireland).  
 Mr. A. P. Pillai, *ParitBrental* (India).  
 Mr. F. Wessner, *Ct. St. Gallen* (Switzerland).  
 Mrs. W. Collins, *Co. Cork* (Ireland).  
 Mrs. A. M. Corcoran, *Co. Cork* (Ireland).  
 Mrs. Duffy, *Yorkshire* (England).  
 Mrs. A. May, *Dublin* (Ireland).  
 Mrs. J. Quinn, *Co. Derry* (Ireland).  
 Mrs. Saunders, *Basingstoke* (England).

*General Articles.*

Annual Letter of Rev. Superior General to Salesian Co-operators, 2. — "What's in a name?", 12. — Consecration of Archbishop Mederlet, 15. — The Age-long Epiphany of Christ, 32. — A Modern System of Education, 33. — The Foster-Father of God, 40. — Meeting of Salesian Co-operators, 41. — Salesian Agricultural College (Warrenstown), 47. — A Liu, 57. — Come now towards Rome, 66. — The work of parents in Education, 71. — Decree concerning miracles of John Bosco, 76. — Salesian House, Cowley, 78. — The Voice of the Church, 83. — Communion, 88. — The Journey's end and Life's Beginning, 99. — Recognition of the Body of Ven. John Bosco, 101. — Novena recommended by Bl. John Bosco, 106. — Beatification of Ven. John Bosco, (Rome), 107. — Pius XI and the Salesian Family, 114. — Homecoming of Blessed John Bosco, 119. — John Bosco and the children, 127. — Anglo-Irish Pilgrimage, 128. — Forty Years After, 129. — Christian Art in the East, 144. — The Christmas Spirit, 161. — The Daughters of Mary, Help of Christians, 162. — The Sacerdotal Jubilee of Pius XI, 169. — The Pope of the Missions, 179. — No Room, 184. — Graces of Blessed John Bosco, 185. — The Chalice, 189.

*The Mission Field.*

China, 38, 57, 58, 60, 134, 140; India, 93, 138; Japan, 157.

*Poetry* Old Year Regrets, 20. — A Thought for Lent, 24. — Rabboni, 64. — Ave, 92. — The Dead on All Souls' Day, 168. — I would I were a shepherd lad, 178.

S. O. B. A. Battersea, 29, 44; Pallaskenry, 146.

*News in Brief.* 21, 23, 25, 44, 51, 104, 118, 146, 172.

*Lest we forget.* 14, 62, 96, 128, 160, 178.

*Devotion to Mary, Help of Christians.* 153.

*Graces and Favours.* 62, 96, 160.

*Obituary.* 63, 96, 160, 192

# ASSOCIATION of the Sacred Heart of Jesus.

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

## *The Association.*

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

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

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

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

## *Advantages.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

or, The Rev. R. Pittini, S. C., Salesian School, 148 Main St. New Rochelle, N. Y., U. S. A.

# FOR THE CULT OF BLESSED JOHN BOSCO

REPRODUCTIONS OF THE BUST OF BLESSED JOHN BOSCO  
 OF THE ARTIST G. CELLINI



### 1. In chalk.

a) height 5"	. . . . .	price 1/2'
b) » 6"	. . . . .	» 3/4'
c) » 8"	. . . . .	» 3/6
d) » 12"	. . . . .	» 8/—
e) » 14"	. . . . .	» 4 8

### 2. In bronze.

a) height 14"	. . . . .	price £ 7-13-4
b) » 29"	. . . . .	» £ 33-6-8

### 3. In alabaster.

a) height 5"	. . . . .	price 14/8
b) » 5 <sup>1</sup> / <sub>5</sub> "	. . . . .	» £ 1-2-3'
c) » 6 <sup>1</sup> / <sub>2</sub> "	. . . . .	» £ 1-12-3'
d) » 6 <sup>1</sup> / <sub>4</sub> "	. . . . .	» £ 2-4-6
e) » 8"	. . . . .	» £ 2-13-4
f) height 12"	. . . . .	» £ 5-6-8
g) » 15 <sup>3</sup> / <sub>5</sub> "	. . . . .	» £ 9-8-11

### 4. In cement (for playgrounds - height 20").

a) Grey cement	. . . . .	price £ 1-2-3
b) » » (coloured)	. . . . .	» £ 1-13-6
c) Untreakable material	. . . . .	» £ 2-4-6

### 5. In strong material (for playgrounds - height 28").

a) Grey cement	. . . . .	price £ 3-7-0
b) » » (coloured)	. . . . .	» £ 4-3-4
c) Untreakable material	. . . . .	» £ 6-4-6

SMALL BUST IN BRONZE WITH ALABASTER BASE - HEIGHT 4" PRICE 4/—