

THE SALESIAN BULLETIN

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OF SALESIAN CO-OPERATORS

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Number 3.



Salesian Missionary Exhibition, Turin.

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This little Journal is the official periodical descriptive of the Salesian Work and Missions throughout the world. It is published in the chief European languages; the English edition is bi-monthly and is sent gratis to the Salesian Co-operators, the supporters of the above-named Works.

The Founder of the Salesian Work and Missions was the Ven. John Bosco (1815-1888) the Apostle of Youth who instituted the Salesian Congregation and that of the Daughters of Mary Help of Christians.

The Salesian Co-operators

The Union of Salesian Co-operators, though conferring great spiritual benefits upon its members imposes no strictly conscientious obligations, so that all, even Religious Communities and members of Institutes and Colleges through their Superiors, may enjoy the privileges and become participants in promoting the great work.

The following were the only conditions for membership laid down by Venerable Don Bosco:—

1. Members must be at least 16 years of age.
2. They must enjoy a good religious and civil reputation.
3. They must be able to promote, either by themselves or through others, the Works of the Salesian Congregation, by means of prayer, offerings, or work.

N. B. *There are very few good Christians to whom these three conditions would prove onerous very few who could not send at least a small annual offering to cover the cost of printing and despatching the "Salesian Bulletin".*

Application for inscription in the UNION, for certificates and rule books, should be made direct to the Superior General of the Salesians, 32 Via Cottolengo, Turin, Italy.

For the Salesian Missions

Co-operators! Cooperators! We are now in the Golden Jubilee Year of the Salesian Missions. The first Missionaries left the Mother House in 1875; they numbered 10; increasingly larger groups have been sent out almost annually since then; this year, at least 172 Salesians have departed for the Missions; we would like to increase the number each year—will YOU help us? Will you become a Co-operator in the great work—become a Missionary in heart and in spirit even though your duties tie you to the homeland?

Our Missionaries are calling out with almost daily insistence—not only for vestments, linen and other objects for the exercise of the Sacred Ministry, but also for cloth, clothing, footwear, medicine, anything at all that can be of service to our numerous orphans and neophytes in the Missions, and help us to initiate them into the ways of Christian civilisation. If only we had zealous Co-operators in the various large Institutes, Firms, and Commercial Houses, how much more might be done for the Faith, and for the spiritual welfare of these unfortunate fellow creatures of ours, who have been left so long in the power of Satan, and bereft of the uplifting influences of our Holy Religion! Even the smallest offering or contribution will be thankfully received and promptly acknowledged by our SUPERIOR GENERAL, 32 VIA COTTOLENGO, TURIN, ITALY.

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SUMMARY: The Passing of a Great Missionary: Cardinal Cagliero S. C. — Madonna. — The Salesian Missionary Exhibition. — The Legend of the Lily. — The Late Francis Scaloni, S. C.: Provincial of the English Province. — Salesian Notes and News. — News from the Missions. — Devotion to Our Lady Help of Christians. — Graces and Favours. — Obituary.

The Passing of a Great Missionary. Cardinal Cagliero S. C.

The early morning of 28th of February last saw the demise, at the Salesian Institute of the Sacred Heart, Rome, where he had been in residence ever since his elevation to the Sacred College, of His Eminence, Cardinal Cagliero, Cardinal Bishop of Frascati. In the death of this remarkably energetic and "grand old man" of 88 years there passes from our midst the second last survivor of those first 22 disciples of Don Bosco who took their religious vows in the humble room of the Ven. Servant of God on the evening of 14th May, 1862. One by one they have departed, before or after their spiritual Father, to receive the reward of their labours. There remained only two Faithful witnesses of those far-off years, which already seem to have faded into the land of fable and of legend—the heroic Cardinal Cagliero, and good old Don Francesia. And now only the latter remains, the "Father of the Oration", a sweet old man with a wonderful



memory for the things that happened in those heroic days of *sessant'anni fa*—sixty years ago—and a facility of expression which confirms the reputation he has of having been, in his day, a splendid orator in pulpit and on platform.

Such is history—history which unfolds itself, placidly, serenely, relentlessly withal; let us realise it once more as our mind's eye wanders to the tomb that has just been closed; the sober truth of the thought will endow us with the secret of living intensely, of making the most of the

span allotted to us, and of working efficaciously for our highest interests.

The Heroic Days.

It is the 1st of Nov. 1851. Don Bosco on this vigil of All Souls' Day is preaching the sermon on Death and the Holy Souls to the people of his native parish of Castelnovo D'Asti, and his attention is drawn to

the little altar boy who has been deputed to conduct him to the pulpit.

In the Sacristy after the sermon he calls him and the following dialogue ensues between the two:

"You want to ask me something, now, don't you?" says the Servant of God,—and how he knew this we must leave the reader to guess.

"Yes, Father" promptly replies the boy.

"And what may it be?"

"I should like to come with you to Turin to be a priest".

"Is that really so? Let us have a talk with your mother then—"and the mother is called.

"Is it true, Theresa, that you would be willing to sell me your boy?"

"Sell him to you! we don't sell the children in our village, but we make a present of them sometimes".

Don Bosco nodded approvingly at the humble peasant woman who spoke in such jolly fashion and then said: "I accept your present then with thanks".

Two days afterwards the boy set out for Turin. He was thirteen years of age and his name was John Cagliero.

At the Oratory John commenced his Latin course, and as he had a passion for music, he set about learning, on the craziest of harmoniums the rudiments of that art in which afterwards he was to become a master. And alongside him there were growing up those youngsters who on the morrow were to form the nucleus of a new religious organisation—Rua, Francesia, Anfossi. An unforgettable period. Every morning saw them marching off to town, students in one direction, apprentices in another; some to the workshops, some to school; for at this time Don Bosco was all alone and could not himself undertake the education of all his future helpers. In little groups they went, these youngsters, to good schools in the town in order to imbibe that knowledge which, on the morrow, when the religious schools were closed down, they were to redistribute to another generation of Christ's little ones. Heroic days! in which on returning from school Rua pored perseveringly over his Greek authors, Francesia undertook the training of the first Oratory stage artistes, and Cagliero swept the chapel and did the hundred and one odd jobs of the zealous sacristan. Four o'clock in the morning saw little Cagliero already afoot and preparing to ring the Angelus from the little turret of

St. Francis de Sales Chapel. As the Oratory gym' master he was in his element and in this capacity found a legitimate outlet for his exuberant energy. On the bars and the trapeze he had no equal and at the high jump he was reckoned a wonder. More than once he was seen to doff his sacristan's cotta hastily in order to run and put his little squad through their paces for the benefit of an admiring troop of soldiers of the line.

And now we are in 1855, the year of the awful cholera plague in Turin, which came upon the city like a thunderbolt and carried off the inhabitants daily by the score (1).

Don Bosco seemed to multiply himself and was to be found comforting the stricken ones everywhere, in the hospitals, in the improvised lazarettos, in the attics of the poor; nor did he hesitate to urge upon his bigger boys the embracing of this work of mercy. Cagliero was the most assiduous in the crusade of charity, so much so, that during the course of it he was himself stricken down with typhoid. And it seemed that the career of the young apostle had to be brought to an abrupt termination for he was soon battling with Death, but Don Bosco, when informed by the doctors that they could do no more for the boy, resolved to take the case in hand himself and approaching the bed of the sufferer said in a paternal tone:

"Tell me, John, which do you prefer, to live on or to go immediately to Heaven?"

"To go to Heaven, Father".

"And yet my boy, it is not going to be so this time. The Blessed Virgin wants to cure you. You will pull round again, take the cassock, become a priest and one day, breviary in hand, you will go far, far away—".

Obscure words, the signification of which was given on a future day by Don Bosco himself. The Servant of God had seen, in a vision, a dove circling round the little patient's bed and carrying an olive branch in its bill; several times it descended and touched the boy's lips lightly with the olive leaves allowing the branch finally to drop on the pillow. And in the background the Servant of God beheld a group of strange faces, faces, apparently of Red Indians, and they were gazing upon the patient with a look of supplication in their eyes; and at the same time two of their number, two giant warriors, one of an ebony colour and the other with skin of a copper hew, were bend-

(1) Turin had a population then of 179,000; to-day the number has grown to 502,000.

ing in anguish over the dying boy trying to discover, as it seemed, even the slightest ground for hope. The symbol was evident: the dove represented the Holy Ghost and the plenitude of gifts with which he enriches a Bishop on the day of his consecration; those savage faces belonged to the spiritual flock that would one day he entrusted to this good shepherd. It was only later on, on the vigil, that is to say, of the episcopal consecration of

16 to 37 years of age he was to be seen at Don Bosco's side acquitting himself in more than creditable form and in a score of different ways. He was the choirmaster of the rising institution and later on of the new church, and he was no sooner ordained than he was appointed spiritual director of the pupils in the college, who were not by any means always easy to manage. The old people—the very old ones—sometimes



Cardinal Cagliero's Funeral at Rome.

Mgr. Cagliero, that Don Bosco revealed his vision; but he had alluded to it before and that especially in 1855 at the Oratory when he said to the boys: "One of you will be a Bishop, and in the future the Oratory will give other Bishops to the Church, but they are not here at present"; little Cagliero was there and heard that pronouncement. And in 1883, Don Bosco, on the eve of his triumphal journey through France, handed to Fr. Cagliero, who was stopping at Turin for a few days, a tiny little box, and said simply; "Keep this; it is for yourself". The box contained a valuable gold ring.

Twenty years had to pass, however, from the day of his unexpected cure before John Cagliero set sail for Tierra del Fuego. From

speaking even now of the practical, bright and neatly worded instructions that Fr. Cagliero used to give every Sunday evening. Don Bosco preached on the Gospel in the morning, and Fr. Cagliero the evening sermon; and this duty he performed without one single omission for thirteen years. On coming out of church he was immediately seized upon and carried off by the boys, for he was the soul of the recreation—he had so many original ways of helping them to amuse themselves.

But the reverse of the picture must also be shown, and it must be admitted that Don Cagliero was not famed as a disciplinarian; his good-heartedness spoiled everything; it was in vain that he tried to assume a severe

countenance or drive the laughter from his eyes, "and whilst he was putting the sopranos through their part" a survivor of that age tells us, "we of the altos used to have a 'good old time' to ourselves".

And on top of all his other occupations this young priest still found time to follow a course of Theology at Turin University, passing out brilliantly as a Doctor in 1864. He was the first Salesian Doctor of Divinity.

And, as a set-off, perhaps, against the austerity of these latter studies, the budding theologian devoted odd moments to the composition of Mass music according to the style of the time, which, as everyone knows, savoured more of Mercadante than of Palestrina, and to the writing of popular melodies of exquisite sentimentality; "The Little Chimney Sweep", "The Exile's Son", "The Orphan", "The Mariner", "The Ship's Boy" have all become famous and are still sung even in the very remote villages of Italy.

"Il Marinaio" is especially popular amongst Italian sailors and is sung all along the Riviera. The Cardinal used to tell of a comical little situation that once arose in regard to this song. He was travelling once by train from Genoa to Varazza and on the train and going from compartment to compartment was one of those old-fashioned minstrels who sang popular songs to a guitar accompaniment and made a collection afterwards amongst the passengers. In his passage along the train this amiable personage arrived eventually at the compartment in which the late Cardinal was seated, and by some strange coincidence the song he immediately struck up was "Il Marinaio". The Cardinal was pleased, but when he noticed that the man was distorting the song somewhat he commenced to beat time and at the end remonstrated with the singer because of the slight variations that he had introduced. The man was highly indignant that anyone should presume to dictate to him about a song which, he said, he had been singing for years and which won him his daily bread. "Well" said the Cardinal "I suppose you have by this time acquired a sort of prescriptive right over the song, still, as the author of it, I may at least claim the right of uttering a gentle protest when occasion requires it". The singer was interested immediately, was all excuses, and begged to be instructed as to the authentic version; and needless to say the little music lesson that ensued contributed greatly to the amusement and goodfellowship of all in the compartment.

Through the Vastnesses of the Pampas.

Our readers were told in the *Salesian Bulletin* last year that it was on the 11th of Nov. 1875 that the first Salesians under the leadership of Fr. Cagliero set sail from Genoa for the Argentine and how they landed first at Buenos Aires the point of departure for all expeditions across the wild steppes of Patagonia, peopled then only by the Indians. At that time the Argentine Government was making repeated attempts to open up this vast territory, in extent, many times the size of England, and possessed of great natural wealth.

When General Rocca (who afterwards became President) was about to set out at the head of 5,000 soldiers on an expedition into the native territory, the Salesian Missionaries petitioned the military command to be allowed to accompany them that they might, in reality, accomplish by the Cross what the authorities apparently contemplated effecting only by the sword—the subjugation and civilisation of the Indians. Their request was granted and the inspiration was found to be a good one. The process of subjugation lasted for about 2 years and very little blood was shed. The result was the submission of all the rebellious tribes, the destruction of all mischievous forces, the confinement of the Indians to territories fixed on by the Government, the creation of 9 new states more than 1,000,000 sq. kms. in extent (about twice the size of France), and under the protection of a line of forts erected along the Rio Negro all this immense tract of country was opened up to peaceful industry and became the home of thousands of colonists.

Everything in the way of civilisation had still to be created in this new land stretching from the Province of Buenos Aires to the last bit of inhabited territory in the direction of the South Pole—commerce, agriculture, means of transport, roads. "A land seemingly accursed" had been the comment of Darwin after he had visited it; "a country of the future" said Don Bosco, who had seen it but in dream. And in this case it was the apostle and not the naturalist who was right. Once opened up to the industry of man Patagonia was seen to be, as Don Bosco had described it to the Geographical Society of Lyons—a country abounding in rich natural deposits of oil and minerals.

Wells of petroleum have been discovered there, extensive seams of gold, of silver and

of other valuable metals; more than 300,000 sq. kms. of most fertile soil are now under cultivation, 1,300,000 head of cattle are at present grazing tranquilly on the herbaceous pampas, whilst the slopes of the Cordilleras are covered with forests abounding in many rich substances and that supply unlimited material for the wood industry.

From 5,000 the number of colonists has increased to 300,000 and there is now a railway system which is extending year by year and slowly but surely linking up the immense distances in this vast territory where all passenger and transport work had formerly to be done by horse.

And finally the word of God is preached to these different populations, to the last remnants of the Indian tribes, (there are now only about five thousand pure Indians remaining shut away in the gorges of the Cordilleras or emigrated to the extreme south) to the Gauchos (half-castes) the cowboys of the Pampas, and to the white immigrants who are to be found everywhere, around all the large centres and on the ranches, drawing from the soil and from the sub-soil those riches that the Indian had looked upon with indolent indifference. And the following figures will give some idea of Fr. Cagliero's missionary zeal in those early days in Patagonia. He himself baptised several thousands of Indians; he travelled on horseback in every direction, from the Ocean to the Cordilleras, over the 722,000 sq. kms. of Central and Northern Patagonia confided to him as his field of action; according to an expert calculation, Don Cagliero (who had crossed the Atlantic 9 times and rounded the Cape of Magellan twice) in his apostolic days must have traversed more than 100,000 leagues, and in one period of six months during 1886-87 his journeyings make up a grand total of 8,688 mls. And when, finally he departed from the scene of his apostolic labours he left behind him:—

- 14 Parishes and 15 Public Churches.
- 8 Boarding Schools.
- 1 School of Arts and Crafts.
- 9 Day Schools.
- 2 Noviciate Houses.
- 8 Infant Asylums directed by the Daughters of Our Lady Help of Christians.
- 2 Hospitals.
- 1 Dispensary at Viedma.
- 5 Meteorological Observatories.

From these figures it will readily be guessed that the Holy See had erected his field of labour into a Vicariate Apostolic; he had, in

fact been named Vicar Apostolic in 1884 with the title of Bishop of Magida—a just recompense for so much good work and for so many perils heroically affronted and overcome.

It was in 1904, when he was still labouring dutifully in this same region that the confidence of Rome singled him out for a diplomatic mission. Bishop Cagliero had three distinguishing qualities that betokened success for him in the new sphere to which obedience called him: he knew Spanish perfectly; he had a wide knowledge of men and affairs, and all along throughout a quarter of a century his spirit of charity, regulated by a high degree of intelligence, had enabled him, even in the most difficult circumstances, and when treating with authorities by no means always benevolent, to win the goodwill of all the powers with whom he had to deal. And that was why, as Archbishop of Sebaste, he was chosen as Internuncio to the Republics of Central America.

He had wished at first to decline this honour and had said to Pope Pius X: "Holy Father, I am getting old; this mission entails a heavy responsibility; couldn't you find me something easier?"

"And what about me?" the good Pontiff had said "would you say I was young, and yet I have the whole weight of the Church on my shoulders?"

There was no reply to such an argument, and so it was settled.

The conciliatory goodness of the new Archbishop, his skill in the management of affairs, his enthusiastic apostolic spirit for the interests of God and of the Church was a guarantee of the ultimate success of his mission. It lasted seven years, the ordinary period of such apostolic delegacies; and when at the end of it he returned to Rome it was to receive the Cardinal's hat and the Bishopric of Frascati under Pope Benedict XV, who in 1915, the centenary year of the birth of Don Bosco, chose this method of honouring the most illustrious of Don Bosco's sons.

Dream and Reality.

The Cardinal was now 77 years of age. He had to live ten more years—just long enough to see the realisation of the famous "Mission Dream" of his spiritual father, Don Bosco.

Already in 1868 he had witnessed the magnificent realisation of another one. He had been walking one day in 1862 under the

porticos of the old Oratory with Don Bosco when the latter stopped short suddenly and demanded, as he fixed his gaze in the direction of a neighbouring field:

"John, don't you see something there?"

"Absolutely nothing".

"Look again—well?"

"I see nothing at all, not even the semblance of a cloud".

"Don't you see an immense temple there?"

"Certainly not".

"And a majestic dome surmounted by a statue of the Blessed Virgin with her hand raised in benediction?"

Very much astonished Giovanni Cagliero looked curiously at his good master and asked him laughingly if he were not day dreaming.

But six years afterwards (1868), when in that same meadow a beautiful church had been erected with its cupola and statue all complete he began to comprehend things a little better; he began to understand that Don Bosco's penetrating glance, at certain times, could dart behind the veil that covers the future from the eyes of ordinary mortals.

And so when in 1887 he got to know of the dream that Don Bosco had had a year before at Barcelona concerning the future of the Salesian Missions he was much more inclined to admit that there might be something in it.

In this dream the Shepherdess who had told Don Bosco, when only nine years of age, of his life's mission, again appeared and showed him the various large centres that would mark the progress of his Missionaries in the world. He was transported in vision from the foot of the Cordilleras through the heart of Africa and onwards to the capital of the Celestial Empire—from Santiago to Peking. It was in 1886—40 years ago—that Don Bosco had this dream. On the 3rd of November, 1925, Cardinal Cagliero presiding over the monthly conference of the Salesians at the Mother House, Turin, testified to the realisation of practically the whole of it. "By the grace of God" he said "and by command of the Holy See, from the Andes, through Darkest Africa to China and beyond it to Japan and southwards again to Australia the Salesian Missionaries are scattered throughout the world. Don Bosco's dream has come true, but its realisation has not been wrought without pain and trial and difficulty. Like the great St. Paul, the model

Missionary, the Salesian apostles, along with the old man who addresses you, could say: "We have gazed into the eyes of death, oft' we have been shipwrecked, oft' we have been in the depth of the sea. They could tell you of journeyings without number, of perils encountered on the rivers, from brigands, from compatriots, in the towns, in desert places, from false brethren. They could move you with tales of their trials and pains, the hunger and thirst and cold they had to endure, of their daily solicitude for the churches. But they do not boast of triumphs or successes; if they glory at all it is in the afflictions they have been privileged to bear for Christ and for His sweet Mother".

And at this moment he was truly grand, this Prince of the Christ, this valiant Missionary, old now, but glowing still with unquenchable zeal as he sang his *Te Deum* in the words of Saint Paul in the humble chapel of St. Francis de Sales for the roof of which, 70 years before, with Rua and Francesia, he had helped to carry the tiles.

It was a moving hour that we spent sitting there in that old historic church listening to Cardinal Cagliero running in such graphic style through a half-century of Salesian history. In those far-off years at the beginning of his apostolate Don Bosco was alone and unaided, and when he began to speak of his projects and his designs with the assurance of one who already saw them materialised he was looked upon pityingly as being foolish. To-day the Salesians of Don Bosco are on the way to numbering 7,000, the Sisters are even more numerous and almost all his dreams have become tangible realities.

"There you are now," said the Cardinal simply towards the end of that memorable address, "and I have seen all this take place under my own eyes". He was still vigorous and very much alive on that November evening of last year; he felt himself still master of a large reservoir of energy, so much so, that he terminated his allocution not with a "Nunc dimittis" but with a hopeful question that made his hearers laugh: "and this old man he said, 'who has seen so much—may he not count on living a long time yet?'"

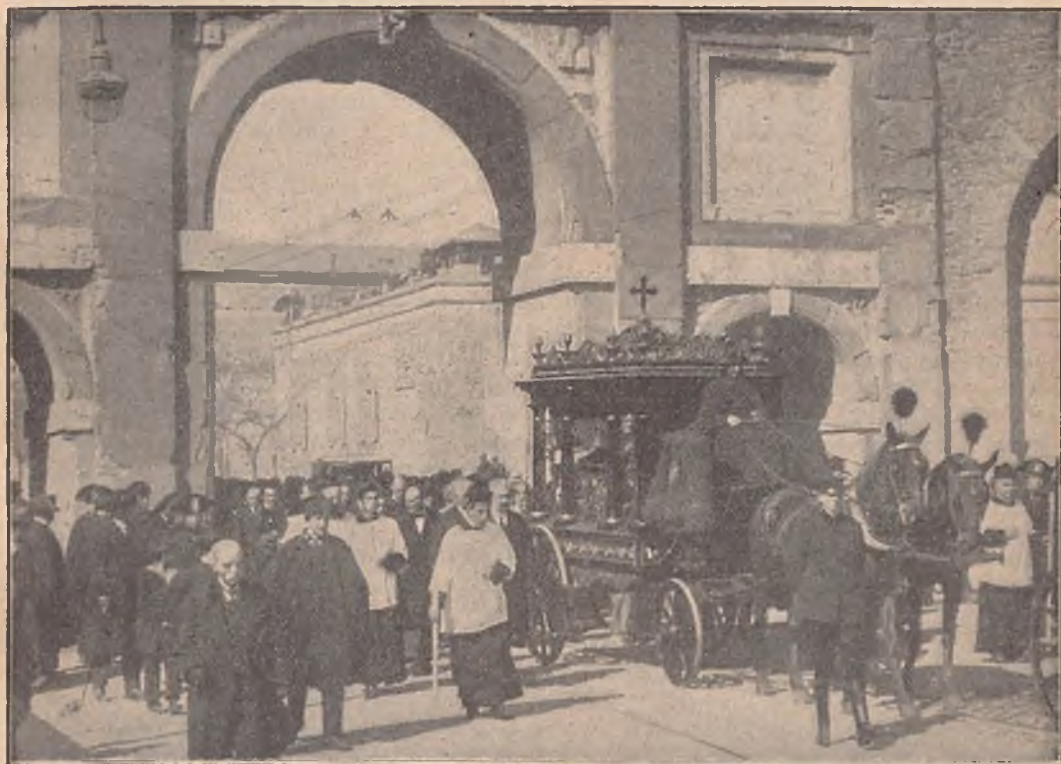
He was 88 years of age then, his step was still firm, his eyesight good, and he had almost no infirmities. He was blessed too with an astonishing alertness, a good appetite, and one would have said that here indeed was a man who would live to a "ripe old age".

On the Threshold of the Promised Land.

But alas! for our hopes; four months from that date the career of the illustrious cardinal was brought suddenly to a close and he was vanquished by an insidious complaint which at his age his worn-out physical organs could not withstand. After a few days illness he was found to be in a grave condition and the crisis was precipitated by a uremic attack

But as to his longevity he had never de-
luded himself in any way, and no matter
what some people have tried to say, he himself
had no definite assurance from Don Bosco
that he would live to a prodigious old age.

At the home of Count X. De Maistre, that
old country seat whither, as His Eminence
himself declared, he had gone, as a child, as
a youth, as a Brother, as a Priest, as a Bishop
and as an Archbishop, the Cardinal was one



The Funeral Corfege *en route* for Verano.

which it was impossible to remedy. He died, it is true, at the advanced age of 88 years; but he died too soon if we consider the indomitable spirit of activity and the buoyancy of heart of which he was still possessed.

For a long time he had been caressing the desire of being able to sing the Beatification Mass of his Father and Benefactor, Don Bosco. He made no secret of his aspiration; he longed for this privilege with an ardent longing; he continually petitioned Heaven for it; he had almost begun to count upon it as already granted. It would have been the supreme joy of his life, and every meeting of consultors or cardinals in connection with the promotion of Don Bosco's Cause made his desire grow stronger still.

day partaking of the mid-day meal and had shown himself so good-natured and sociable that one of the guests, Baron Ricci, was encouraged to asked him point-blank:

"Is it true, Your Eminence, that Don Bosco assured you you would live to see the re-opening of the Vatican Council?"

Interrogated thus directly, the Cardinal remained for some time silent as though weighing the words he was about to use, then he replied slowly: "To me Don Bosco never said anything; all the same—all the same... they claim there was something found about that in the papers of Viglietti, his secretary..." and that was all.

In reality he knew nothing, but he hoped, and with a hope that at certain times made

him feel sure that he would at least live to see the glorification of his spiritual father. He died like Moses, one might say, on the threshold of the Promised Land. Such is the passing of the great patriarchs.

As he had lived, this good Cardinal, so did he die—in a true Salesian atmosphere, but a few yards distant from a playground of animated youth, for there was no heart more Salesian than his. When on the morrow of his elevation to the cardinalate he got to know that his brethren were concerned about finding apartments for him in Rome that would be worthy of a Prince of the Church, he exclaimed with feeling: "What have I done that you should want to turn me out? No, no—I could not live if I did not hear the noise and shouts of the boys at play under my windows. I must have them near me till the end". And indeed he had them so.

When, after the imposition of the red hat, His Eminence returned from the Vatican, he was received with transports of joy by the community and boys of the Sacred Heart Institute who gave vent to their enthusiasm in loud and repeated cheering: "Long live the Cardinal! Long live Cardinal Cagliero!"

"And who is this Cardinal Cagliero?" demanded His Eminence, when he could make himself heard, "I don't know him. You must shout, 'Long live our Cardinal'—for I belong to you all".

And how he loved to be with the boys! Sometimes, during the holidays at the Oratory, we have been asked by distinguished guests: "Who is that Bishop with the red sash who seems to be amusing himself there in the midst of the boys?"

"That is Cardinal Cagliero who is spending his holidays here, and this is just the sort of holiday he likes".

And every year, as regular as clockwork, he came back in June to his old apartments at the Oratory and the removal from them of even the tiniest object would have caused him great pain. He came, as he said "to take the waters of youth" and to amuse himself by going over the old place much in the same way as he had done when the work was in its infancy and Don Bosco appeared as a little king in the midst of his boys.

The Character of the Man.

If we had to sum up the traits of character of the deceased Cardinal in a few words, those words would necessarily be—goodness, simplicity, activity and faith.

At first sight and for those who did not know him the excellent Prelate might have seemed to be of a cross disposition, but this was only a pose that he had adopted during the course of the years. Those abrupt words and that brusque manner of speech concealed a heart of sterling gold which you saw to be the more paternal in proportion as you learnt to probe it to its depths. Who could tell of the charm of his treatment of you at Rome when you went to visit him in his simple apartments literally covered over as they were with things Salesian, and especially when he had you to dine with him. You passed there an exquisite hour of joyful abandonment, simplicity, and filial expansion. It was due to this inherent goodness as well as to his simplicity of word and of manner that he was able, all during his long life, to overcome apparently insurmountable difficulties, and to come out triumphantly from the most complicated situations. You could not but be charmed by such *bonhomie* that entirely disarmed you and carried you off your feet. There was no solemnity about the Cardinal, nothing of the statue in his nature; he never seemed to be above your level, he never seemed conscious of the great honour and dignity with which he was clothed. Right to the end he was an authentic Piemontese, incapable of posing for effect. It was doubtless his missionary life, those 21 years of rough travel over the uncivilised plains of Patagonia that had increased in him the natural disdain he seemed to feel for ceremony and etiquette and his years of diplomatic life had done nothing to diminish it: he returned to his fatherland more simple and natural in manner than when he had left it.

"He is not at all proud, your Cardinal", our visitors to Turin would say as they saw him walking quietly across the Oratory playground.

"And how young he seems!" they invariably added, seeing how well he carried his years and noting his energetic aspect. His craving for action seemed to lose nothing with the passing of the years; he had to be up and doing; his nerves and muscles would not submit to inertion, and at that age when even healthy old men are dreaming of repose and the pleasures of some peaceful retreat his only desire was to labour unceasingly. He was always on the move, ready to condescend to every call that was made upon him and prodigal of the strength of which he was still possessed. In this he was a

true Son of Don Bosco, that venerable religious Founder who wished his Sons to be distinguished amongst all the religious communities for their love of work and unending activity.

And the strong light of faith in the guidance of Divine Providence that burned within this good Cardinal was sometimes so great as to astonish even his most intimate friends. Calculations that were merely human, the "prudence of the flesh" as he called it, after St. Paul, all that learned art of disposing of every detail beforehand so that there may

in 1875: 'Have a boundless confidence in the power of the Sacred Host and in Our Lady Help of Christians and you will see what miracles are'—and I have seen them".

The Requiem Mass at Rome.

John Cagliero adhering faithfully to the counsels given him by his spiritual father, Don Bosco, had witnessed miracles of grace and of providence during his long career under the banner of Christ. And the funeral



The Lying-in-State at the Salesian Institute.

not be the slightest hitch, of never setting out on an expedition unless equipped with all the conditions of success—all this was repugnant to his ardent nature. To get on with the work, to forge ahead confiding in the sure help of Heaven, to leave a large margin in his projects for the play of the supernatural—this was his plan of campaign; and that it was a wise one is proved by the success that attended all his efforts. Four months before his death, and precisely at the end of that last conference he preached to the Salesians in Turin, he wound up his remarks with these words which we may accept as a most precious legacy: "Confidence! Confidence! Let us continue to work and to work; God will do the rest. These, in fact, were the last words spoken to me by Don Bosco when I was bidding him farewell at Genoa

obsequies of this humble son of Don Bosco for those who witnessed them were no less a miracle of love and veneration, touching in their sincerity and splendid in their universality as a tribute of esteem from every class of society.

A continuous stream of visitors passed respectfully through the "camera ardente" in the Salesian Institute where the body of the dead Cardinal lay in state on the day preceding the funeral. The last distinguished visitor that evening was our venerated protector, the Papal Secretary of State, His Eminence, Cardinal Gasparri. Immediately afterwards and under the direction of the Prefect of Pontifical Ceremonies, Mgr. Respighi, the body was transported to the Sacred Heart Basilica.

Pontifical Requiem Mass was celebrated

next day by Archbishop Guerra, S. C. assisted by the Clergy of the *Cappella Pontificia*.

The space within the beautiful Basilica was quite insufficient to accommodate all who had come to pay their last tribute of respect to the deceased Missionary Prelate.

A special gallery for members of the Sacred College had been erected at St. Joseph's altar, and during the service it was occupied by Their Eminences Cardinals Vannutelli, Vico, Granito, Pignatelli, Pompili, P. Gasparri, H. Gasparri, Van Rossum, Lega, Scapinelli, Ranuzzi, Sbaretta, Ascalesi, Locatelli, Bonzano, Bisleti, Laurenti, Mori, Ehrle, Sincero, Lucidi, Galli and Verde.

Near the Cardinals' Gallery another had been erected for members of the Diplomatic Corps. Special places were reserved for the relations and *famigliari* of the Cardinal, for his private secretary, Fr. Tornquist, and his faithful attendant Bro. John Castella.

On either side of the catafalque accommodation was provided for the large representation of Archbishops, Bishops, Monsignori of the Papal Court, Generals of Religious Orders and Institutes and other distinguished personages who assisted at the Mass.

The Governor and Prefect of Rome were there, a representative of the Minister of the Interior, General Tagliaferri of Castelnuovo, the Cardinal's native town, Senator Frola representing the City of Turin and other illustrious Senators and Deputies. The members of the Salesian Superior Chapter, the Salesian Bishops, Provincials, Superiors and Procurator General had a place apart, and Frascati, the Cardinal's Diocese was represented by its Vicar General, Mgr. De Angelis, accompanied by most of the diocesan clergy.

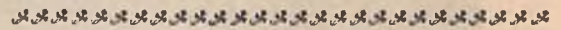
At the end of the Mass the absolution was given by H. E. Cardinal Vannutelli, Bishop of Ostia and Palestrina and Dean of the Sacred College, assisted by the clerks of the *Cappella Pontificia*. The special music during the service was rendered by the Vatican Choir under the direction of Mgr. Perosi.

"*Ave Princeps! Vale frater!*"

Cardinal Cagliero lies buried in a vault of the Chapel of the Congregation of the Propagation of the Faith at Verano. His remains were laid to rest amidst the general emotion of his brethren, friends and admirers, and the large concourse of people who followed them to the grave and made his funeral

procession an imposing one even for Rome. The earthly career of this great Prince of the Church, who fought his way all unexpectedly, to the purple, by unswerving devotion to duty in the outposts of Christianity, has come to an end, and his pleasing figure will no more be seen amongst us. But his name and his memory will live in the history of his Congregation, as it will in the annals of Southern America, and this not so much for his dignity and splendour as a Prince of the Church, as for his sterling qualities as a brother, as a fellow-worker, as a stalwart Christian, as a man of charity, fashioned and formed at the school of Don Bosco, and unswervingly faithful to the maxims of his master.

Ave Princeps! Vale frater! and whilst we extend our final greeting to this great Salesian and mourn over our loss, let us pray earnestly for the eternal repose of his soul.



MADONNA.

Madonna, I'm thinking that Heaven is lending
Its fairest to mortals to-day; [ing
I'm thinking I see thee in all that is rarest
And bright in the beauties of May.
I'm thinking I feel thy warm presence
As the earth in the sunshine expands;
And I'm thinking the white of the lilies fair
Is the white of thy soft, white hands.
As the warm, spring breeze sweeps by me
And I feel its soft caress,
I'm feeling the touch of thy mantle blue,
And the graceful folds of thy dress.
From the musical tones of the hidden brooks
I can hear thy sweet voice rise;
And I'm thinking I see in the violet's depths
The blue of thy gentle eyes.
The velvet rose is thy little one's cheek
As it presses close to thine;
And the tendrils frail, His baby arms
That about thy shoulders twine.
So, Madonna, throughout the bright May day,
Thou art with me all the while;
Till the sunset clouds break in golden rifts,
And I'm thinking I see thee smile.

MARY A. HALLINAN.

The Salesian Missionary Exhibition.

May the sixteenth will see the inauguration of the big effort being made this Jubilee Year of the Salesian Missions, by the Superiors of the Congregation at Turin, to interest not only Turin or Italy, but the world itself, in their evangelical apostolate and in their work for Christian civilisation on the Missions. On that date a great exhibition truly international and universal in its scope and in its contents will be opened to the public in the gardens of the Salesian Oratory, Turin, the ancient capital of Piedmont, and great excitement already prevails in anticipation of the event. The State Railways of Italy have conceded a reduction of 30% on the fares of those proceeding to the exhibition, and parties from many important cities, and notably one of 3,000 from Milan, are already arranging to take advantage of the generous facilities offered. To be able to come to Turin for the Feast of Our Lady Help of Christians was always considered a great piece of good fortune; now there is the additional attraction of this important exhibition. The glories of Mary will be sung by even greater numbers of pilgrims this year, and the Help of Christians will see to it that all become interested in the Missions and in the work of her sons in far-off lands.

An Exhibition—and why not?

Some good people are continually inveighing against the wickedness of the times, just, I suppose, as our forefathers did in the Middle Ages, in the Dark Ages and in apostolic times. Not all our modern customs and institutions, however, are to be decried; the Church, and those who serve her, are not spoil-sports ready to discountenance and discourage every new idea and every new form of human diversion; nay, rather, the Church is the first to accommodate herself to the legitimate aspirations of her children and to convey her teaching in the most modern and attractive of forms where there is no danger of the violation of principle. Our twentieth century has its glories and its victories as well as its defects, and one of the greatest arts of modern times in that of advertising. Advertising has become a great means of public instruction, (abused, alas! in many instances, as every good thing can

be), and for how much of our information are we not indebted to it? The heads of the great advertising firms are practical psychologists and it is their business to arrest the attention of the masses in a pleasing and attractive way, to impress them favourably, and, finally, to convince them and win their patronage.

The modern exhibitions which are being held in connection with every branch of human activity—in art, in science, in commerce, in agriculture—are as so many gigantic advertisements. Propaganda is their be-all and end-all; their *raison d'être*—to bring something strikingly to the notice of the public, whether it be the glories of an empire or simply the advantages of some business commodity. The appeal that the exhibition makes to the imagination of the masses is a strong and potent one, and this business device is being exploited more and more by those who wish to gain the attention of the public.

As to the morality of advertising there is no question in regard to it when the excellence of that which is advertised is inherent and beyond dispute.

Something Worth Advertising.

An exhibition is an attractive and synthetic presentation of multifarious objects or places. A one day's visit to the Wembley Exhibition gave the visitor a more accurate and comprehensive idea of the extent and power of the British Empire than many years of diligent reading could do.

In the same way, and following the up-to-date leading of the Church during the Jubilee Year, the Salesians have organised this little effort at Turin and hope it will meet with a like success. Their aim is to focus the attention of the christian masses on the work of their Missions, to convince them of their great desire to second the wishes of the Holy Father in this regard, of the success that their efforts have met with during the past fifty years in the face of great obstacles, of the triumph of the educational system of Don Bosco in dealing with savage tribes, of the wide extent of the apostolic fields confided to their care, and of the urgency of the call that is being broad-casted

continually from these same Missions for generous and more practical support.

After his round of the exhibition halls, the visitors will have a minute idea of the work of the soldiers of Christ in propagating the One, True Faith in the Missions of China, Japan, India, Australia, Patagonia, Tierra del Fuego, Brazil, Ecuador, Paraguay, in the Congo, in Turkey, in Asia Minor, in Palestine, in Algeria, in Tunis and in Egypt.

The Great Show.

The Salesian Exhibition has been conceived and is being developed on a grand scale. Modern requirements and the natural growth of the Salesian work at the Oratory had necessitated the erection of a new block of buildings which will provide new dormitories for the artisans, new refectories for students, artisans and community, a new infirmary and several up-to-date workshops. It is precisely these new buildings that are being requisitioned for the purposes of the exhibition, and the large, spacious halls, covering an area of 10,000 sq. metres, serve the purpose admirably.

The exhibition is surrounded by a garden beautifully laid out and cultivated under the direction of two Salesian Fathers who hold degrees in agriculture, and horticulture. Some of the newspapers have described the garden as "English", but in reality it would be difficult to find an adjective capable of giving an adequate idea of its artistic attractions, of its botanic and zoological features, and of the tropical atmosphere that surrounds it and raises it to something quite out of the common. It is just a "Missionary" garden, and in going over it the mind of the visitor will be wafted to lands far beyond the sea, and it will make him think of those nations and races whom he has never seen but with whom he knows he is united in the brotherhood of a common humanity.

The centre of the garden is marked by a gem of gardening, a floral map of the world. Don Bosco's heart was as big as the world when it was a question of saving souls; his work was to be no mere national one, and, in fact, following his leading and his directions his Sons are at work to-day on all the five continents.

Looking to the right, one's attention is next attracted by a pretty little fountain rising from the depths of a miniature pond filled with shining gold fish. A barking and howling close at hand next informs the visitor that the grotto-like structure with the strongly

barred openings on each side is the home of some rather ferocious looking animals and a closer inspection shows them to be South American jaguars. Just beyond this, that pretty bungalow affair with its high tower and scientific apparatus on top is the type of meteorological observatory erected by the Salesians in many parts of their Missions; for science, too, must have her quota, and the contribution of these apostolic pioneers to the stock of human knowledge has been no light one. That large hangar there to the right, just beside the enclosure containing the six ostriches, is an exact representation of the habitations in use amongst the Tucano savages of the Rio Negro in Brazil. It is immensely spacious, as you see, and would be inhabited by many families of natives who arrange their sleeping quarters in tiers like bunks on a ship. In the present instance, however, its spaciousness is being utilised for the purpose of a buffet; the visitor may halt here on his round of the exhibition and partake of refreshing native (Italian) drinks, whilst he amuses himself by watching the camel lumbering slowly around the walks with a consignment of youngsters clinging affectionately to its hump.

When he is off duty the camel lives in that sphinx-like structure of Egyptian architecture at the far side of the garden, and the curious-shaped hut beside it made from the branches of trees is a fac-simile of those in use amongst the Kivari Indians of Ecuador; without going inside one can see through the chinks between the branches and observe the life-size plaster figures of the natives as they squat on the ground or sit fashioning their primitive weapons for the hunt. The other low-roofed bivouac with the animal skins on top not far away is a reproduction of the dwellings of the natives of Tierra del Fuego; its primitive design is in keeping with the low state of intelligence of the race which Darwin described as the lowest in creation.

But it is impossible to give a particularised account of all that the Missionary garden contains, or do more than refer to the scores of parrots, parrakeets, tucanos and monkeys that chatter and chirp in the large artistic cages placed conveniently all round the walks. The garden alone will take up a good deal of the visitor's time, and is sure to interest him, but there are still nine or ten large halls of missionary exhibits to be visited, with their life-sized figures of the natives of various countries engaged in their peculiar pursuits, and the realistic attitude in which

they are presented shows that some of the best of Italian artists and sculptors have been engaged to portray them true to life. There you see a group of Bororos with bows and arrows drawn and directed towards a fair-sized puma. Another scene shows the Kivari with their light canoes on the banks of a beautiful river. Further on you may notice the Missionary Priest as he stands before his altar constructed of leaves and

bazaar like appearance his feelings will change and he will imagine himself in fairyland.

We have said nothing of the numerous illuminated dioramas to be found in all the different halls; they will prove of great interest to visitors, but the latter will be especially delighted with the large one stretching the whole length of the covered-in terrace. The dimensions of it are exactly 22 yds by 13; to view it one must pass along a large



A View of the Missionary Exhibition at Turin.

branches under the shade of a large tree and offers up the Holy Sacrifice for his savage children. Another pathetic group and perhaps the most impressive of all is that which depicts a leper colony in Colombia in which the awful ravages of the disease are plainly visible on the bodies of the stricken natives as well as on the persons of some of the Salesian Sisters who are attending to them: and this is all historically correct and will serve as a public tribute, however temporary, to these heroic martyrs of charity.

These latter exhibits will have had a depressing effect on the mind of the visitor, but when he goes through the halls of the Eastern Missions—those, namely, of India, China and Japan as well as of North Africa and Palestine with their bright colours and

elevated gangway; the lighting effects are wonderful and give one the impression of a tropical scene, immense in extent and fading away in the distance, in which the natives are engaged in various pursuits under the direction of the Missionaries.

An idea of the needs of a well equipped modern Mission may be obtained by a visit to the dispensary and ambulance tent with its operating table, surgical appliances and instruments of all kinds; and when one sees just outside it the smart motor-chapel for mission service, with its pretty little altar at the far end and fold-up beds for the Missionaries along each side.

A deeper insight into the Salesian Work and Missions might be obtained in the neatly arranged library of the exhibition; it con-

tains 5,000 volumes, but these are a fraction only of the works that Salesian authors have given to the world during the past 50 years.

To make a complete round of the exhibition will take some time and may be somewhat tiring, especially if the weather is hot, but one can always adjourn to the cool shade of the lecture and cinema hall where missionary films will be shown continuously and Missionary Fathers from all parts of the world will be engaged in describing the wonders of their various Missions and in telling of the glorious work being done there for the extension of Christ's kingdom upon earth.

Our Absent Friends and Well-wishers.

The success of the exhibition is already assured; its varied interest and comprehensiveness will be its own best advertisement, and to the crowds who will visit it, it will be at once a source of instruction and of entertainment.

It is a pity that those who have contributed most to its success, those good superiors and missionary confrères in every part of the world who have responded so generously to the invitation that was given them to send along objects of interest will not be able to see the result of their efforts; but they will be none the less pleased to know of the magnificent missionary monument that has been erected at the Mother House in Turin; they will rejoice in its success, and pray for the same, and will be happy in the thought that their Missionary Jubilee is being marked in such an appropriate manner.

The widespread interest so pleasingly aroused in the apostolate must be fruitful of good results and will have its effect in tangible form even in our farthest Missions; of that we may be certain. A special tribute of praise is due to those good priests and lay brothers, fresh from the Missions, who have been labouring so zealously under the direction of our indefatigable Vicar General, Very Rev. Fr. Ricaldone, to have everything ready in time. Such an exhibition without their expert advice and labour would have been impossible, and the great expense already incurred would have been considerably augmented.

The Tenth International Congress of Salesian Co-operators.

This important Congress which is being held at Turin this year to consider and promote the missionary interests of the Con-

gregation, is taking place very appropriately just after the Feast of Our Lady Help of Christians when the Missionary Exhibition will be seen at its best.

The Congress in being held over a period of three days from 25th to 27th of May. Sectional meetings will be held morning and evening on the first and third days. There will be one general session each day for which distinguished orators, clerical and lay, have been engaged, and there will be a grand reunion of the Diocesan Directors, Decurions and Zelators of the Pious Union of Salesian Co-operators on the second day. Delegates from many countries will journey to Turin for the occasion, and one special group of Salesian Past Pupils under the leadership of the indefatigable Secretary of the S. O. A. Rev. V. Walsh, S. C. is journeying to the Congress to do honour to our English Province.

The Legend of the Lily.

*Alone in the garden greenhouse,
Near the chapel, old and gray,
An old man talked to the flowers
In his quaint, old-fashioned way.
"Tomorrow will be the Feast Day
Of my Lady, the Queen Divine,
And none but the fairest flowers
Shall I lay before her shrine".
Then he made a garland of roses
Fragrant, and red as wine,
And round and round he twined them
With the honeysuckle vine.
'Twas the mystic hour of twilight,
His loving task complete,
When the night-wind seemed to whisper—
A whisper, low and sweet.
"Oh, take me, too!" said the lily
A faded, broken-flower;
"For I would kneel at my Lady's feet,
Though I die within the hour".
Then he gathered the poor, wan flower
And placed it above the rest,
Whilst the angels heard him murmur
"Surely, God loves thee best!"
Next morn at the altar railing,
His heart with rapture thrilled;
There bloomed a tall white lily—
His loving wish fulfilled.
"Oh, thanks to thee, dear Mother!
Glory to God, thy Son,
Who raiseth up the lowly,
And heals the broken one".*

KATHARINE M. DONAGHUE.

The Late Francis Scaloni, S. C.

Provincial of the English Province.

The sad tidings which reached us by cablegram on Good Friday to the effect that our beloved Father Provincial was lying dangerously ill in the Belgian Congo came as a thunderbolt and completely overclouded our Eastertide rejoicings. The news was so sudden and unexpected, for he had left us on January 8th in the spirit of optimism and cheerfulness which was habitual to him, and all suggestion of any impending danger was very far removed from our minds. The cablegram naturally threw us into great anxiety, for the dangers in the Congo are so numerous and serious; the climate, the vast difference of temperature between day and night, the fatigues of the long and tedious journey from the Cape to the Congo—a journey which would tax even the strongest of constitutions—all added to our anxiety and made us fear for the worst. No further news arrived for a few days after this, and this fact buoyed up our spirits, for we felt that no news meant good news; but on Tuesday evening, April 6th, just as we were beginning to hope that the crisis was over and the danger past, the fatal tidings reached us that our beloved Father Provincial was no more, for he had passed away on the previous day to receive the reward of all his labours.

To a great number of our English Co-operators Father Provincial was a very familiar figure. His genial smile, his open-hearted welcome to all, his fatherly bearing and his kindly manner, as well as the earnestness and sincerity which was so clearly discernible in him—all this endeared him to them, and left an impression which never will, and never can be, effaced. All had grown accustomed to the wonderful fund of good nature and good humour which he possessed, and all could so clearly see in him the priest of God—the father who inspired confidence in his spiritual children, the loyal and steadfast friend who was willing and anxious to help them in every difficulty. Though often fatigued and weary, though often secretly weighed down by anxiety and suffering, he was always affable and cheerful in his manner and ready to say a kind word of encouragement to all. To those who did not know him intimately he

appeared as one who had never felt the pangs of sorrow or the bitterness of suffering.

Father Scaloni was born on April 30th, 1861, in the little town of Monte Rubbiano, in the diocese of Fermo and the Province of Marche, Italy. He entered the Salesian Oratory at Turin in March, 1876, and thus at an early age he came under the direct



Very Rev. F. Scaloni, S. C.

influence of the Ven. Don Bosco—an influence which showed itself so clearly and unmistakably throughout his life. In August, 1881, he entered the Salesian Novitiate at San Benigno, where he became the fellow-novice of two priests so well known to the English Co-operators, the Very Rev. C. B. Macey and the Rev. J. Bonavia, the latter of whom departed to his reward twenty-two years ago at Battersea, where he had laboured and toiled for many years in spite of his failing health.

On November 3rd of the same year (1881) he had the privilege of receiving the religious habit from the hands of the Ven. Don Bosco himself and on October 7th of the following year took this perpetual vows. The following few years of his life were spent at the Salesian

Institutes in the busy towns of Nice and Marseilles, where he endeared himself to all. He was gifted with a very fine voice, and he also taught and composed music, while his bright and happy disposition made him welcome wherever he went, though personally he was of a retiring disposition.

In 1885 he received the Tonsure and Minor Orders, and in the following year he was raised to the Subdiaconate. In 1887 he was ordained Deacon by Mgr. Robert, at Marseilles, and later on in the same year (on December 17th, 1887) he was raised to the dignity of the Priesthood by the same Prelate. Nearly three years later, in spite of the very busy life he had, he managed to find time to take a degree in Divinity at the University of Paris.

In the year 1891 he was sent by his Superiors to commence the Salesian work in Belgium. He took up his abode at Liège, and from this centre he built up the extensive and successful work which the Salesians have been carrying on for many years in that country. He himself was the first Rector of the large Institute in Liège, and this School he directed with great success, while year by year the Salesian work spread rapidly throughout Belgium. In 1895, the Orphanage of St. Charles, at Tournai, was opened, and this Institute, as well as the Provincial House of Liège, has been productive of immense good. In the following year (1896) the Novitiate House was opened at Hechtel and the work continued to grow with even greater rapidity. In 1900, a professional School was inaugurated at Verviers, and two years later the Orphanage of St. Joseph, near Ghent, was confided to the Salesians. All these Institutes continued to develop and progress in every respect, and the work grew to such an extent that the opening of a large House of Studies for the philosophical and theological course of the Salesian clerics in the Province became a matter of necessity. And so it was that in 1904 the fine Scholasticate at Grand Bigard saw its first beginnings. Under the zealous and able administration of Father Scaloni progress and success were inevitable. He himself was untiring in all his labours and completely unselfish in all his motives. He had but one aim and one object in view—the furtherance of the wonderful work of our saintly Founder, the Ven. Don Bosco, and the salvation of the boys who were confided by Divine Providence to his care. He certainly embodied in himself all those fine qualities and virtues

which are an adornment, and, to a certain extent, a necessity in anyone who is called by God to carry out a work of such importance in His Church.

The great work continued to extend, and in 1907 the Institute of St. Raphael, at Sougné-Remouchamps saw its beginnings, and in 1909 the School at Antoing was confided to the Sons of Don Bosco. In 1910 the fine municipal Schools at Ixelles (Brussels) were handed over to the Salesian Fathers, and finally, in 1911, a body of missionaries departed from Liège to inaugurate the Salesian Missions in the Belgian Congo. These Missions have developed wonderfully, and technical Schools and other forms of missionary work have been established out there with great success.

Father Scaloni's connection with Battersea began in November, 1909, when the Salesian Provinces of England and Belgium were amalgamated and jointly placed under his care. With that tact and delicacy which were so habitual to him he soon won a place in the hearts of his English confrères, although the greater part of his time had to be spent in the Belgian Province. He continued to carry on his work with peaceful success until the outbreak of the great European War, in 1914. As soon as he heard of the violation of Belgium and the terrible accounts of the treatment meted out to the inhabitants by the invading forces, he hastened over from London to Liège and succeeded in reaching the town before its siege began. He remained there throughout the war, and endured very great privations and hardships, to say nothing of the deep sorrow which must have filled his fatherly heart at the sight of the sufferings of his spiritual children. The knowledge, too, of the havoc that was wrought to so many Institutions that he had built up at the cost of so much labour and sacrifice must have caused him deep affliction. He himself suffered very greatly during this sad period. The House and School at Liège, where he lived and, to the best of his ability, provided for and solaced the Community and boys who yet remained there, were in the possession of the German invaders all through the war, and a very large portion of the buildings was occupied by them. His prominent position brought him in frequent contact with the German officers, and on several occasions his private appartments were entered by the military authorities and ransacked for "reasonable documents". The keynote

of his whole life was devotion to duty, however irksome it may be; and with that calm and unflinching courage which he possessed he steered the barque confided to his care safely through those troubled waters.

Though his life was so intensely active, still he found time to write several philosophical and educational works; and he was, moreover, an eloquent preacher in both French and Italian. It was due mainly, to his zeal and skilful administration that the Salesian work in Belgium spread so rapidly and efficiently in every direction.

At the close of the War he was re-elected Provincial of the English Province, and had to sever himself away from the great work which he had built up and directed for so long in Belgium. The wrench was a severe one for him, and he could not disguise the fact. It was also a severe one for the Belgian confrères, for they loved and esteemed him, and all regarded him as a father. His whole energies were to be centred henceforth on the further development and spread of that splendid work which had been inaugurated and carried on for so many years by the Very Rev. Father Macey. During the period of Father Scaloni's administration, several new Houses were opened. These comprise two fine Agricultural Colleges in Ireland and one at Claremont, near Cape Town, as well as the House of Studies and Novitiate at Cowley, Oxford, which was opened in 1920 and has developed with such rapidity from its very start. His latest project—the new Secondary School at Bolton, Lancs,—was commenced last September and is showing every sign of successful and rapid development.

On January 8th of the present year Don Scaloni left England to make his canonical visitation of the Salesian Houses in South Africa, and to attend to certain proposals regarding further extension of Salesian work in that region. At the earnest request, too, of the Salesian missionaries in the Belgian Congo, who all loved and regarded him as a father he was commissioned by the Very Rev. Don Rinaldi, our Superior General, to visit the Congo as his representative. The Belgian Colonial Minister at Brussels also requested him to attend to certain matters on his behalf in the Congo, and for this purpose invited him over to Brussels last December to discuss certain questions with him previous to his departure for South Africa. Father Scaloni, therefore, had many very important matters to attend to during

his visitation of our Schools in South Africa and of our Missions in the Congo. His task was nearly finished when he was brought to death's door and went to receive the well-earned rest and repose he had merited by his long life of earnest toil and disinterested labour.

His one aim in life was the realisation in himself and in others of those ideals which he had learnt so thoroughly from the Ven. Don Bosco himself. He certainly embodied in himself those priestly virtues and that spirit of sweetness and kindness which he loved and admired in this great Master, who had been his spiritual father and director at the Oratory. In fact, the beautiful words in which St. Paul describes charity may fittingly and without any exaggeration be applied to the saintly priest whose death we all deplore: "He was patient, he was kind. He was not envious, was not puffed up, was not ambitious. He sought not his own, would not be provoked to anger, thought no evil, rejoiced not in iniquity, but rejoiced with the truth; was constant in trials, strong in faith, firm in hope and patient in suffering".

While we lament his death and his departure from our midst, there is one thought that buoys us up, and it is this: his sufferings are at an end, he has already gone to enjoy the reward of his toils, labours and sufferings here below, and one more saint, we feel quite confident, is added to the realms of bliss. But still it is the duty of us all to remember him; our holy faith and our spirit of charity impose this obligation on us, for we can never be absolutely sure that, in the inscrutable judgments of God there may not be some faults and shortcomings yet to be expiated. The suddenness of his departure from our midst has indeed added to our sorrow; it has taken from us a father and a friend, and it has bereft the Salesian Society of one who has proved himself to be a wise ruler and an able administrator, and who has been recognised by all who had the privilege of knowing him as a very saintly priest.

Donations for the propagation of Salesian works, and offerings in connection with "Graces and Favours" received, may be sent to: The Very Rev. Superior General 32, Via Cottolengo - TURIN 9 (Italy).

SALESIAN NOTES AND NEWS

Thornleigh College, Bolton (says our Lancashire correspondent)

During the Easter Term the pupils at Thornleigh went through the normal course of school work and football matches, with the added zest this term of the cup competition. But things that are normal and ordinary in other schools attain to the status of historic events in an institution which is just beginning *ab ovo*. Thornleigh has yet its history to make and its traditions to form, but the basis is already laid for great things in the strong spirit of *camaraderie* already existing amongst the boys, their pride of school and the sympathetic and confident attitude that already exists between them and their masters.

Music has its due place amongst the lighter occupations in which the boys indulge and quite a respectable choir is being evolved under the college organist and choir-master, Rev. Fr. Leaver D. D. The boys' first attempt at rendering the music of a High Mass came off very creditably on the Feast of St. Francis de Sales when the little college chapel resounded to the pleasant strains of *Missa de Angelis* and motets proper to the Feast.

The new school buildings are progressing very favourably; the roof is already on four of the new class-rooms; the walls of the others are rising steadily upwards so that we may be confident of having everything finished for midsummer and ready for the opening of the new scholastic year. The new addition is a decided improvement from the point of view of both beauty and utility, and with the new accommodation available the College authorities will be able to meet the wishes of those parents who have wanted to send their boys to Thornleigh. A prospectus may be had on application to the Principal and demands for entrance to the College should be made in good time so as to avoid disappointment.

Salesian Co-operators and Old Boys who live in the North will be welcomed at any time by Very Rev. Fr. Mc Court should they happen to find their way to the College.

There is much to be thankful for to God and Our Lady Help of Christians for the satisfactory state of this scholastic institution even during the first year of its existence

and the whole Salesian province is optimistic about the still greater measure of success with which it will meet when the Sons of Don Bosco become better known to the fervent Catholic population of the northern counties.



St. Patrick's Malta.

After bringing much pressure to bear we are at last able to tell our readers something of the activities of our Salesian confrères in this little British possession. The staff of St. Patrick's has been changed almost entirely, but the school has suffered no detriment thereby and the new professors are beginning to be almost as well beloved as their predecessors who laboured so long and so unselfishly for the good of those entrusted to their care.

The present scholastic year has been marked by many happy events. In November last Bro. Gerard Burke, so well known in our colleges of Battersea and Farnborough, was raised to the greatest of all dignities, that of the holy priesthood, by His Grace the Archbishop of Rhodes and Bishop of Malta. The ordination service took place in the school chapel in the presence of many distinguished personages as well as a detachment of 120 sailors from His Majesty's ships in the harbour. Fr. Burke said his first Mass on the following day and was assisted by Fr. Sciberras, an old pupil of his in the days when he was formerly stationed at Malta. A very touching and appropriate address was given by Fr. Mc Clement D. C. L. a navy chaplain stationed at Malta and a great friend of our confrères there.

The distribution of prizes took place on the Feast of the Immaculate Conception. Fr. Burke sang Mass on that day and later on in the morning the community and college were consecrated to the Sacred Heart. That same day those boys who were considered worthy were received into the Sodality of St. Joseph inaugurated by Fr. Keyte the new Catechist who has been doing splendid work since his arrival in Malta and is already held in high esteem by all for his unobtrusive enthusiasm and zeal in the performance of his important duties.

A report of the work achieved during the preceding year was read in the School Hall that evening by the Prefect, Fr. Burke, and the prizes were distributed by Sir Edgar Bernard K. B. E. assisted by Hon. Senator Galea. The day's festivities closed with a most enjoyable farce and a cinema entertainment.

But the event of the year was the solemn celebration of the Very Rev. Rector's, Fr. Giltinan's Silver Jubilee as a priest. His

John the Evangelist, "the disciple whom Jesus loved", patron of priests, he spoke beautifully of the divine powers of the priesthood. No wonder the Church and the world honoured the priest, regardless of human weakness or social standing, for, said the Archbishop, "It is no small thing to be the representative of Jesus Christ", to be one who says in the confessional, "I forgive thee thy sins" and at the altar, as he changes bread and wine into the living Body and



The First Pupils of Thornleigh College, Bolton.

Grace the Archbishop honoured the Jubilarian by his presence on the day of the celebration, Dec. 27th, and preached the sermon of the occasion during the High Mass, sung by Fr. Rector himself.

Father Giltinan had already, at the parade Mass, addressed and thanked for their generous subscription to his presentation the men of the destroyer flotillas who were not able to remain. After the Mass, at which Father Capurro Parish Priest of Stella Maris, Sliema, acted as Deacon and Father M. Balzan as Subdeacon, the congregation came to kiss the hands of the Jubilarian, a repetition of the pretty ceremony of his First Mass twenty-five years before.

His Grace the Archbishop-Bishop preached an eloquent and touching sermon. Taking as his theme the Saint of the day, St.

Blood of God, "For this is My Body" and "For this is the Chalice of My Blood". "You, Reverend Father, who for 25 years have stood at the altar of God", concluded His Grace, "as you offer the Holy Sacrifice, thank Him for the honour, for all the graces of these years: do not forget your father and mother, who brought you up so carefully: your brethren and your friends: fear not to pray for the many, for you know the infinite value of the Sacrifice of the Mass".

After Mass the congregation repaired to the neighbouring *Juventutis Domus*, filling the large hall. The Hon. Ugo Mifsud, Prime Minister of Malta, read an illuminated address conveying the appreciation of the Island of the work of the Salesians in general and of Fr. Giltinan in particular, and presented him with another address illuminated

by the Salesians of Farnborough in which they and old parishoners recalled his work in South Africa and London and especially from 1907 to 1920 in Farnborough, where his civilian and military flock still hold him in affectionate remembrance. Sir Edgar Bernard read a letter from Lady Congreve regretting that the Governor was prevented by duty and she herself by indisposition from attending. He expressed his own congratulations, and the Rev. Don Salomone those of his brother Salesians. His Grace the Archbishop-Bishop rose to add that, "As Bishop of the Diocese, I would say publicly what I have often thought privately, that your term of office here has really been a success. You are continuing the work so well begun by your predecessor, Fr. O'Grady. We are indeed fortunate to possess Superiors who have both shown such great zeal and have proved themselves such true sons of Don Bosco and so full of his spirit. I thank you in the name of all classes for the work you have done here".

Father Giltinan, who was much moved, replied simply, "Knowing myself as I do, I feel convinced that the functions of to-day are nought but a tribute to the Eternal Priesthood of Our Lord imperfectly represented in myself and to the works of God as expressed in the remarkable apostolate of the Venerable Servant of God, Don Giovanni Bosco". He added that he had found his reward in "the noble and generous hearts of the people of this Island". Though he had laboured in many climes, nowhere had he found "warmer hearts, dearer friends or more practical co-operation than in this dear little island". For a continuation of appreciation of, and sympathy with, Salesian work he earnestly appealed. Sir Edgar Bernard called for three cheers for Fr. Giltinan which the latter transferred by asking for the same mark of appreciation for His Grace.

The boys of the school had an opportunity of paying their own special tribute of esteem and respect to their Rector on Jan. 1st. Addresses were read in English, Maltese and Italian. The band contributed a fine selection of music and after many enjoyable songs and recitations the distinguished audience was treated to an ably performed play entitled "Wildair's Birthday Party." This play as well as that given later on the Feast of St. Thomas, was prepared under the direction of Fr. Keyte and much credit is due to his painstaking efforts for their success.

A Salesian Missionary Congress on the

lines laid down by the Rector Major has already been held by the Salesians in Malta, and another very important one at Catania on Sunday April 18th which was wonderfully well attended and drew representatives from all the neighbouring provinces. Both Rectors from Malta went there and St. Patrick's sent its band. The crossing to Syracuse was a most sensational affair owing to the inclemency of the weather and still more to the unseaworthiness of the boat. Indeed, at one point of the voyage, it seemed that ship and passengers were bound to go to the bottom; the Salesians on board invoked the aid of Our Lady Help of Christians and attribute their safe arrival at Syracuse to her intercession. That particular boat has now been scrapped and replaced by a new one.



**Battersea,
London.**

The sad tidings of the death of Cardinal Cagliero, S. C. were received with the deepest regret by the Salesian Community at Battersea and by the whole parish of which they have charge, for the beautiful Church of the Sacred Heart was, in a way, intimately connected with the deceased Prince of the Church. To him it owed its consecration in 1893 when as bishop he visited the English Province of the Congregation.

A Requiem Mass for the repose of the Soul of the dead Cardinal was sung at Trott St. on Mar. 9th. Very Rev. Fr. McCarthy S. C. Rector of Battersea was the celebrant and the Mass was sung in the presence of His Eminence, Cardinal Bourne, Archbishop of Westminster.

There was a large attendance of clergy, both secular and regular, and most of the Superiors of the English Salesian Province assisted.

The music of the Mass was beautifully rendered by the Salesian School choir, the Offertory piece being Mendelssohn's well known "Beati Mortui". After the absolutions at the catafalque given by Cardinal Bourne, Chopin's Funeral March was played by the church organist. Rev. Fr. Couche S. C.



It seems that the hand of sorrow has fallen heavily upon the Salesian Congregation during these few weeks past. Another Solemn Requiem Mass was celebrated at Battersea on April 12th in the presence of the Bishop

of Southwark—this time for the repose of the soul of the beloved Provincial of the Anglo-Irish Province of the Congregation, Very Rev. Fr. Francis Scaloni S. C. who had gone to the Congo on a special mission on behalf of the Salesian Superiors and the Belgian Government. Fr. Scaloni died as the result of the fatigues and sacrifices inherent in his mission in that tropical zone; Divine Providence had reserved for him the glorious death of the Missionary. He will be remembered by his confrères chiefly for his fidelity to duty and his courage in affronting sickness and peril and death itself in the zealous accomplishment of the mandates given him by obedience.

Between forty and fifty members of the Salesian Old Boys' Association, of which Fr. Scaloni was Grand President, were present at the Mass. The Italian Ambassador was represented by Commendatore Rosso, and the Belgian Ambassador by Commandant Hemeleers, Military Attaché.

Among the clergy present were: Very Rev. Canon Cooney (Wandsworth); Very Rev. A. Franco, D.D. D. Ph. (Cowley); Very Rev. A. Moore, O. S. M. (Fulham); Rev. E. Rabagliati, S. C. (Chertsey); Very Rev. G. Haines, P. S. M. (Hatton Garden); Very Rev. A. Sacchetti, S. C., Procurator for the Salesian Missions in Palestine; Very Rev. T. O'Connor, S. C. (Burwash); Fr. Samuel Reddy (Cadogan Square), and Fr. J. Ross (Marylebone).



**Capetown,
S. Africa.** Monday, 25th January, brought, to our sunny shores, says the "Echo", Very Rev. Fr. F. Scaloni, S. C., Provincial of the English Province. Very Rev. Fr. de Bary, S. C. Superior of the Institute, accompanied by two of the confrères met him at the docks as he disembarked from R. M. S. "Edinburgh Castle". Luggage formalities having been gone through we made for Somerset Road, where the staff and boys were waiting to give their Spiritual Father a hearty welcome. A burst of cheering greeted his appearance under the portico and the band struck up a lively march. When Fr. Scaloni had taken his place on the platform with Fr. de Bary and Fr. Tozzi (who had come from Claremont thus early purposefully to convey the welcome of the Farm School) on either side of him, an address was read by one of the boys. In the course

of these greetings, the boys stated that they had heard that their Provincial was a *Good Sport*. This phrase seemed to please His Reverence, for, on rising to reply, he made special mention of it, saying that he liked sport and encouraged it for three reasons. He liked it because it was healthy, keeping the boys in good form and free from sickness. He liked it because it provided good wholesome enjoyment and amusement, which kept them from harm, refreshed their minds after their studies and formed a pleasant diversion from their work. But more than this, he liked it for the character training it afforded: a boy is taught to be a sportsman, and to play a clean game, both of which require self control and the repression of the lower passions.

The band then struck up again and during the performance, Fr. Scaloni went amongst the boys to make their acquaintance. The hearts of all were captivated by his Salesian smile and when, eventually, he was conducted inside by the Superior, it was to the echo of prolonged cheering. A grand Bioscope Entertainment concluded this introductory welcome. I say introductory, not because it was not hearty and sincere—there was no question of that—but because the real official welcome was reserved for later in the week, for the Thursday and Friday, the Eve and Feast of St. Francis of Sales.

The festivities in connection with the feast of St. Francis of Sales, commenced on Thursday evening at 6.30. The whole school was assembled under the Portico and when Fr. Scaloni had taken his place on the platform, the band opened up with a stirring selection. Then followed addresses from each of the different classes and also one from Claremont, interspersed with musical selections. Fr. Provincial then rose to reply. He thanked all for the cordial welcome and hearty greetings he had received. Addressing the boys in particular, he said "I am glad to find such a spirit of attachment to your Superiors, shown in the way you greeted me whom you did not know". He thanked them for their good wishes for his feast day, but in doing so he reminded them that it was also the feast of the whole Community because St. Francis is the Patron of the whole Congregation. He thanked them also most earnestly for their prayers and Holy Communions, saying that he too prayed and would continue to pray that God might bless this house and all who were in it. Continuing he congratulated the band on

their music. He congratulated the bandmaster on the good work done and also the boys themselves for having co-operated with their master. "It is my wish", he said, "to have a band or orchestra in every house in the Province. So far I have been unsuccessful, for this is the only house that has one. I hope that in the near future, my wish may be fulfilled, for Don Bosco used to say: 'A Salesian House without a band is like a body without a soul.'" Thanking all once more for their good wishes, he concluded amidst loud and continued applause. The band played a final selection and then all repaired to the chapel for the conclusion of the Triduum. After supper a bioscope entertainment was given.

On the following morning, Fr. Scaloni said the Community Mass at which the boys made a General Communion for his intentions. High Mass was sung at 10. a.m. by Fr. de Bary. The remainder of the morning was filled in by an interesting cricket match. Several eminent members of the Secular Clergy were present at lunch to greet Fr. Provincial, a fact which gave him great pleasure as he himself asserted when

replying to the Toast in his honour. He said that Don Bosco had always a great respect and regard for the Secular Clergy and that hardly a day passed but he had one or more of the clergy at his table.

As Fr. Scaloni and the Visitors passed out to the Portico, the band played the Papal, Italian and French National Anthems. These being finished, the bandmaster presented the baton to the Provincial asking him to conduct the opening piece of the programme. The offer was readily accepted, and the ease and grace with which the task was accomplished showed very clearly that here indeed our Reverend Superior was on 'terra firma'. As a matter of fact he was at different times in his younger days, bandmaster of no less than three military bands. The programme had been well chosen and was greatly appreciated by all.

Solemn Benediction of the Blessed Sacrament was given, in the evening, by Fr. Provincial himself. This was followed by supper after which a very pleasant entertainment was given, including a concert and a Sketch in two Acts entitled "Deeds not Words".

NEWS FROM THE MISSIONS

A Visit to the Congo.

In a previous letter home, Fr. De Bary, who accompanied the English Provincial (R. I. P.) on his visit to the Salesian Mission in the Congo, gave an interesting description of their journey from Capetown. The present epistle is an account of the first part of the Provincial's visitation. The late lamented Superior was able to visit the whole of the Salesian Congo Mission before his death. It was an arduous task for a man of his years and under such conditions as exist in that tropical zone. There is no doubt that the fatigue involved was one of the chief causes leading up to the tragic suddenness of his death.

"Dear Father, When I last wrote to you I described, as well as I could, in hurried fashion, our journey to Sakania, and when I concluded my letter I was describing to our arrival at the Station.

Surrounded by a crowd of natives, and

in company with Mgr. Sak, Father Noel, and other members of the Community, we directed our steps towards the Mission which was not far distant, the boys singing hymns and songs in their own language on the way. As we came near the House, the good Sisters came out to meet us, wearing large white hats over their veils a necessary precaution against sunstroke in this country. The Salesians have only been nine months at Sakania, but have done marvels during that time. They have built a residence for themselves, containing the Refectory, kitchen and three apartments, and also another House containing sleeping rooms, a house for the Sisters and a temporary Chapel, tastefully decorated inside by a member of the Community. The property was, for the most part, bought from a certain Mr. Claquin—a Frenchman residing in that district. He wished to sell the property for 150,000 francs, but after a time consented to part with it for 20,000 francs. The land is

well suited for cultivation, but a considerable part of it is still covered with trees, all of which will be eventually cut down and the wood sold or employed for building purposes. A river runs along the property to the South, and all the land adjacent to it is well irrigated and can be cultivated throughout the whole year, even during the dry season. There one sees a large number of banana trees and also orange and mango trees and vegetables of various kinds:—potatoes, peas, etc. Strawberries also thrive there. Close to the river there is a spring which provides excellent drinking water, and Sakania is the only place in the Congo where there is no need to boil the water before drinking it. One has to guard carefully against malaria, which may result either from drinking unfiltered water or from the bites of mosquitoes which abound in these regions and which will increase rapidly in numbers as soon as the dry season sets in. It is necessary to take a dose of quinine every evening as a precautionary measure. The evening on which we arrived we heard the boys sing in the Chapel, and it was really wonderful to hear the whole-hearted way in which every boy joined in the singing. One hymn in honour of the Martyrs of Uganda especially took my fancy, and for days afterwards I found myself unconsciously humming the same tune. I have omitted to mention that the Salesians at Sakania make their own bricks, and all the building has been done by native labour. They also have a saw-mill for cutting up the trees taken from the property. I have referred to mosquitoes just now; but there is another pest, consisting of ants of various kinds. The red ants will enter a fowl-house and destroy every fowl in a single night, unless special precautions are taken. Another kind of ant advances in columns, and woe betide the person who treads on the column and remains standing still for a single moment: these ants move with incredible rapidity, and will soon be all over the unfortunate individual, and it will be necessary to remove them one by one, as they bite fiercely and cling fast to the body.

Then there are the white ants, which destroy all the wood work in a house, as well as whole trees. All over Rhodesia and the Congo one finds immense ant-heaps from 10 to 20 feet in height.

I must not omit to refer to the excellent cooking which is done by a native here. The same, too, can be said of all the Salesian

Houses in the Congo. Naturally enough, special efforts were made in this direction in honour of Father Provincial.

On Tuesday the 9th, we bid "Au revoir" to Father Noel and the rest of the Community and at 1.15 p. m. we started on our journey for Elizabethville, accompanied by Mgr. Sak, and we reached that place at about 9.30 p. m. in pouring rain. Two motors



A Typical Congolese.

were waiting for us, one of them being Mgr. Sak's, and on arriving at the House we found the whole Community waiting under the verandah, and Mr. de Saens, formerly Director of Justice in the Congo, who had just returned from Europe on a business trip, and a lawyer, Mr. Voluvel, and one or two others. All adjourned to the Refectory and remained at table with us whilst we partook of a hearty supper, after which we retired for a much needed rest. Next morning was spent by Father Provincial in visiting the whole House, the various workshops, the hall for entertainments, the class-rooms of the Europeans and of the native boys, the music-room, the dormitories, etc. At 10 a.m. all assembled in the Hall, and the band

composed of members of the Community and a number of natives played what is known, I believe, as the Salesian hymn—the words being sung by the boys at the same time. The Superior, Father Laloux, then gave an address of welcome, more or less as follows:—

“It had been my original intention to speak to-day in terms of studied eloquence, but on reflection I thought it better to speak in a simple and Salesian manner—straight from the heart. I wish to tell you in the first place the immense pleasure we feel at seeing in our midst one whom we all look upon as a Father, for all we have we owe to him either directly or at least indirectly: directly, I say, in the case of those of us who were received into the Congregation and were trained by him in the Salesian life, indirectly in the case of those of us who have received our religious training in the Salesian Schools of Belgium, which owe to him their origin and development.... Before concluding I wish to express two wishes: 1) that Father Scaloni may remain long with us and do much good: 2) that he may return to us once more when the time for our next canonical visitation comes round again”.

Addresses were then read on behalf of the white boys and also on behalf of the natives. Father Provincial very suitably replied to the words of welcome; and then, with some more selections from the band the reception was brought to a close.

On Thursday the 14th, we paid a visit to the acting Governor and to the Parish-Priest of Elizabethville—a Benedictine Father; we also saw the Cathedral—a fine Byzantine building, not very long completed and still looking very bare inside. The town at present contains 4,700 white people, mainly Belgians, of course, but still there is a fair sprinkling of English-speaking people—Rhodesians or people from the Union of South Africa or from England. There are also some other nations fairly well represented, viz. Italians and Greeks, and, of course Jews are to the fore here as elsewhere. There are also some Swedes, Norwegians, Swiss, Russians, etc. The town is divided up by avenues of considerable length in many cases, and running parallel to or crossing each other at right angles. The houses are for the most part at some distance from each other, and there is an abundance of trees and shrubs and gardens. The principal buildings are two banks, and there are one or two fairly large hotels. The scattered nature of the buildings gives the place the appearance

of being of considerable size. There are certain factories to be seen here and there, one being a brick factory, owned by Italians, which is spread over some acres and has a very large output of bricks and tiles of every description. The hospital for the natives under the care of the Sisters of Charity of Ghent, is a very extensive establishment and has every kind of the most modern and up-to-date equipment. What particularly attracts Europeans to Elizabethville, however, is the work in the mines. We have not visited the mines themselves, which are owned by the “Union Minière du Congo”, but on Tuesday the 16th we visited the immense works where the material coming from the mines is dealt with, and from which copper is extracted. It was indeed a bewildering sight to see the various kinds of machinery of every sort and size, immense furnaces from which there poured streams of molten metal at white heat into special receptacles. Everywhere can be seen men—both whites and hundreds of natives—going to and fro; the place is a veritable bee-hive of industry. In the midst of so much activity, it was difficult to imagine that we were in the far-distant Congo. The profits of the concern, I was told, for a single year amounted to 80 million francs, after deducting all expenses.

On Sunday the 14th we paid our first visit to La Kafubu; it takes about half-an-hour to reach the Mission in Mgr. Sak's motor, and so Father Provincial goes to and fro, whilst making his headquarters at Elizabethville. We arrived at about 9.15 after travelling over a road that was in a very bad condition owing to incessant rains, this being the end of the rainy season. In the forests through which we passed wild animals still roam:—leopards, antelopes of various kinds, and crocodiles are to be found, and also snakes of many varieties; but these are seen for the most part only in the late evening or during the night. On reaching the Mission we were at once surrounded by some 400 natives—men, women and children, clapping their hands, and shouting words of welcome in their own tongue. The Community were also there in full force, and Father Schillinger, the Superior, stepped forward and expressed in moving terms the immense pleasure they all felt at having Father Scaloni in their midst. An address in Latin was then read by a native seminarist (there are six or seven of them), and another in French. Father Scaloni answered very feelingly to the words of welcome addressed

to him, thanking each and all and expressing his amazement at the wonderful work accomplished and also his great pleasure at seeing the Community and the large number of natives assembled there. He asked Father Schillinger to express his thanks to the latter for their welcome. All then repaired to the village Chapel, where a "Missa Cantata" took place. The harmonium was played and the singing led by a native. The Mass was the "Missa de Angelis", and it was rendered admirably by the natives. After Mass, Mgr. Sak proceeded in his motor in the direction of the village, but after a while the path became too narrow, and he continued the journey on his bicycle, while Father Provincial and I got into a sort of hand-cart, which was pulled along by two sturdy natives in front, while two more pushed from behind. At times the wheels would pass over the hidden stump of some tree, and then bumps of varying abruptness would follow, but after riding in this manner for about 80 minutes, we reached the village and received a further welcome from the inhabitants; and afterwards all assembled in the village Chapel constructed by the natives, and it was soon crowded with men and boys on one side and women on the other. Catechism class was conducted by Father Schillinger, and it was noticeable with what readiness all answered the questions put to them regarding the subject-matter of the catechism itself, showing that they thoroughly grasped the meaning of the questions and answers in the Catechism and thus had a sound knowledge of the truths of our holy Faith. The Catechism class was interspersed with the singing of hymns, some of them in Latin, and all without exception, joined in most heartily, even old men and women; and little children of six and seven (especially little girls) sang just as heartily as the adults. At the conclusion a few words of encouragement were addressed to them by Father Provincial in French and interpreted by Mgr. Sak. All then gathered together outside the Chapel whilst various photos were taken, some six or seven chiefs being amongst the crowd. After walking through the village and distributing cigarettes amongst the inhabitants we returned to the Mission. I forgot to mention that one of the natives made a speech in the Chapel in the Kibemba language and concluded by saying: "And now we expect you (i. e. Father Provincial) to give a medal to all those present". Father Provincial had none with him, but promised

to bring some next day. At 1.30 p. m. we had dinner, the menu consisting of soup, wild goose shot by one of the Community, veal supplied from the farm, potatoes and peas, pastry and custard, fruit and coffee. French white wine and red wine from Bordeaux were also supplied for this dinner. In the afternoon some visitors arrived—Mr. de Saens with Father Mariage, Dr. Walraevens and Mrs. Walraevens, Professor Brunebant, and Mr. and Mrs. Ciemmake. They visited the new House nearing completion and the foundations of the new Chapel all the bricks and wood-work for which are being supplied from the estate. We also visited the grounds, where we admired row upon row of fine banana trees and other fruit trees and vegetables of various kinds. The irrigation is done by means of a canal brought from the river and from which radiate a number of small canals, so that the land can be cultivated even during dry weather. The machinery was next inspected and consists of a powerful engine used for rooting up trees, a Fiat Tractor, a Ford Lorry for use on the farm, etc., etc. The whole property is of considerable size some 8,000 acres in extent, and in course of time the remaining forest will be cleared of trees and the whole of the land will be cultivated.

On Wednesday Father Provincial visited La Kafubu again, in company with the "Directeur de Justice", who is also charged with Education. He stayed to dinner, and previous to doing so inspected the classes and also visited the whole property and took some films of the Mission.

Yesterday (the 18th) we had dinner with the Governor at his residence, Mgr. Sak accompanying us. To-day we are keeping the Feast of St. Joseph, and the Church is especially decorated for the occasion. Father Provincial has just baptised several catechumens, and is saying the Community Mass, and I have been asked to sing Mass at 10 o'clock. I am writing this beforehand, so as to be in time for the mail.

As at present arranged we leave for Ki-niama on Monday the 22nd., and spend a week there, after which day we leave for Sakania. Here we shall stay for 3 days more, and then set out on our homeward journey to the Cape, whence Father Provincial will be leaving for England on April 30th.

With every kind wish and kindest regards to all, Yours very sincerely,

M. DE BARY, S. C.

Elizabethville, March 19th, 1926.



DEVOTION TO OUR LADY HELP OF CHRISTIANS

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

A Champion Rewarded.

The Ven. Don Bosco treating of the subject of devotion to Our Lady Help of Christians amply demonstrates the favour with which she regards those who labour for the Church and the Faith. "There was a time" he says "when the Emperors of Constantinople showed an implacable hatred for those who revered images, and a violent persecution was raised against them. Leo, the Isaurian was one of these misguided princes and in order to abolish the reverence paid to images he decreed penalties of imprisonment and death against all who were denounced as having shown veneration to the images or relics of the saints and especially towards the Blessed Virgin. In order to deceive the common people still further he had certain bishops and priests called to his palace and by means of threats and promises induced them to demonstrate in the pulpit that homage should not be paid in any manner to the images of Christ Crucified, of Our Lady or of the Saints.

But at that time there had risen up in the Church a saintly and learned Doctor in the person of St. John Damascene. In order to combat the heretics and to give his Catholic brethren a ready means of defense against them he wrote and published three books in which he explained and defended the honour given to images. The *Iconoclasts* (as these particular heretics were called) were greatly incensed by these writings and denounced the writer to the Emperor on a charge of treason. They alleged that he had written to foreign princes to urge them to break their alliances with Leo and that his writings were a source of disturbance to the tranquillity of the nation. The Emperor was wrought to such a pitch of rage against the Confessor that he ordered his right hand to be cut off. This perfidious act, however, had quite an unexpected effect, for Our Lady

desired to reward her faithful servant for his zeal in her defense and in that of the Church.

One evening St. John knelt down before a statue of the Mother of God and prayed thus: "O Most Holy Virgin it was through zeal for thy honour that I lost the use of my right hand; do thou now come to my aid so that I may continue to write in honour of Thy Divine Son and of thee," And whilst praying thus he seemed to fall into a deep sleep.

In his slumber he seemed to behold the statue of the Mother of God which was regarding him with pleasure and saying to him "Your hand is restored; you may now go and continue your writing as before". And awaking he found that his hand had indeed been miraculously joined on again to his mutilated arm.

When the news of this prodigy had spread abroad, the praises of Our Lady and of her faithful servant were sung everywhere and all were rejoiced to think that she had vindicated her champion in such an unmistakable way. But the enemies of Christ were not satisfied with this; they spread the report that John's hand had never been cut off and said that it was his servant who had suffered this treatment. The saint was arrested once more and brought before the prince, but here a new prodigy took place; on being ordered to stretch forth his hand a circle of brilliant light appeared round the place where the wrist had previously been cut. Astounded at John's wonderful restoration the prince desired to know who the physician was who had healed him and what remedies he had applied. St. John then in the presence of the whole court told how his cure had come about—"and", he concluded "it was God, the Healer of all ills, Who restored my hand".

The Emperor now expressed his regret for the treatment that the saint had received, and wished to raise him to high dignities, but



he would not give up his life of retirement and prayer and passed the remainder of his days in writing of the glories of the Mother of God.

GRACES AND FAVOURS

For these accounts no higher authority is claimed than that attached to authentic human testimony.

DUBLIN, IRELAND. — Kindly offer a Mass in grateful thanksgiving for a favour received after a Novena to Our Lady Help of Christians and Don Bosco and promise of publication.
S. M.

SAN FRANCISCO U. S. A. Would you please publish my grateful thanks to Our Lady Help of Christians for a special favour received. Am enclosing the offering I had promised if my favour were granted.

E. S.

TASMANIA, AUSTRALIA. — Well you kindly insert the following in your journal: In loving acknowledgment of a favour received through the intercession of Mary Help of Christians and St. Ann.

K. H.

(Other Letters unavoidably held over).



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. G. Moss S. C.

We regret to announce the death of the worthy Salesian priest, so well known and beloved in our English and American Provinces, which occurred on Mar. 4th of this year, after a fortnight's intense suffering from blood-poisoning, an aftermath, it is believed, of war strain and exposure.

Fr. Moss was born in Liverpool, England, on June 22nd, 1880. He pursued his early studies at Bullingham, Herts, and at the Salesian School, Battersea, where he became enamoured of Salesian work and sought admission to the Congregation. Having finished his Noviciate he was sent to S. Africa and did good work there for the space of three years after which he returned to England for his Theology course. Ordained priest on 24th, Sept. 1904, he laboured at Farnborough and Chertsey and was known especially in the latter place for his work in reconciling non-catholics to the Church. When the War broke out Fr. Moss volunteered for service as a chaplain and after labouring in various centres at home was attached to the Expeditionary Force in France and Belgium. His constitution however was not strong enough to hold out against the rigours of active service; after his consoling ministrations to the soldiers on the Western Front he was singled out for important duty in Serbia and wished to proceed there immediately but was forbidden by his doctor and invalidated home.

Shortly after the War, Fr. Moss was attached to the American Province in which he laboured till his death. As curate at the Transfiguration Church, New York City, he endeared himself to all and especially to the young people of the Parish for his bright and cheery disposition. He was Chaplain

also to the Convent of the Divine Compassion in the City and was much in demand as a preacher of Retreats and Missions. He conducted the Lent and Advent exercises in many Salesian centres such as those of New Rochelle, Albany, Goshen, Elizabeth, Haledon, and Paterson.

It will be remembered too, how Fr. Moss risked his life, and sustained severe burning injuries to his hands, which incapacitated him from saying Mass for some time in endeavouring to extinguish an outbreak of fire in a children's institute in New York, a few years ago. Good-hearted, jovial and unostentatiously pious, Fr. Moss will be deeply mourned by his many friends on both sides of the Atlantic who will pray earnestly for the repose of his soul whilst hoping that he is already enjoying the reward of his labours. R. I. P.

Bro. Asta S. C.

Another well known Salesian in the person of this good lay brother died just a week after Fr. Moss at St. Joseph's Hospital N. Y. He also had laboured at Transfiguration Church and was known to all for his virtue and zeal for the welfare of the youths and boys of the Parish.

Rt. Rev. Dr. Camilleri O. S. A. *Gozo Victoria* (Malta).

Very Rev. A. Dugas, *Manitoba* (Canada).

Very Rev. M. O'Hare, *Providence*, U. S. A.)

Very Rev. A. Canon Snow, *Ormskirk* (England).

Rev. Fr. Hackett, *Karangahake* (New Zealand).

Mrs. T. M. Bacigalupa, *Baltimore* (U.S.A.).

Mrs Ward, *Washington* (U. S. A.).

Mrs. E. Cunha, *Açores* (Portugal).

Mrs. M. De Souza, *Katri Sind* (India).

Mrs. J. Mc Guinness, *Dublin* (Ireland).

Mrs. S. Revell, *Trinidad*, (West Indies).

Miss Hamburg, *Arundel* (England).

R. I. P.

Sac. Doct. ERNESTUS RUFFINI.

INTRODUCTIO IN S. SCRIPTURAM

Praelectiones habitae Athenaeis Pont. Sem. Rom. et Prop. Fidei.

PARS SECUNDA: *Introductio in novum Testamentum liber primus.* — Volumen in-8° pp. xxii-450. — Libellae 30. — Apud exteros: L. 36. — *Editio 1925.*

FRANCISCUS VARVELLO

Sacerdos, Philosophiae Professor in Seminario Salesiano apud Taurinenses.

INSTITUTIONES PHILOSOPHIAE

PARS I. *Complectens Introductio-nem ad philosophiam et Log.cam.* Libellae 10. — Apud exteros: Libellae 12.

PARS II. *Metaphysica.*

VOLUMEN I. Complectens Metaphysicam generalem seu Ontologiam: L. 6. — Apud exteros: L. 7.20.

VOLUMEN II. Complectens Metaphysicam specialem seu Cosmologiam, Pneumatologiam et Theodiccam: L. 15. — Apud exteros: L. 18.

PARS III. *Etica et Jus naturae.*

VOLUMEN I. Complectens Ethicam: L. 5. — Apud exteros: L. 6.

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

HORATIUS MAZZELLA

Archiepiscopus Tarentinus.

PRAELECTIONES SCHOLASTICO-DOG-MATICAE

BREVIORI CURSUI ACCOMODATAE

Editio Quinta recognita et aucta.

VOLUMEN I. *Tractatus de vera Religione, de Scriptura, de Traditione et de Ecclesia Christi.* L. 25. — Apud exteros: L. 30.

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

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

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

ALOYSIUS PISCETTA et ANDREA GENNARO

Sacerdotes Piae Societatis S. Francisci Salesii.

THEOLOGIAE MORALIS ELEMENTA

AD CODICEM JURIS CANONICI EXACTA

Jam edita sunt in lucem:

VOLUMEN PRIMUM: *De Theologiae Moralis Fundamentis.* — 1. De actibus humanis. - 2. De conscientia. - 3. De legibus. - 4. De peccatis. — Vol. in-16, pp. cvii-404: L. 15. — Apud exteros: L. 18.

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

VOLUMEN TERTIUM: *De obligationibus erga proximum.* — 1. De justitia et jure. - 2. De iniuriis et restitutione. - 3. De contractibus. — Vol. in-16, pp. xii-250: L. 25. — Apud exteros: L. 30.

VOLUMEN QUARTUM: *De obligationibus peculiaribus et de poenis ecclesiasticis.* — Volumen in-16 pp. xii-420: L. 15. — Apud exteros: L. 18.

Proxime edenda:

VOLUMEN QUINTUM: *De Sacramentis in genere et de quinque primis Sacramentis in specie.* — 1. De Sacramentis in genere. - 2. De Baptismo. - 3. De Confirmatione. - 4. De Eucharistia. - 5. De Poenitentia. - 6. De Extrema Unctione.

VOLUMEN SEXTUM: *De Ordine et de Matrimonio.*

VOLUMEN SEPTIMUM: *De sexto et nono praecepto decalogi; de usu matrimonii et de ratione servanda in sacramentorum administratione.*

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ITALUS PIZZI Doctor Philol. linguarum Orient. professor in R. Universitate Taurin. —
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Glossarium, scripsit FERRUTIUS VALENTE M. J. — Vol. in-16 pp. XVI-144 — L. 10 —
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