

THE SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

Volume XVIII.

JULY-AUGUST 1926

Number 4.



Salesian Missionary Exhibition. Chaco-Paraguay.

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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 Tenth International Congress of Salesian Co-operators. — A Knight of the Blessed Sacrament. — A Memoir of Don Bosco's. — The Old Boys in Italy. — News from the Missions. — The World or God? — Salesian Notes and News. — Devotion to Our Lady Help of Christians. — Graces and Favours. — "No cross, no crown" — Obituary.

The Tenth International Congress of Salesian Co-operators.

The last International Congress—the 9th in the history of the Co-operators—was held just two years ago at Buenos Aires, the capital of the Argentine, and now during the last week in May when Turin was full of visitors for the Feast of Our Lady Help of Christians, Don Bosco's Third Order has been able to bring another such reunion to a most successful issue in the capital of Piedmont. The Congress was held under the presidency of Very Rev. Philip Rinaldi, Superior General of the Salesians and Director of the Co-operators and had a special significance this year owing to the fact of its being an important factor in the celebration of the Golden Jubilee of the foundation of the Salesian Missions. Some 15 Archbishops and Bishops assisted at the principal sessions and more than 1,000 Congressionists some of whom were lodged at the Oratory but the majority were accorded hospitality in the city during the three days of the Congress.

After several preparatory sittings the Congress was solemnly opened on the afternoon of Tuesday, May 25th, in the presence of the Duke of Genoa and His Grace the Archbishop of Turin who were supported on the platform by a large gathering of notable

ecclesiastics and laymen. Count Rebaudengo, a senator of the realm and president of the organising committee extended a hearty welcome on behalf of his colleagues to all who had come to take part in the Congress.

"You are here" he said in conclusion "at Valdocco, a place full of holy associations, at the feet of Don Bosco's Madonna Our Lady Help of Christians, within the shadow of the magnificent monument erected to the memory of the apostle of youth, within a stone's throw of the house of miracles, the great Cottolengo Institute where the loaves are multiplied daily by Divine Providence. Where indeed could you find a more suitable site for your work of charity than in this city of the Blessed Sacrament whose inhabitants will follow your discussions with interest with practical sympathy and with helpful prayers for the success of your efforts on behalf of the Missions. Enter on your work therefore with a firm trust and confidence that God who knows your singleness of purpose and your great desire to promote His Glory and to extend His kingdom upon earth will bless your endeavours and bring them to a successful issue.

*The Holy Father's Interest
in the Congress.*

At the first reunion Very Rev. Fr. Trione, general secretary of the Co-operators Union, read out the following letter that had been addressed by His Holiness the Pope to Mgr. Gamba, Archbishop of Turin:—

"Venerable Brother, Health and Apostolic Benediction. We have always had very warm feelings of esteem and affection for those who give their lives to Mission work, for We know of the trials and difficulties they have to encounter in endeavouring to propagate the Faith and the work of civilisation in pagan lands. Thus it was that We experienced great pleasure in hearing of the special commemoration about to take place of the 50th anniversary of the departure from Turin of the first Salesian Missionaries whom Ven. Don Bosco sent forth under the banner of the Help of Christians to evangelise distant Patagonia. We all know of the activity and undefatigable zeal of these Salesians and how they have made their own the ardent spirit of the pious apostle of Southern America, the late lamented Cardinal John Cagliero, whose merits and success in the Mission-fields earned for him a seat in the Sacred College. Right well have these Salesians followed the example of this able leader in their work amongst the pagans and now we find them labouring in almost every corner of the vineyard of the Lord, being in their enthusiastic ardour one further proof of the divine fecundity of the Church. We fully approve of this important celebration and especially of the solemn services in connection with it in the Basilica of Our Lady Help of Christians whence so many Missionaries have already departed for every part of the world.

This 10th International Congress of Salesian Co-operators will be bound to have good results as will also the Exhibition now being held at Turin and the reunion of all the Salesian Superiors of Europe to be held in August and the spiritual exercises they will make in common at Valsalice near the tomb of Ven. Don Bosco. In that reunion of hearts and intellects the Salesian Family will certainly find out new ways of increasing

the fervour of its members and its merits in the Church of God.

We have tried to thank God, venerable brother, for having raised up in your illustrious episcopal see so many affectionate children who devote their lives to the extension of God's kingdom upon earth; but it is sad to think that there are still so many souls in this world of ours who are still seated in darkness and the shadow of death, and we have been impelled to pray earnestly to the Lord of the harvest to send still more labourers into his vineyard. How consoling it would be if more of our young people understood the significance of Our Saviour's gentle lament "Behold the harvest indeed is ripe but how few are the labourers".

To work for the salvation of these souls must be Our main endeavour and in order to attain to the object of Our zeal we are certain we can count not only on the loyal and indefatigable activity of our Missionaries but also on generous support and assistance from all those who have at heart the progress in the world of Catholicism and true civilisation, Full of joyful anticipation of the success of this effort on behalf of the Missions we herewith invest you with the faculty of blessing in our name the whole assembly of Congressionists and of granting, on any day at choice during the celebrations a plenary indulgence on the usual conditions.

Given at the Vatican May 15th 1926,

PIUS XI P. P.

The Congressionists.

Those taking part in the proceedings hailed from all parts of Italy, even from the extreme south, and even Sicily was by no means the province least represented. Representatives, often in large groups, were there from France, Belgium, England, Spain, Yugoslavia, Germany, Hungary and from many of the South American Republics. The members of the Salesian International Seminary, Turin, who number 180 and represent 25 different nations would alone

have sufficed to give the Congress an international character.

The large theatre at Valdocco was often quite crowded out and this not only at the solemn sessions but even for many of the sectional meetings held during the course of the day.

A special committee had been at work for months before in the town in order to secure comfortable quarters for the large number of Congressionists expected. On

and congratulation to the Salesian Superior General. There was quite a competition at times as to who should speak next, and many were the means employed by the more ingenious to attract the attention of the assembly. On this occasion Fr. Prim spoke eloquently in French on behalf of the Co-operators and Old Boys of France and Belgium: two other speakers addressed the assembly in Spanish on behalf of Spain, and another in the same language for the



Tenth International Congress of Salesian Co-operators.

three occasions more than 700 sat down to lunch in the monster marquee erected for the purpose in the Oratory playground. These festive gatherings, the first for the Co-operators, the second for the Decurions and Diocesan Directors, the third for the Salesian Past Pupils, were occasions for many brilliant speeches and loyal toast, all reflecting the great interest of the clergy and laity in Salesian work and especially in the apostolate of the Missions. The Past Pupils lunch was perhaps the most varied and interesting gathering. There were groups of Old Boys from every province in Italy, and the leader of each insisted on conveying a verbal message, however brief, of gratitude

Salesian organisations in Bolivia. The last toast proposed was entirely international in character being given in Ido—the latest development of the international language, Esperanto.

Speakers and Themes.

The Congress proper, the sessions of which were held during the three days, 25th, 26th and 27th of May, was devoted this year to a discussion of the great subject of such importance in the Church at the present time—"The Missions"—the Catholic Missions in general and the Salesian Missions in particular.

In the various sections the general theme was discussed under the following heads:—1. The principal means of Co-operation, viz, a consideration of prayers to be proposed for recitation on behalf of the Missions, the various ways of fostering and consolidating missionary vocations. 2. The means already available for materially promoting missionary propaganda: The Propagation of the Faith, the Holy Infancy Society, the Press. 3. The education of the young in missionary love.

At the more important sessions the following were the principal speakers:—

His Lordship, Bishop Bartolomasi who gave a "A bird's eye view of the Missions of Don Bosco. Rev. Fr. Sales of the Consolata -Missionaries who spoke on "Missionary Vocations".

Rev. Fr. Crespi, S. C. "One of Don Bosco's Missions—the Kivari of Ecuador.

Mr Constant Rinaudo, professor of history and geography at the Higher Military College, Turin, took as his subject "Instruction on the Missions in the higher grade school courses".

Mr De Andreis—"Missionary Education in the Family".

Countess Camerana "The establishment of needlework centres on behalf of the Missions".

Mr Baldovindo Rovasenda spoke on "Catholic Youth and the Missions".

The stirring appeal for missionary vocations made by Fr. Sales was particularly impressive: "The number of Missionaries available for work in the field" he said "is altogether inadequate to meet the needs of the millions awaiting evangelisation. In China alone there are 400 million souls to be ransomed and only 3,000 Missionaries at work amongst them—1 Missionary for every 140,000 souls. In India there are still 800 million pagans and only 3,000 Missionaries—1 to every 260,000. Africa has at least 150 millions still seated in the darkness of unbelief and her 2,000 Missionaries give only one for every 75,000 pagans. The same large disproportion exists in the Missions of Japan and Korea, and we must also allow for the fact that the Missionary cannot go continually forward with the work of conversion; he must stop and con-

solidate each time as he succeeds in winning territory from the enemy; he must care for his hundreds and sometimes thousands of neophytes and this absorbs a great part of his time, for, naturally, in such regions, where the family itself is generally pagan, the whole work of instruction and Catholic education devolves upon the Missionary, and the young converts cannot be allowed to approach the Sacraments without a long and adequate course of instruction. But this is not all; the Missionary is nearly always called upon to put up his own mission buildings, his church, his school his dispensary or hospital and so on. Very often he has to roll up his sleeves and do most of the work himself; in every case the responsibility is his and it is he who must find the materials; in the Congo, for instance, the Missionaries make their own bricks. All this takes up the Missionary's time; it is all necessary and good work but how much more time the good Father could devote directly to the care and winning of souls if he had more help. Then distances too he must travel, often on foot, over mountain and dale and through dense jungle land, to visit his large parish scattered throughout vast areas; it is precisely in this sort of apostolate that the Christian minister must be convinced of the value of a human soul; this is indeed a work of faith, and faith alone can bridge over the disproportion between the fatigue involved and the apparently meagre effects oftentimes obtained.

Since the war the situation in regard to the Missions has become more acute; all these far away nations and tribes are looking expectantly towards Europe, and it is sad to think that in the Old World there is still a great deal of indifference about the spiritual fate and welfare of these poor people. Protestant Missionaries with rich funds behind them are at work everywhere and the Mahometans also are extremely busy. Interest, interest, interest, Catholic interest in Catholic Missions, enthusiasm for their welfare and increase, sacrifices at home to harmonise with the sacrifices of our heroic Missionaries in the field this is what is wanted in order to have a true Missionary Revival and to provide apostles for the spreading of Catholic truth.

Resolutions taken at the Congress.

In regard to fostering vocations the following resolutions were taken:—

1. That the Co-operators be asked to say special prayers every day to implore God to increase the number of labourers for His vineyard.

2. That schools be recommended to have text-books treating of the Missions.

3. That the data of the Missions should be introduced in teaching history and geography.

4. That Missionary literature be given a place in school and college libraries, tales especially of missionary heroism and adventure; that more attention be given to the circulation of missionary bulletins, of general interest such as that of the Propagation of the Faith and Holy Infancy, magazines of particular Missionary Orders and those especially that are written for the young.

5. That Juvenile Missionary Congresses be more generally promoted and advocated, their organization being left as far as possible to the young people themselves.

6. That regard be had to the needs of the parents of Missionaries who in many cases are not rich and who may be living in want after having sacrificed to the Foreign Legion of the Church those young arms that could have supported them in their necessities and old age.

This last resolution was proposed by Advocate Masera, President of the Association of Salesian Past Pupils in Italy. The speaker held forth the saintly figure of Princess Clotilde of Savoy as a model for mothers in this respect. The resolution was loudly cheered.

The Congress terminated its sittings on Thursday evening, May 27th. After the proposing of a vote of thanks to all by Very Rev. Fr. Rinaldi, Superior General of the Salesians, the Papal Blessing was imparted to the assembly by Mgr. Gamba, Archbishop of Turin.

Items of Interest.

It was a great pleasure to the Co-operators to be informed during the Congress that the

Process in connection with the Cause of Beatification of the Polish prince, Fr. Augustus Czartoryski S. C. has been terminated in the diocese and sent forward to Rome. This holy prince was born on the 2nd of Aug, 1858 and died in the odour of sanctity in the Salesian Congregation on 8th April, 1893.



Missionary Exhibition, Chinese section.

It is to be hoped that the Co-operators may soon be able to have this distinguished and saintly member of the Congregation as their special patron.

At the same time news was also received from the Diocese of Barcelona announcing the opening of the canonical process for information in the Cause of Lady Dorothy de Chopitea (1816-1891) a noble and zealous lady Co-operator who rose to a high degree of sanctity in the world, being indefatigable in her work for the poor. To her interest the Salesians owe their School of Arts and Crafts at Sarrià and St. Joseph's College, Barcelona.

A Knight of the Blessed Sacrament.

Prominent among the two score English tourists who chanced to be in the Italian city of Livorno (or, to use its harsher English name, Leghorn), in the summer of 18—, was Lord Seybold, a wealthy landowner, whose taste for travel drew him to the Con-



Corner of the Exhibition ground.

tinental oftener than it allowed him to remain in his native country.

A day or two after his arrival in Leghorn, that beautiful Tuscan city had put on holiday attire in honour of the festival of Corpus Christi. The spectacle that met the young Englishman's sight, as he left his hotel about eleven o'clock, was an impressive and splendid one. A sun, radiant as only the sun of Italy can be, flooded the atmosphere with golden rays; the air was palpitating with the melody of joyous church bells; palaces, stores and lesser buildings were decked with banners and streamers of every rich varied colour; magnificent repositories blazed out in exceptional splendour here and there along the route; and in flower-strewn streets silent throngs of men, women and children knelt in reverent adoration as the Eucharistic

God was borne through their midst by the venerable Archbishop walking under a baldachin, and escorted by the clergy and the nobility of the city.

An ironical smile played around the lips of Lord Seybold as the cortege approached the point where he had stationed himself, and amused the pitying spectator of "these poor, superstitious Romanists". He had removed his hat as an act of mere gentlemanly courtesy, but was standing erect among the kneeling worshippers—when suddenly the supercilious expression vanished from his countenance, he grew pale as death, and falling upon his knees burst into tears. What had happened? We shall let Lord Seybold himself explain.

"While I was watching, with an incredulous eye, the centre of the ostensorium carried by the Archbishop, it seemed to me that the Saviour cast upon me a glance in which ineffable sweetness, sorrow, and reproach were mingled. Something indescribable took place within me; I fell on my knees, believed and adored".

It was another Saul struck down on the road to Damascus. Lord Seybold abjured Protestantism and shortly afterwards entered the society of Jesus, of which he became a brilliant ornament.

Throughout his religious life, his love for the august Sacrament of the Altar was admirable. He consecrated to It his eloquent tongue and able pen, spent long hours in adoration at the foot of the Tabernacle, and daily made the offering of his life as a sacrifice of expiation for the outrages of which our Lord is the subject in the Holy Eucharist. One springtime he was sent, at the approach of Easter, to help an old pastor in a mountain parish of the Sabines, a district still infested at the epoch at which we write by roving bands of brigands, and less hardy robbers as well. Very late one evening the pastor happened to be summoned on a sick call and Father Seybold wishing to await his return, sat at the window, contemplating the magnificent stargemmed Italian sky in the impressive silence of a night whose serenity was undisturbed by even a passing zephyr. He glanced, too, toward the modest little church, situated a few rods from the presbytery: and his priestly heart, in loving adoration of the Divine Prisoner, throbbed with holy envy of the constant sanctuary lamp whose rays shone through the chapel windows.

Suddenly he fancied he saw a shadow moving in the sanctuary; and impelled by

an instinctive presentiment of evil, he hastened at once to the church, the door of which he found ajar. One glance at the altar thrilled him with horror; two robbers were standing before the open Tabernacle which they had already rifled of the Chalice and the Ciborium containing the consecrated Hosts. What was he to do? He knew that near by, under the tower, there were the sexton's pickaxes; and for a moment his impulse was to arm himself with one, and crush the sacrilegious wretches where they stood.

"But no", he said to himself: the hand

wounded unto death, but, by a supreme effort, still held close to his divine Treasure.

"Help Lord,—help"! he cried, "my strength is gone".

At that moment the pastor, his sacristan and two men who had accompanied them on the sick call, entered the church.

The brigands fled at once, but what a sight met the eyes of the old priest and his companions! At the foot of the altar lay stretched almost lifeless, he whom an hour before they had left full of vigour and health.

From a great wound in his head the blood



Missionary Exhibition, Kivaros.

that consecrated the Bread of life will not be raised against these unfortunate men.

He stole noiselessly up behind the robbers, and aided by his unusual height had seized the Ciborium before the desecrators were aware of his presence. Terrified at this interruption, the brigands were about to flee, when, seeing that they had only one man to deal with, they decided not to abandon their booty: and threw themselves upon the priest to wrest the holy vessel from his grasp. Bracing himself against the altar, however, and holding the Ciborium close to his breast, Father Seybold resisted all their efforts; and, although blows rained upon him he could not be made to move or relax his hold of the sacred vessel. Furious at the super-human strength he evinced, one of the wretches discharged a pistol at his head. The generous priest sank down on the Altar,

was streaming, and his enfeebled hand pressed to his heart the holy Ciborium all covered with gore. A heavenly smile wreathed his lips as he gave up the sacred vessel to the pastor, whose emotion completely overpowered him.

"Weep not my good friend", said the dying priest his countenance all aglow, with joy and triumph; weep not. The dearest wish of my life is accomplished: I die for the captive God of our Tabernacle".

Help was hastily summoned, but it was unavailing: the bullet had done its appointed work. At the very foot of the altar Father Seybold received, in viaticum, the God who made Himself a victim for all; and before the first blush of dawn tinged the eastern hilltops, the glorious martyr adored the unveiled majesty of Him Whom on earth he had loved even unto death.

A Memoir of Don Bosco's Visit to France.

It was I think in the early Spring of 1884 that while staying at Cannes in the Convent of the Assumption we heard that Don Bosco was expected there—My Sister-in-law, a chronic invalid, was urged to ask him to obtain her cure—She was in bed, when he was being taken round the house and I was with her when he was brought to her room—I remember his saying to her "Sainteté vaut mieux que Santé" and I believe that he gave us his blessing—It was probably on the following morning that he said Mass in the Convent Chapel—I remember that among the lady boarders assisting at Mass was a young girl suffering from hip disease who was unable to kneel and always communicated standing up. She was about to do so as usual when Don Bosco said to her "Age-nouillez vous". She immediately did so and was looked upon as cured. I have since heard that she became a Nun and worked as a Missionary in Algeria—My Sister-in-law and I were also invited to meet Don Bosco at lunch at the Villa Vallombrosa where the Duchesse de Vallombrosa, a most remarkably devout French lady, daughter of the Duc des Cars, was our hostess. So far as I remember there were present only—the Duchess and perhaps her daughter and the Duke, Don Bosco and ourselves—We were struck chiefly by the simplicity and the air of recollection which characterised Don Bosco's manner. We had also been to confession to him and received Holy Communion from his hands in the Domestic Chapel at the Villa. I remember also that he was appealing from the pulpit at Cannes for support for his orphanages and that he told us simply how the work began. I especially remember his saying that he had great need of funds for the support of his children in very early days. He knew a pious lady in Turin who was anxious to be cured of some illness which I think deprived her of the use of her legs. He advised her to make a Novena to Our Lady Help of Christians to end if I remember right on her Feast. She did as he advised and was cured, and to show her gratitude made an offering which enabled him to meet the need of the moment and I am under the impression that she became a generous benefactress of his charitable undertakings. I cannot be sure if we heard from himself

what it was that first aroused his interest and moved him to compassion for neglected children—In any case the story was that on entering the Sacristy of a Church at an unusual hour he found that there was no one to serve his Mass. The Sacristan however underook to find a boy and brought one in. The boy proved to be quite ignorant of his duties and was roughly handled by the Sacristan—Don Bosco indignant and grieved for the child questioned him and found he had never heard of God. Therefrom arose the desire to come to his help. He spoke most impressively to us of Our Lady Help of Christians—Notre Dame Auxiliatrice I think he called her—As a result, when our daughter Winnie at the age of eighteen joined the Women's Legion and entered the Army Service Corps as a Motor Mechanic and Driver I was glad to notice that her service began on the Feast of Our Lady Help of Christians—Then after her death in hospital on the 7th of November that year, in great distress lest her body should have to be taken to the Mortuary and we should not be able to watch beside her, I had recourse to you, dear Reverend Father, with confidence that you would do your utmost to help me to find a room to which she might be moved. What you did surpassed my hopes. After hearing what I have related you offered to allow us to bring her to one of the parlours of the Salesian School. You arranged with us to bring her at nine o'clock, which we did conveying her in the Ambulance Car she used herself to drive soldiers into Hospital. On arrival we found you at the Church door ready to receive her and to take her to the parlour, which you had arranged beautifully as a "Chapelle ardente" with white draperies and flowers at the foot of the Crucifix. Thus dear Winnie's last hours on earth were spent under the roof of Our Lady Help of Christians for which Our Lord and Our Lady be thanked and you dear Father eternally rewarded while to your Holy Founder be everlasting gratitude.

(Sgnd.)

Mrs A. D. SMITH-SLIGO
'Inzievar', Fife.

Communications to be addressed:

Very Rev. Ph. RINALDI, S. C.

32, Via Cottolengo - TURIN (9).

The Old Boys in Italy.

The Salesian Superiors at Turin had their long-standing and oft-expressed desire fulfilled last Feast of Mary Help of Christians when they were able to welcome amongst the various groupes and pilgrimage parties who came to the Oratory a select contingent of Old Boys from the English Province under the leadership of Rev. Brother Vincent S. C. This was the first group of Past Pupils from England that had yet visited the Mother House, and it was fitting that most of the young gentlemen in the group should be Old Boys of Battersea, the first Salesian School in England.

The party arrived at Turin on 22nd May. Some of the English Salesians studying in Turin were at the Central Station to receive the visitors as they alighted. The midnight Paris-Turin express was sighted in the distance and the train pulled slowly into the platform, but above the noise of the engine and the creaking of brakes one could detect the sound of youthful voices raised in musical harmony and the listeners on the platform were pleasantly surprised to hear the words of a familiar and very dear refrain—strange though it may have sounded in that Piedmontese station—»... and may thy sons hereafter bring honour to thy name". the last line of the old Battersea school song; right lustily they were singing it, these young gentlemen—much to the surprise of their fellow passengers who no doubt regarded this outburst as a great breach of that seriousness in which the Englishman is supposed to be perpetually enveloped.

The next day, Whit Sunday and the Vigil of Our Lady's feastday found the contingent betimes at the Basilica for the Solemn High Mass. Special places had been reserved for them in one of the temporary galleries erected in the church and so they had a good opportunity of witnessing the splendour of the whole function. Very Rev. Fr. Rinaldi was celebrant of the Mass which was sung in the presence of Archbishop Guerra S. C. The rich furnishings of Our Lady's Sanctuary the hundreds of lights artistically arranged, the gorgeous red vestments of the clergy and the music of the Mass so ably rendered by the theology students, of La Crocetta—all this made a lasting impression on the minds of the Old Boys.

Tired as they were after their long jour-

ney; they insisted on making a preliminary round of the Oratory before going to dinner and then after this repast a charabanc excursion was arranged round the city and environs to visit places of Salesian interest. Amongst other things they were able to visit St. Paul's Oratory with its beautiful new temple in honour of Our Lord's Boyhood, the International Seminary at La Crocetta with its spacious halls and endless corridors and atmosphere of studious internationality St. John's College and beautiful Parish Church, other Schools and Oratories and finally the tombs of Ven. Don Bosco and his successors Don Rua and Don Albera, hidden away on the quiet hills of Valsalice. All that they saw served but to enhance the esteem and admiration of all things Salesian which they had first conceived at home in England. But the extent and versatility of the work of the Congregation in Italy was a great surprise to the Old Boys and one of them was forced to remark "Everything here seems to be Salesian, Salesian people, Salesian Schools, Salesian Workshops and Oratories, and great enthusiasm for the works of Don Bosco everywhere".

But still more surprised was our little group that evening when it adjourned to the Basilica in Piazza Maria Ausiliatrice and saw how the vigil was being celebrated. It was a wonderful spectacle indeed that burst upon their gaze when the facade of the church became visible—the whole structure enveloped in light, thousands of electric bulks around the domes, along the bold architectural lines, and lamps and fairy lanterns alight in sympathy in the windows of all the houses in the vicinity. It was almost impossible to work one's way down the hill to the church door on account of the dense crowds moving up or down or standing enjoying the band performance in the square. And when at last some did manage to get as far as the doors of the Basilica it was seen that the building was simply packed with people, and it was quite out of the question to try to get inside; Mr. Donnelly, Mr. March and some others tried to work their way some distance into the interior but had to beat a retreat as the project was seen to be hopeless. All one could do was to stand outside and watch the spectacle of faith and devotion—a condition of things that endured

all night for the Church was left open and services were conducted for the pilgrims at frequent intervals during the whole time. This was only the vigil; what of the feast? Again there was the Pontifical High Mass surpassing in splendour the service of the previous day, and all day long there were the same crowds of visitors to Our Lady's Shrine, to Don Bosco's room and to the Missionary Exhibition; and lastly there was the great procession in the evening when all Turin seemed to have flocked to Valdocco

sive moment was that when the statue was again nearing the Basilica and when it had grown almost dark; the church was suddenly illuminated in token of welcome and the multitude in the piazza applauded enthusiastically. And then came the solemn benediction when the Archbishop carried the Sacred Host to the door of the church and blessed the worshippers in the square from the door of the church; every voice was hushed for the moment, the bugles rang out and the benediction of heaven descended



Salesian Missionary Exhibition. Missions of America.

to take part in the procession of Don Bosco's Madonna or line the route along which the endless stream of confraternities, schools, college and university groups, religious orders or secular clergy passed. Through the kindness of the Chief Commissioner of Police the English visitors managed to procure an ideal position for seeing everything, and each new manifestation of devotion was a further incentive to the infectious enthusiasm which filled their hearts.

They saw everything—the long, long procession that took some three hours to pass a given point, the huge statue of the Madonna in its picturesque setting, almost buried in flowers and light, its body guard of veteran missionaries, the three prelates of Turin, Mgr. Gamba with his two coadjutors and the two Salesian Bishops. A most impres-

sive moment was that when the statue was again nearing the Basilica and when it had grown almost dark; the church was suddenly illuminated in token of welcome and the multitude in the piazza applauded enthusiastically. And then came the solemn benediction when the Archbishop carried the Sacred Host to the door of the church and blessed the worshippers in the square from the door of the church; every voice was hushed for the moment, the bugles rang out and the benediction of heaven descended

upon Our Lady's devotees. It is impossible to describe the effect of the enthusiasm and singing of the vast throng upon the minds of the visitors; it was all very refreshing and touched a sweet note of sympathy in the faith and devotion that reigned in their own hearts. Leaving Turin on the Tuesday the Old Boys set out on a flying tour round the treasure towns of Italy—a *flying tour*—not because it was done in aeroplanes (Br. Vincent was against that from the start) but because so much had to be seen in such a short time. The first stop was Pisa, and all were soon in raptures about the famous leaning tower, the baptistery and *campo santo* of the town. The party had arranged for a day's sight-seeing in Florence. A very good programme had been drawn up for them by the Secretary

of the Old Boy's Association in the town and although the time was so limited the English visitors were able to have a brief glimpse of almost all the treasures of art in the town. Rome, the Eternal City, the home of the Father of Christendom, this was the next stop and for three days the Old Boys were engaged in trying to realise that they were not in dreamland but that a dream of their lives was being realised in a most pleasant way. Owing to Br. Vincent's foresight and admirable capacity for planning out everything minutely beforehand, a programme had also been drawn up so as to enable the visitors to see absolutely everything worth seeing during their short visit, and the tour of the city was performed under the able guidance of a young English Salesian who has been forming an intimate acquaintance with the city, its history and treasure of art and religion during the past three years. The Old Boys wish to express their gratitude to Br. Dominic S. C. through the medium of the Bulletin and they are happy to felicitate him on obtaining his philosophy degree.

There is no space left in which to give an impression of Rome such as it appeared to Our Old Boys. Suffice it to say that everything that it was possible to see in the short space of three days irrespective of expense in regard to petrol or the promptings of bodily fatigue was seen and admired, and the culminating point of interest and enthusiasm was reached in that never-to-be-forgotten audience with the Holy Father. The time at their disposal had been too brief for arranging a special audience, but in the midst of the small company of persons gathered together in the room to which they were taken in the Vatican Palace they were easily distinguishable on account of their characteristically English appearance and their Old Boys' badges. His Holiness asked who they were and when the accompanying monsignor informed him was heard to remark "Bene! bene!"—pleased, without a doubt, that so many loyal British hearts should have been drawn to the standard of Don Bosco in England and proud to be known as his sons.

On their return to Turin the Old Boys were the guests of the Salesian Superiors at the Oratory and are very grateful to them for the extreme cordiality and hospitality with which they treated them, to Very Rev. Fr. Rinaldi the Superior General, and especially to Don Ricaldone for his neat little speech in English on the occasion of the little banquet that was given in the refectory

of the Superior Chapter in honour of the English visitors.

When at Turin a long visit was of course paid to the Salesian Exhibition there, a wonderful combination of interesting things in a most artistic setting, gathered from the Missions in which the Fathers and Brothers are working in every part of the world. The



Co-operators at the Salesian Missionary Exhibition.

schools and workshops too of the Oratory were minutely visited and the whole place was seen to be a veritable hive of useful works of charity and learning.

On the return journey a short halt was called at Paris and some interesting visits were made but the hearts of the Old Boys were still in Rome and Turin, and they are determined that this recent visit is only the first of a series of such trips which will be just as ably organised by Rev. Vincent S. C. and which will serve to bring the English Association into closer relationship with Italy and the rest of the world.

NEWS FROM THE MISSIONS

Christianity in Japan.

By Very Rev. V. Cimatti S. C.

Japan, the country of wonders, the Land of the Rising Sun, with its fantastic array of innumerable islands and sea-eaten reefs gives one the impression, as it first comes into sight, of a huge and elaborately wrought fringe set around the vast and solid expanse of Asiatic continent. This is the traditional region of earthquakes and vulcanoes, a most disturbed and insecure part of the world, where new mountains 4,000 metres high have risen at times, suddenly, out of the sea, where the bed of the sea itself has often sunk to a depth of 8,000 metres. The central part of the fringe, richer and more ample than the rest is Japan proper; any geography text book will give you the details of the country from a physical point of view; in this and succeeding articles, after I have gathered a little more firsthand experience, I hope to be able to tell you something of the religions of the country, of Japanese habits and customs, so different from our own.

As to my first impression of Kiusciu—from what little I have seen of it everything seems to tally pretty well with what I remember reading in some Italian book of travel: "The traveller, in whatever direction he turns and at all seasons, will behold encircling chains of evergreen hills, of picturesque declivities, of curious little villages nestling amongst the long tracks of woodland sloping down to the sea. The eye is attracted immediately by the variety of the scene, by the luxuriant vegetation of a hue restful to the sight, by a succession of tablelands that present one with a separate picture at every stage—and all so beautifully arranged by Mother Nature as to satisfy the desires of the most artistic spectator".

The same harmony prevailing in the works of nature is again encountered in the kindly manners of the inhabitants, in the extreme propriety of the public buildings and private houses, in the public highways and conveyances, in the minute etiquette of the people, and in the fine artistic taste displayed in the adornment of all their belongings. The Japanese people are endowed with a high intelligence, they are active, able

and courteous, lovers of the ideal and noble, and know how to hide every passion of the soul under a continual smile and dignified bearing. In the midst of the great natural beauty of their country they grow up with a great reverence for nature in all its manifestations. The little Jap is an ardent and enthusiastic patriot of great moral and physical courage; he holds nothing as good, as beautiful or as grand which does not refer in some way to his country or to the prosperity of the empire to whose aggrandisement he devotes all the energy of which he is capable and that throughout his whole life.

The sad-sounding dirge of the Japanese national anthem reflects the patriotic spirit of the people: "May the sway of our divine emperor endure for a thousand years—and still eight thousand years—until the stone shall grow into the rock—and be covered with the densest of clinging musk".

Shintoism, Buddhism and Confucianism.

And of what religion is Japan? The official religion is Shintoism, a form of superstitious belief handed down from the ancients and based upon numerous extravagant myths and legends. It is so bound up with the national institutions of the country that in abandoning the ancient cult the Jap seems to lose some of his own nationality, and becomes an object of suspicion as being incapable of true patriotism; this is the chief drawback to the making of converts in Japan. It is undeniable that it is to their national religion that the Japanese owe their present degree of glory and material prosperity and their high position amongst the greatest of nations.

The essential tenets of Shintoism form the basis of public instruction in every class of school. This instruction is continued out of school by means of the newspaper, the national literature, and by means of organised lectures, and conferences delivered to the numerous juvenile and adult associations established in every important centre. It consist in the special Japanese way, handed down by tradition, of honouring the memory of the Emperors, the fathers of the country, the great men and military heroes who la-

boured in divers ways to enrich the national patrimony and to whom an admiring people and grateful fatherland have erected national temples as everlasting monuments.

Leaving aside for the present and as a subject for future articles all that concerns the origin of the Japanese Empire and which is intimately bound up with those fabulous legends on which religion in Japan is based, it will be sufficient for the present to state that in the sixth century, Buddhism, which at once presented itself as a religion, for the learned, was seized upon eagerly by the Japanese mind so eager for knowledge, because of its concise and practical moral

And side by side with Buddhism, Confucianism also sprang up, and began to have numerous adherents. This philosophical theory which takes no account of anything but the present life, has regard only to the social order, to the well-being of the people, to peace and good government on the part of the sovereign and his counsellors, to the exact accomplishment of social duties. And so it is that these various religious manifestations (not real religions) have all a certain value in the lives of the people; the higher classes are Eclectics, choosing from all the current religions what happens to suit at the moment, which is tantamount to saying



On the S. S. "Fulda" our missionaries on their way to Japan with Dr. Senraka.

precepts, for the splendour of its ceremonies and vague aspirations after some kind of higher life, for the greater measure of spiritual satisfaction and nutriment it seemed to afford than the bare fabric of the old religion. Restricted as it was almost entirely to practical precepts the new importation from China was in nowise contradictory to the beliefs and religious practices of Shintoism. According to the persuasion of the time religion, philosophy and morals moved along lines which were almost parallel; if they did happen to coincide here and there the contact need not necessarily be a violent one and no clashing need be feared. Buddhism, therefore, which seemed to fit in so comfortably with the old cult was allowed free rein in the country and soon extended and made its influence felt everywhere.

that they are indifferentists in things religious. The lower and less educated classes are given up to idolatry and to the most ridiculous superstition.

Democratic and socialistic ideas have made great way in Japan as in the rest of the world. The critical and scientific spirit which is so much fostered by the system of education at present in vogue in the country is beginning slowly but surely to throw doubt upon the old religious beliefs and to regard them as valueless; for utilitarian or sentimental motives or simply from human respect many will continue to adhere officially to Shintoism for a long time yet. But even the Japanese mind is beginning to open up and to look far beyond the slavery of the old superstitions. Merely human or natural means however are no sufficient safeguard for the individual or for a country and they

fail altogether to explain the existence of things and their development to the enquiring mind. This is where the supernatural revelation of Jesus Christ comes in, and the Japanese will find, as other nations have found, that their only hope of salvation and prosperity, spiritually and temporally, is only to be found in a whole-hearted submission to the teachings of Christianity.

The First Seeds of Catholicity.

How then was the Catholic religion first brought to Japan and how is it progressing in our days?

Portuguese merchants landed in Japan for the first time in 1542 and the way was thus opened up for the Catholic Missionary. The great apostle of Japan, St. Francis Xavier entered Kanoshinma, Kiusciu, on Assumption Day, 1549, the very island on which the Sons of Don Bosco are beginning their apostolic work in Japan. Through his preaching and public disputes with the bonzi (Shinto priests), his wonderful miracles, amidst trials and sacrifices of every kind, St. Francis laboured for the conversion of this people whom he called "his souls delight", and in 1551, after 27 months, that is to say, of intense missionary effort, he had evangelised thousands of infidels and gained the hearts of many of the princes of the nation, he had confounded the bonzi in their pride of learning, had planted the standard of Christ firmly in the midst of a huge population and had raised up legions of Missionaries.

The cities of Herado, Omura, and Nagasaki were witnesses of the fervent faith of thousands of neophytes, of the austere lives of thousands of penitents, of the virtue and purity of large bands of virgins—a condition of things equalled only in the first ages of the Faith. Catholicism spread rapidly throughout the wole of Japan and penetrated right to the Imperial Court. In 1585 the Catholics in the country were already as numerous as 200,000, and 250 churches had already been erected for the worship of the One True God: the embassy sent about this time by the Japanese Emperor to the Court of Pope Gregory XIII is famous in history.

But whilst the kingdom of Christ was spreading so wonderfully throughout the lenght and breadth of the land its further progress was suddenly arrested by the machinations of the powers of darkness. The

Emperor Hideyoski, persuaded by the bonzi that the Missionaries were simply spies of inimical European powers contemplating a rich conquest, issued a decree in which all Catholic priests were ordered forthwith out of the country. The persecution was waged for ten years but without bloodshed; and then, owing to false information given to the authorities by certain perfidious Spanish merchants, the suspicions of the Japs were rekindled, the persecution was waged with intense fury, and the Japanese Christians set to work to prepare their robes of martyrdom. This second phase culminated in the martyrdom of 26 Christians on the hills around Nagasaki on Feb. 5th 1597.

Further Proofs,

From 1598 to 1613 there was a period of peace; and it was characterised by a new and magnificent development of the Church in Japan, and besides the numerous churches, schools, hospitals, and associations that now came into being, the number of adherents to the Faith, through the apostolic work of the Jesuits, Franciscans, Dominicans and Augustinians, rose to 1,800,000. This was the harvest that was ripe and ready for the sickle.

Owing to the malicious insinuations of Protestant merchants from Holland and England who wished to out-do their Spanish and Portugese rivals in commerce, a new persecution broke out against the Catholics, and such a one as had not been witnessed in history since the time of the Roman persecutions, with which it had many points in common. The fury of the authorities fell first upon the Japanese Catholic gentlemen of the Imperial Court; it was then extended to all Catholic Missionaries who were ordered to be transported and absolutely forbidden the country; the churches were next destroyed and all the native Catholics were commanded to abjure their faith under pain of death.

The successor of Taiko Sama renewed the cruel edicts and the persecution became general under Yemitsu in 1623. Every means was brought to bear to make the champions of the Faith of Jesus Christ apostatise and the sufferings and insults they had to endure are beyond description. The cruel words of the Emperor's decree ordering an intensification of the persecution must have sounded blasphemous and diabolical to them and pierced them to the heart: "As long as the Sun shall give

warmth to the earth let no Christian enter Japan: let all understand this—even if it be the king of Spain in person, or the God of the Christians or Buddha himself who violates this decree he shall pay for it with his head”.

In 1640 Japan was closed to all foreigners and the order was carried out with great severity and exactitude. Up till 1844 Catholic Missionaries attempted in every way to affect an entrance into the country; they paid for their temerity in many instances with their lives and this period is certainly noted as one of the most glorious and interesting in the annals of the Catholic apostolate. The Jesuits and Dominicans especially made repeated attempts to carry the Gospel again to this land, many of them giving their blood for Christ after having endured unheard-of tortures and cruelties.

But the European nations from 1841 onwards by means of treaties and agreements managed to get the country opened up once more to foreign traffic and the Missionaries followed in the wake of the seculars. The Fathers of the Paris Foreign Missions are noted as being amongst the first to re-commence apostolic work in Japan. It was thus that one of these apostles, whose record of evangelical toil is already so famous in the Church, apostrophised their new Mission-field as the boat pulled in to Kiusciu: “Hail! O Land, once so privileged, thou who wert the first to receive the glad Gospel tidings, whose soil has been trodden by the glorious St. Francis Xavier! Hail! O Sacred Land enriched by the labour of so many apostolic men and by the blood of so many martyrs! Of all these innumerable islands thou wert the cradle and for long the principal stronghold of the Catholic Church in Japan! Receive us also on thy hospitable shores and may we soon win thee again, whole and entire, to the standard of thy former King!”

During the course of succeeding years various agreements, commercial compacts and treaties were entered into between Japan and the nations of the west, and by a treaty of 1858 the country was opened up definitely to the Missionaries who immediately began an organised campaign of evangelisation, meeting with all sorts of obstacles and difficulties at first but gradually gaining a secure footing and carrying on their heroic work in patience and in hope, building churches and chapels, centres of instructions and new strongholds of the Faith such as those of Nagasaki, Yedo, Kanagawa and Hakodate.

“Our Hearts are bound to Rome”.

And what was the fate of the majority of the Japanese Christians during the successive persecutions? Numberless thousands consecrated themselves to God on the altar of martyrdom; some apostatised under the rigour of the cruel edicts; but many others succeeded in hiding themselves and by means of clever organisation for more than 200 years, without priests, always in danger



His Lordship Mgr. Combaz, Bishop of Nagasaki with our Missionaries.

of death or of stirring up a new persecution, they handed down from father to son the teaching of the Catholic Church as they had received it, the way of conferring Baptism, of burying the dead, the principal prayers, the veneration of the Cross and devotion to the Blessed Virgin.

The first of the new Missionaries who landed in Japan after the country was opened up to foreigners were curious to see if there was any vestige still remaining of the old religion so zealously propagated by St. Francis and his successors, and they were ever on the look-out for the descendants of the first Christians. It fell to the lot of Mgr. Jean Peit to make the discovery that such an unbroken chain of tradition linking the Japan of to-day with the glorious Christian organisation flourishing there three

centuries ago had really come down through the ages and this is how the discovery was made.

A beautiful church had been erected at Nagasaki for the new christian community there and amongst the large number of the Faithful and of sightseers who used to visit it on feastedays the attention of the priests was drawn on March 17th, 1865 to a group of strangers from the Valley of Ura Kami. These people had entered the church and had been struck at first by the aspect of the Missionaries and when their gaze lighted



Church of Nagasaki.

on the statue of Our Lady they rushed forward to venerate the image of the Mother of God and a touching little scene followed before the altar. In this and succeeding colloquies they explained their beliefs, showed themselves acquainted with the principal truths of Christianity, told of the feastedays that they observed, of their little religious objects and pictures and of their services and organisations.

"It was the great Captain at Rome who sent us here" said the Missionary during the course of the conversation.

"And we" they replied "have the same sentiments as you; we have the same heart as Rome".

And then they went on to question the priest a little anxiously:

"And you—do you have children?"

"Oh! no;" was the reply, "we have no

children of our own; we are engaged in looking after souls; we are consecrated irrevocably to the Lord".

"They are virgins" cried the members of the group to one another "they are indeed the true fathers of our souls".

The recognition was complete and the basis of it which those descendents of the martyrs of three centuries before regarded as conclusive rested upon three tests:—the Primacy of the Church of Rome; celibacy—the gem of the Catholic priesthood and devotion to Our Lady.

Queen of Martyrs! Help of Christians!

From that day onwards the visits of the people of Ura Kami to the church at Nagasaki became more frequent but when their home authorities saw how things were going they tried to intimidate them and subjected them to an odious surveillance. The Christians met secretly during the night at Nagasaki, on the small islands around, and in the woods, and the age of the Catacombs was again renewed for some time. It was soon recognised however that the Catholics were becoming extremely numerous and that they were well organised so that in the end, in the face of such firmness and numerical strength the authorities decided to let things go. The Missionaries had in the meantime been labouring hard to fortify their flocks for the day of persecution, but all were now able to worship God freely and openly, and on June 2nd, 1867, the Christians of Ura Kami, erected, before the church where they had first been recognised, a beautiful statue to Our Lady Immaculate with the inscription underneath; "Our Lady of Japan, pray for us! In remembrance of 17th March, 1865" and on the sides the words; "Queen of Martyrs! Help of Christians!"

Through further Trials of Freedom.

From the flight of steps before the Cathedral at Nagasaki a good view can be had of the expansive waters of the port below closed for so many years to foreign vessels. To the right lies the city proper and towering above it the mountain on whose summit the first Japanese martyrs gave their lives in testimony to their Christian Faith, and away in the distance one can just get a glimpse of the Valley of Ura Kami, so rich in its Christian traditions, so faithful to the teaching of St. Francis Xavier.

During the years that followed the government tried in many ways, by threats, by underhand methods, to obtain a general apostasy from the Faith amongst the Christians of Ura Kami, coercing them in every way under the pretext of their unwillingness to assist at native funerals, and their lack of enthusiasm on the occasion of the re-installation of the Mikado in 1868-69. Persecution was again resorted to; the penalty of death was inflicted on many Christians, others were exiled and between 1870 and 1873 all the remaining Christians in Ura Kami were evicted from their homes and scattered throughout the length and breadth of Japan.

But as each new port was opened up to foreign traffic fresh Missionaries found their way into the country, the number of conversions showed a continual increase and in the end after a decree of March 14th, 1873 which permitted the return to Japan of all exiled Christians, a succession of concessions followed, especially between 1875-85, instituting a new order of things, a new regime of tolerance. Female Religious Institutes were now allowed to have foundations in the country; the Missionaries undertook the training up of a native clergy the subjects for which were an immediate source of edification because of their piety and love of study; every effort was made to attend to the spiritual and moral necessity of the poor Christians so down-trodden for centuries and to gain new converts to the Faith. Schools, churches and Institutes were set up as rapidly as possible everywhere, organised courses of lectures and sermons were undertaken by zealous apostolic workers, devotion to Our Lord's Cross and Passion, the practice of the Rosary and frequent Communion were universally instilled and became intimately bound up with the lives of the people.

By a law of 11th Feb. 1890 religious liberty, *jure et facto*, was proclaimed throughout Japan and the country has been drawing nearer, year by year, slowly but surely to the Catholic Faith. And Our Lady of Japan, Queen of Martyrs, Help of Christians who has never ceased to be invoked amongst these mountains of Kiusciu will complete the work of recalling to the One True God this dear land with its Catholic traditions, its martyrs and its Missionaries, and may she in a special way extend her bening help to the Sons of Don Bosco so that their labours in Japan may be fruitful of good results for the nation and for the Church!

Flourishing Christianity in the Salesian Mission, Assam.

What a ferment of Christian life there is in this part of Assam! how numerous are the pious works that are everywhere budding forth! What enthusiasm amongst all for the promotion of the good cause! The hand of Providence seems to be raised in perpetual blessing upon the Mission and it is evident to all that the Madonna herself is guiding our destinies and accomplishing marvels. We, weak and infirm instruments that we are, are struck with wonder at the great amount of good that is being done, at the work that is flourishing and growing up around us. Only the other day the people of this district were witnesses of a spectacle entirely new in the history of Shillong—a Procession of the Blessed Sacrament around the countryside, and more than three thousand people taking part in this public act of homage paid to Our Sacramental Lord. The propension of the inhabitants towards the Faith and their enthusiasm for embracing Catholicity grows more and more intense every day. This morning we began a kind of "Propagation of the Faith Tour" or general mission which will last for two weeks. The natives are invited to gather, now here, now there, and they come in large crowds to ear the words of the Missionary. Mass is celebrated and is followed by a sermon in which the rudiments of the Faith are propounded clearly and simply; this is followed by a short cinematograph or lantern lecture descriptive of the Life and Ministry of Our Blessed Lord. We advertise our coming beforehand in the various towns and villages to which we intend to go; some of our posters are quite "catchy" and succeed in arousing great interest in us and in our work so that our little tour is already producing most consol- ing results.

The Orphanage of Shillong.

Our orphanage is also a centre of great Christian fervency. A general Communion takes place, one might say, every day. We have introduced the Exercise for a Happy Death and you should see how our poor little mites follow with interest and enthusiasm the beautiful prayers and instructions.

The Sodalities of the Blessed Sacrament, of Our Lady Help of Christians and of St. Joseph are doing great work and are a powerful incentive to the practice of virtue. Signs are not wanting of the awakening of several vocations which augurs well for the future of our Indian Missions.

On the twelfth of last August, Mgr. Mathias, our Missionary Chief, seeing that our institute, to use an expression intelligible to

necessary to change the course of part of a stream that was in the way. Faith can move mountains, and faith combined with a little persevering work can also deal effectively with streams. That little waterway now finds itself careering along at quite a surprising distance from our Orphanage, and by filling in the old bed we have procured a playground as good as any that our European institutes can boast of. The work



Ready for an Apostolic excursion.

most people, was "hard-up", succeeded in procuring for us an abundant supply of most wholesome fruit. "After the fast the feast" and so it was in our case; we had our little festivity to do honour to the gifts of Providence and that same evening with torches held aloft and banners flying and to the singing of the Magnificat and other hymns we had our little procession in which we carried in triumph the statue of the Mother of God and pictures of Don Bosco and Dominic Savio.

The 5th October was another great day for us: just about a year ago we began to build a playground for ourselves near the Orphanage, and in order to do this it was

took a year and we inaugurated and baptised the new ground last October; a large sign-board placed solemnly in position on inauguration day proclaims to all and sundry that the new space will henceforth be known as the "Don Bosco Playground".

Other works are now in progress such as the digging of foundations for the new workshops that we hope to erect as well as for the construction of a gymnasium. It would do you good, dear Fr. Rinaldi, to see our 56 gymnasts at work in their light blue sweaters like those of St. Paul's Oratory Club at Turin with their badge inscribed "Don Bosco—Laitum Krhal". They are making a great name for themselves under

the able instruction of Bro. Ferraris and our European friends around are quite in raptures about them. To-day we had a rehearsal in preparation for a great public entertainment being organised by the district Scouts and which will take place in the presence of the Governor of Assam. The boys of St. Edmund's College, Shillong High School and our orphans are taking part in it. The display will take place in the principal square of Shillong and the proceeds are to be devoted to the buying of scout uniforms for our boys. Some of those who assisted at to-day's rehearsal came along afterwards to congratulate our instructor: "Whoever would have thought", they said, "that such marvellous results could be obtained from Khassi boys?" Our boys are also to be praised for their application in work and in study: the result of the last examination was very satisfactory both as regards school work and in the technical part of their training. Carpentry is the favourite trade amongst our charges.

And in the carrying on of this work of charity we are not without some good friends and generous supporters. The Provincial Scout Commissioner, for instance, the gentleman who is in charge of the Scout Movement in Assam maintains five orphans at our Institute, and to-day after the gymnastic rehearsal he came round to the Superior and informed him that in future his wife will also be pleased to pay for the maintenance of three of our boys. We pray continually that the kindly and practical interest that these good non-catholics take in our work may obtain for them the grace of conversion to our holy religion.

In January, our orphans will be giving another gymnastic display during the Festivities in honour of the arrival of the Viceroy of India.

* * *

Mgr. Mathias during his visits to Shillong last August had the great consolation of being able to administer Baptism to 40 of our catechumens. On the following day Fr. Vendrame and some of our clerics journeyed under a torrential rain to Maupdang, a village almost lost in the jungle, about 13 kilometres from Shillong, and there administered the same Sacrament of regeneration to 17 neophytes. Forty-two more catechumens were baptised in our church at Shillong during October—a worthy prelude to the Feast of

Corpus Christi which in India is transferred to the end of the wet season and observed with great solemnity. In November we shall have 25 more Baptisms at Mausmai.

These simple natives are hungering everywhere for the bread of the Faith; Assam ought one day to be one of the Church's greatest strongholds and that glad day will be hastened, humanly speaking, proportionably to the number of apostolic labourers that can be spared for work in our vast territory.

Fr. FERRANDO S. C.

Last Illness and Death of Very Rev. Fr. Scaloni in the Congo.

The following notes sent along from the Belgian Congo by Fr. De Bary S. C. will form most precious reading for the brethren and friends of the late Provincial of the English Province who have been asking insistently for information about the events leading up to the sudden demise of this revered Superior.

Elizabethville, Mar, 29th 1926.

Dear Father,

I am writing this on Monday, March 29th, although it will not leave till Friday, April 2nd; but if anything worth mentioning happens before Friday I can easily add it to my letter. We returned from Kinjama on Saturday, March 27th, at 4.45 p. m., and Father Provincial had to retire at once to bed. On Thursday the 25th he was not feeling well and during the night he hardly slept at all. Next day he ate very little food and had a fever and went to bed shivering. Fortunately on Saturday he was not too ill to travel, so that we set out at about 7.15 a. m. and arrived back here at the hour already mentioned. The doctor was sent for, and found that he had a temperature of over 102, and said that he must remain in bed for the next few days; besides the fever Father Provincial was suffering from biliousness. The doctor was under the impression, as far as we could gather, that it was a case of malaria, and this morning (March 29th) he had him removed to the hospital of which he has charge, so as to be able to attend to him better. The Sisters tell me that an examination of the blood shows that there

are at present no symptoms of malaria, and they do not know as yet what exactly is the matter. Most likely his departure from the Congo will have to be delayed for some days, but whether this will also mean that his plans with regard to returning to England will be affected or not I cannot say at present. Before the conclusion of this letter I shall most probably be able to give you more definite information with regard to his ailment, whatever it may be. The quinine which he has been taking regularly has made him very deaf, but this is only temporary. I went to see him this afternoon (Monday, March 29th), and found that he has a very nice, large room, but the walls are completely white and are entirely without pictures of any kind, so that this gives the room a very bare appearance. I have not visited the Hospital itself as yet, but from a glimpse of it one can form the idea, when entering, that it is very well kept; and the fact that it is under the care of the same Nuns who look after the hospital for natives to which I have previously alluded, should be in itself a guarantee of its efficiency and good management.

Wednesday, March 31st.

I have visited Father Provincial two or three times at the hospital, and to-day the fever seems to have abated. On the other hand, the Sister told me that the doctor takes a somewhat serious view of the case. Father Provincial is suffering greatly from exhaustion due, no doubt, to the fatigues of the long journeys he has had to make.

I do not know how much longer I shall remain here. Father Provincial had fixed his departure from the Congo for Easter Wednesday, but I doubt whether he will be out of hospital by then, and he will require at least a week to recuperate before he undertakes such a long and fatiguing journey. I do not like to leave him, so long as his illness seems to be serious; but, on the other hand, I am anxious, as you can well understand, to be back at the Cape. I shall probably have to leave as soon as I am re-assured that his illness will not be serious, and as soon as I can see that all danger is entirely past; and consequently I shall have to let someone else accompany him back to the Cape. But all the same, I hope he will be better before I have to leave.

April 2nd.

Father Provincial's condition has become very serious, and a Novena is being made to

the Venerable Don Bosco for his recovery. If the worst happens it will indeed be a misfortune for the Province at the present time.

Later—on the Same Day.

Dear Father,

Doubtlessly you received the cablegram sent yesterday to inform you of Father Provincial's illness. He is quite conscious and feels little or no pain, but the danger comes from the fact that his blood is now becoming poisoned on account of the malady from which he has been suffering for the past five days.

Yesterday we all gathered round his bed while Mgr. Sak administered Extreme Unction. Father Provincial sat up and held his book in his hand so that he might be able to follow all the prayers. He has become rather deaf from taking quinine, and when Mgr. Sak began the prayers, he called out to him "I cannot hear a word you are saying". Mgr. Sak, therefore, drew nearer and raised his voice, and Father Provincial answered all the prayers himself. When all was over, he told us that he wished to say a few words. "If" he said, "I appear to be moved at times, do not attribute this to fear of death, but rather to the joy which I feel at seeing you all here around me. I have so often prayed that I might be prepared when death came, and my prayer has been answered". He then went on to ask forgiveness if he had offended them in any way. He had tried to do his duty, but owing to the frailty of human nature he realised that he had failed sometimes. But he asked them to believe that he had always endeavoured to act for their greater good. He begged them to lay aside any little misunderstandings that might exist between them, and to act in union together in the Congo. He asked them to convey his last wishes to the Belgian Province, and to ask for their prayers. In regard to the English Province he asked me to say that he felt just as much interest in and affection for the English Province as for the Belgian, although many thought that this was not so; and he begged forgiveness for any offence he might unwittingly have given. He also mentioned the books he had written; there might possibly be matter in them that was not strictly orthodox; he withdrew absolutely anything that might in any way be opposed to our Holy Faith, and he charged the Provincial of Belgium to destroy any works that he

might deem unsuitable; but if any of the books written by him might do good to souls, let him preserve such, not necessarily in his own name (i. e. Don Scaloni)—a name of no importance—but let those books be preserved with any alterations or additions he might think fit...

There was more than this, and his words were not spoken exactly in the order given, and in some places I have given merely the substance of his words as far as I could remember them. But all were very deeply

April 6th 1926.

Dear Father,

You will have received to-day the sad news of Father Provincial's death. The previous cablegram doubtless prepared you for the worst. He remained conscious to within a quarter of an hour of his death. Mgr. Sak, Father Laloux (Superior of Elizabethville) and two or three others were present with two Nuns and the Doctor. I had left the sick-room at 8.45 p. m., and at 10.30 p. m. I had retired to rest, but had



Belgian Congo, Elizabethville. — The Band.

moved, and Mgr. Sak in the name of all assured him that it was not he who should ask their forgiveness, but it was they who should ask his forgiveness.

Father Provincial said that he was pleased to know that they were praying for him, but let their prayers be continued. He greatly feared that after a short time, they would forget to render him this service, and "Who knows" he said "how long I may have to stay in Purgatory?" Don Bosco was a Saint, and yet he urged all most earnestly to remember him in their prayers, and therefore with how much greater reason ought he to have to ask for their prayers.

Just before we left him he added that he never thought that it would be so easy to die.
...etc.

hardly done so when I was summoned to Father Scaloni's death-bed. I threw on my clothes and hurried off to the Hospital, which is just over five minutes' walk from the House. When I arrived he was just expiring, and Mgr. Sak was just concluding the last prayers. This morning the whole Community proceeded to the room, where he lies dead. He has a very peaceful look as though in sleep. Two or three days before his death he gave me his last messages, ... but I have little time to write at present as I leave for the Cape to-morrow. From there I shall write other letters... The funeral will take place at 4 p.m., and as I am writing in the morning I shall leave this open, so as to be able to give an account of the burial. During his last days Father

Provincial had these words constantly on his lips: "Fiat voluntas Dei". Mgr. Sak would often suggest ejaculatory prayers to him, and he eagerly repeated them. Seeing on one occasion that there was no picture or cross before him he remarked "I have nothing". Someone handed him his Rosary and he at once placed it around his arm. His physical exhaustion made it impossible for him to pray alone, and this was a cause of anxiety for him. "Tell me", he said, "all of you" (addressing himself to Father Laloux, a Benedictine Father present at the time, and myself,) "do you think that Our Lord will be displeased because I am unable to keep sufficiently recollected?" The Benedictine Father at once assured him that, as long as he united his will to God's Holy Will he need not have any anxiety. This answer satisfied him, and he gave no further sign of anxiety.

Later—on the Same Day.

The funeral has taken place, and now on my return from the cemetery I seem to be in a dream; I cannot realise that he is gone, that he will henceforth sleep the sleep of death in the far-distant Congo. Providence arranged that he should visit once more the Mission he had founded, and that, having reached his destination, he should find there his last resting-place. The procession walked all the way to the cemetery—over half-an-hour's walk—In front there were all our black boys and many past-pupils; then came some of the Community, then the coffin borne by black soldiers in their red turbans. Immediately behind came Mgr. Sak in Cope and Alb, etc., and two Benedictines—one as deacon and the other as Master of Ceremonies and Father Roche, S. C. as sub-deacon. Then came Mgr. de Hemptinne and the Governor of Katanga walking together, and immediately behind them Father Schillinger, Mgr. Sak's Vicar-General, the English representative, Father Laloux, other Salesians and two other Benedictine Fathers. Finally there came some thirty friends. At the graveside, Mgr. Sak gave a most pathetic discourse after the ceremony. Then the coffin was lowered, earth was thrown into the grave by many of those present, including Mgr. de Hemptinne and the Governor of Katanga; and then all was over....

April 15th, 1926.

Dear Father.

In my letter from the Congo I omitted to mention that, before the Procession to the

cemetery, the Absolutions took place in the Community Chapel, all those present subsequently taking part in the Procession. On my return here (i. e. at Cape Town) on the 13th at 7,30 a.m. I was informed that the Vicar-Apostolic, Mgr. O'Rilley would sing a Solemn Requiem Mass at the Cathedral for the Father Provincial at 10 a.m. The Mass had been fixed for Monday (i. e. the previous day), but as Father Dunne had received a wire from me stating that I should be returning on the Tuesday, the Bishop immediately altered the date, so that I might be present, and I was able to act as Deacon at the Mass. Father Tozzi preached the funeral sermon. All the members of the two Communities, with the exception of four who were away on holiday, were present, as well as the boys of both Houses. There were several priests present on the sanctuary, including Dr. Goghlan, Administrator of the Cathedral, and Dr. McCarthy a very old friend of the Salesians. There was also a good sprinkling of people and several Nuns, and a large number of Convent girls. The Italian and Belgian Consuls were also present. I enclose a letter of the Bishop which may be made use of for the Bulletin.

Yrs. very sincerely

M. DE BARY, S. C.

St. Michael's Presbitery, Capetown.

My dear Father Superior,

I write to offer you, and through you the whole Salesian Community in S. Africa my heartfelt sympathy and condolence over the death of your dear Provincial, the Very Rev. Father Scaloni, S. C. God rest his soul. We little thought a month or two ago that death was so near at hand—in fact we were looking forward with pleasure to seeing him back again shortly in the Western Vicariate. But God has disposed otherwise May His Holy Will be done.

When writing to Europe will you kindly convey my deepest sympathy with the Order over the loss of so saintly a Religious and capable a Superior. I said Holy Mass for the repose of his soul. R. I. P.

Yours very sincerely in Xt.

BERNARD O' RILEY.

The World or God?

A story is told of an Irish Parish Priest who asked a countryman who happened to drop in on him one day—it was in Conne-mara where a visit from a human being is often a Godsend to break the monotony of perpetual loneliness—Pat, will you have a cup of tea or a glass of whiskey?" "Well, your reverence", Pat replied, "while they're making the tea, I'll be taking the whiskey".

Yorkshire you can see ruins of an ancient Faith which can scarcely be equalled in any country in the world. "Fountain Abbey" alone is a monument to God's glory in ancient days and York-Minister an evidence that time was when God was held in honour in that country. The Reformation came, and with it God went—or rather was driven out of the hearts of the people.

You may wonder how it was that a nation which in olden days really gave such evidence of Christian Faith could so easily fall away



Belgian Congo, Kiniamo. — Instruction in the Open air.

His attitude was exactly that of most of us when confronted with the above question—"The World or God?" We unconsciously answer "Why not both?" Why not have the World while we are in it and God when this world is past. My friends, we cannot have both. Our Lord Himself has told us, so no use in discussing it.

This thought, came forcibly upon the writer during a recent visit to England. We Irish men and women may say and think what we like about England, but that England has got "this world" is perfectly evident to anyone who has eyes to see. England has wealth, power and all that wealth and power can bring—position and luxury.— That is the England of to-day. But there is another England. Within the county of

from God. Think well over the reason, it was given the writer by one who knew England as few know her, and who sacrificed all that the world had to give in exchange for the Faith that his country had lost. His explanation was—"England was too comfortable in Pre-Reformation days, the people were satisfied with their condition and failed to send out missionaries to preach the Gospel.

Now the Church is a living thing. It must either grow or decay. The Church in England merely existed comfortably, and failing to grow by the law of life and death, decayed. Hence, growth is essential to the life of the Church and growth means spreading out branches, that is Missions to the heathen.

SALESIAN NOTES AND NEWS

Patagonia, Sud America. His Excellency Dr. Antonio Sagarna, Minister of Public Instruction, after a tour to the southern territories, makes a favourable report of the National College of Trelew, but gives a rather pessimistic account of the primary state schools. Marking a contrast between the latter and the Salesian schools he says: "The private schools possess comfortable buildings and are provided with all the elements that the modern school requires; there reigns in them an admirable discipline and their educational work, so masterly directed and carried on, makes them sympathetic to the population; and they are overfilled with scholars".

The lady member of the National Board of Education, Doctor Elvira Rawson de Dellepiane, who also paid a rapid visit to the schools of the Patagonian Territories, gives an equally unfavourable report of the state in which she found the Governemnt schools in general: bad and inadequate buildings, want of furniture and school material, teaching staff not at all what it ought to be, etc., etc.; while she states that the private schools are installed in much superior buildings and possess all the accomodation that is lacking in the public schools. All the private schools, she adds, belong to the Salesian Institute.

She laments that in Trelew public opinion is not propitious towards the Government school owing to the rivalry that exists between it and the Salesian Schools and National College of Secondary Education founded by Dr. Antonio Sagarna in 1924, which, she argues, has no reason to exist on its present basis.

She complains that on one hand the National College admits the children into its preparatory course before they have completed the sixth standard, and on the other hand the Salesian schools, that enjoy the confidence of the people, withdraw the children from the State school which thus remains in a rather uncomfortable situation.

As these statements appeared somewhat in contradiction with the Minister's report, he replied insisting on the correctness of his assertions and, after explaining the situation of the National College, he adds:

"During my three days' stay, between

Madryn and Gaiman, in 1924, visiting leisurely the official and private schools of that region, the greater part of which were then in full working order, I did not notice nor did anyone insinuate to me that the Salesian schools bore hostility or rivalries towards the national schools, for if such had been the case I would have assumed the attitude corresponding to my office. Nor have I noticed this situation in Santa Cruz, in my recent tour, in which I visited these establishments, accompanied by the Governor of the Territory, the Inspector General of Secondary Education, Professor Guaglianone; Naval Lieut. Henry García, the forensic Doctor and Professor of the Institute of Technical Orientation, Dr. Párides Pietranera; the Director of the National Penitentiary; the University Professor, Dr. Eusebio Gómez, and the best qualified portion of the local inhabitants. The Salesians owe their success to their system of boarding schools, to their superior buildings, to the greater dedication of their teachers in accordance with the discipline of the 'Order', to the happy influence of music, physical exercises and manual labour which they practise and to the sincere and sane national spirit that animates the life of all their institutions. And according to the unanimous judgment of the persons mentioned, who can by no means be suspected of partiality towards religion, in no official school have we heard the National Hymn and school songs sung with such perfect intonation, harmony and enthusiasm as in the girls' schools of this 'Order'.

The Minister concluded, stating that he wished to give these data to the Members of the National Board of Education owing to the respect he bears towards them, and because—without making any question of hierarchy or jurisdiction—he desires to cooperate loyally with them in their educational labour.

One thing that appears all through the reports, with noon-day clarity, is that the Salesian Colleges are in every respect far ahead of the State schools; they enjoy the sympathy of the population; they fulfill their mission successfully, and are a blessing to the far-off and more or less abandoned southern territories.



South Africa. In this jubilee of the Salesian Missions a number of functions had been devised to commemorate the event and to thank the Almighty for the innumerable blessings bestowed on our Missionaries. The Programme however was considerably altered owing to the unexpected death of our much beloved Fr. Provincial Francis Scaloni while on a visit to our dear confreres in the Belgian Congo and the sudden call to our Mother House in Turin of our Fr. Tozzi who has spent here over twenty four years in a labour of love. Let us hope that the remains of our venerated Don Scaloni from Central Africa, where they rest may plead before the great Father in Heaven for the Conversion of the black Continent, which is fast awakening to great enthusiasm for the Gospel, may he as well plead for the growth and the success of the works now in existence as well as those which should now be started. We hope at the same time that Fr. Tozzi, whatever his future position shall be, will represent to our dear Superiors the needs of this sub-continent and the great prospects of good which now offer themselves to the zeal of the children of the Ven. Don Bosco.

An Ordination.

To come back to our jubilee-Celebrations. One may start with the Solemn Ordination of our new priest Fr. Francis Felip, on the 28th Febr. in the Parish Church of the Sacred Heart in Somerset Rd. The large church was filled to its utmost, it was the first time in South Africa that an Ordination was performed with the full Pontifical solemnity, the First Ordination held by Mgr. Bernard O'Riley our beloved Vicar Apostolic. Rev. Doctor C. McCarthy preached eloquently on the dignity of the priesthood, and on the harvest gathered by the children of Don Bosco. This new priest who is now working in our House in Claremont, should be as a living thanksgiving for the many favours granted to our Missions in the past, and as a pleader for new blessings at the Altar of God.

Great Bazaar.

One of the features of our jubilee Celebrations was a Grand Bazaar: "*Cape to Cairo*" in aid of our Agricultural School in Claremont, which needed outbuildings, modern stables, artesian wells and re-

servoirs. The description of these new works may be reserved to another number. The large Drill Hall in Cape Town able to contain from three to four thousand people, was decorated with electric lights, bunting and scenery, so that at one end you could see the Cape, Cairo at the other. The buildings on each side being South African and Egyptian in style, housed the different Stalls. The Bazaar was opened on the 7th of May by Sir Maurice Fitzmaurice Vice-Admiral, introduced by Mgr. Bernard O'Riley, the Band and Cadets of the Salesian Institute supplying suitable music and the guard of honour. On the second day the Bazaar was opened by the Mayor of the City. M. Fish, introduced by Commendator J. Callanou Both orators dwelt on the works of Don Bosco, and the great need that our future boys will have of Agricultural tuition. The net takings of the bazaar amounted to L. 1400, and the ladies committee have to be congratulated on their energetic and charitable efforts.

News in brief.

The Institute of Cape Town has been raised to the status of a secondary school for the teaching of trades, and the Government has given its Official approval of the Agricultural School in Claremont, the only Catholic one for the Union of South Africa. It is to be hoped that it will meet with the full support of the Catholics and of our Benefactors. The ordinary avenues of trade and industry are overcrowded, while Agriculture will be the future staple support of the country. The improved conditions of farming and a better reward for its labours will in a few years encourage a number of strong lads to go to the country, which is in need of a fit and labourious manhood.

To say good bye to Fr. Tozzi leaving for Europe on Sunday 6th June, there was a large gathering of past-pupils representing the thirty years of Existence of the Institute—After Benediction—they gathered for supper in our Refectory in Cape Town—They gave eloquent expressions of their loyalty to the old school and to their appreciation for the labours which the Salesians had borne for them. On the 9th a large gathering of the Italian Community headed by Count Labia Consul General and Minister for Italy expressed their gratitude for the work of the Salesians and especially of Fr. Tozzi whom they presented with a handsome black-bag.



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."*

Indeed Our Blessed Lady is truly the Help of Christians. "Behold, thou shalt conceive and bring forth a Son and thou shalt call his name Jesus, and He shall be great and shall be called the Son of the Most High. To whom before, through the ages, were such sublime words addressed except to her, the tender Mother of our Redeemer. These significant words, uttered by no less a personage than the angelic messenger of God, the Archangel Gabriel, heralded the advent of the Saviour of mankind. Yes, it was through Mary that Jesus, the Author of all Grace was born. For this reason alone did He come on earth, "to bring salvation to his people, unto the remission of their sins". The most pure virgin of Nazareth was chosen from all eternity to be the mother of Him who was to "enlighten them who sit in darkness to direct our way in the way of peace". St. Bernard tells us that our Lord wishes all His Divine Benefits to flow through Mary, the Co-operatrix in the work of the Redemption, that He desires to excite in all christians a filial love for His Holy Mother whom He has chosen as the treasury and instrument of the Graces. He has merited for us by the shedding of His Most Precious Blood. A brief glimpse of Mary's life in union with her Divine Son will illustrate how fruitfully she has fulfilled and continues to fulfill the Divine mission confided to her by our Blessed Saviour. It was through her alone that God Himself came into the world, not disdaining to dwell in her chaste womb. On the news of her cousin Elizabeth's conception, inspired by the Holy Ghost, Mary immediately hastened to her aid, although the journey was long and weary. Already the apostolic mission of Jesus had commenced; for Mary carried

with her the Light of the world. At the meeting of the cousins, the yet unborn infant John leaped for joy, being sanctified and consecrated by the holy presence of Jesus and Mary.

Elizbeth too, was sanctified and marvelled that the mother of her Lord should come to visit her. Behold what efficacious effect Mary's Visitation produced in the household of Zachary and Elizbeth. In fact her whole life is one resplendent miracle of grace. She it was who presented Jesus to the Magi, the Wise Kings representing the army of future christian generations throughout the ages. She it was who at Cana of Gallilee, spoke to her Son and the water was changed into wine. She it was who stood at the foot of the Cross and heard our Saviour's dying words "Woman, behold thy son; Son behold thy Mother". Thus during her earthly life Mary was always the consolation, the hope, the succour of the infant Church, as yet weak in faith, suffering persecution and temptation from all sides. But on the great day of Pentecost, Mary was there too, to share the triumph and strength of the Gift of the Holy Spirit. Now assumed gloriously into Heaven, enthroned before her Divine Son, never has her powerful intercession once diminished or failed. And as in those first days of trial, so to day the Catholic Church imploring our Mother's aid, never ceases to proclaim far and wide her merits and virtues. Feasts in her honour, sanctuaries raised to her glory, congregations founded and flourishing under the patronage of her unblemished name. All this proves beyond a doubt the unbounded confidence and trust the peoples of all nations have in the Mother of God. No one has ever invoked the holy name of

Mary in vain. As God the Father has never refused anything to the Son, so the Son never refuses anything to his sweet Mother. Jesus is the source of Divine Grace and His Blessed Mother, His dispensatrix, and she receives all to give to her devoted and filial children. As she did when she visited the blessed household of Elizebeth, so does she now bring to her needy children the consolations of Grace. Just and sinners alike share her abundant goodness. Let us then, carry our love and devotion to her who so aptly merits the title Help of Christians, the Mother of Divine Grace, the Portal of Heaven. Let us hasten to her maternal assistance in all our trials against the onslaught of Satan in this vale of tears, whatever be our condition whatever our need, temporal or spiritual, If only we put our whole-hearted trust in her, as her Divine Son desires, never shall we be refused her heavenly smile, her powerful intercession. As readers of the *Bulletin* already know so well the life of Don Bosco's Congregation and its every increasing work for the salvation of souls would be inexplicable if we did not know of the intervention and continual assistance of Mary Most Holy, the Help of Christians. Don Bosco urges us to turn daily to this sweet mother as he himself did during the whole course of his life. "Oh! how good is the Madonna!" he used to exclaim continually and he attributed the phenomenal success of his apostolate on behalf of you to her maternal interest and inspiration.

To Mary then let us turn in all our necessities; let us not fear to hail her as the "Help of Christians"—she will be pleased with our loving confidence in her readiness to help us and our daily lives will assume a new significance, will be permeated with Christian peace and happiness which will reflect itself in works of charity and in an effort to make this world a more habitable and pleasant one for those whom Mary deigns to call her children.



GRACES AND FAVOURS

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

OTTERS^{HAW} (*England*).— Would you kindly publish our heartiest thanksgiving to Our Lady Help of Christians who has obtained for us a signal favour after a Novena and promise of publication in the *Bulletin*.

M. S.

DUBLIN (*Ireland*). — I am enclosing an order in accordance with a promise made of an offering and publication in the *Bulletin* for favours received.

S. M.

TEXAS (*U. S. A.*). — Please find offering enclosed to be used for the Missions or for whatever you think is best. This little sum is in thanksgiving to Our Lady Help of Christians and Don Bosco through whose intercession a dreadful clamity that threatened one of my sisters has been averted. I feel like one coming back from the dead in corresponding thus with one of the Salesian Order which we admire so much. Years ago it was my special privilege to have been received with my family by Ven. Don Bosco himself in the Charitable Association of the Sacred Heart, Rome; I have several letters from his saintly successor Don Rua and a medal blessed by him on his deathbed..... so you see I am not altogether a stranger.... allow me to thank you for continuing to send me the Salesian Bulletin all these years...

L. B.

Lusk (*Ireland*). — I enclose a postal order as a thankoffering to Our Lady Help of Christians and Ven. Don Bosco for two favours received through their intercession after a promise of publication in the *Salesian Bulletin*.

M. M. A.

BELFAST (*Ireland*). — Please publish this little note in thanksgiving to Our Lady Help of Christians through whose intercession I have obtained a successful result in the Matriculation Exam. I had promised publication in the *Salesian Bulletin*.

A Child of Mary.

TURIN (*Italy*). — In joyful thanksgiving to Our dear Mother Mary Help of Christians let me sing my hymn of praise and gratitude through the medium of the Bulletin in company with her numerous clients of every land for the obtaining of two favours. One is a recent favour which I had hardly dared to ask for; the other is a crowning joy after years of striving and of confidence in Divine Providence and the interest of this dear Mediatrix of ours who looks so benignly upon even the humblest and most ungrateful of the sons of Adam. May she continue to help me to spread the love of God in hearts of her children and devotion to herself amongst all those with whom I come in contact.

A. B.

"No cross, no crown".

*I sometimes think, when life seems drear,
And gloom and darkness gather here—
When hope's bright star forsakes my skies
And sorrow in my pathway lies—
It would be sweet, it would be best,
To fold my tired hands and rest;
But then God sends an angel down.
Who sweetly says: "No cross, no crown."*

*Last night I heard the river moan
With sad and melancholy tone;
I saw its water flashing free,
And dashing headlong to the sea.
I would have plunged beneath its tide
And on its friendly bosom died,
But then God sent an angel down.
Who whispered still, "No cross, no crown."*

*I said the world is dark and lone;
There is no hand to hold my own;
I cannot bear the noonday heat;
The thorns so pierce my bleeding feet!
"Behold!" he cried, "where, sacrificed,
Shine the red, bleeding wounds of Christ."
And fell his tears of mercy down,
While still he said, "No cross, no crown."*

*Then turned I to the river shore,
And sought the lonely world once more,
With aching heart and burning head,
To battle for my crust of bread;
But Hunger came, who knew me well,
And fainting by the way I fell;
But still God sent an angel down,
Who, weeping, said, "No cross, no crown,"*

*"No cross, no crown," as, standing there,
The cross too heavy seemed to bear;
And for the crown, I could not see*

*That it was ever meant for me.
The words I could not understand,
E'en while I pressed the angel's hand;
But still he looked with pity down,
And still he said, "No cross, no crown."*

*Back to the world I turned again,
To feel its grief, endure its pain;
But all the sweetness that it gave
I followed, weeping, to the grave,
And from the cold and quiet sod
I lifted my sad eyes to God.
And saw the angel coming down,
And in his hands a golden crown.*

*Then I forgot my earthly loss.
And, kneeling, lifted up the cross—
Though all that once made life so sweet
Lay neath the lilies at my feet.
A radiance from the realms of light
Flashed for a moment on my sight.
A still, small voice came fluttering down;
"It is enough—receive the crown."*



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.

Very Rev. C. M. Cardano D. C. M. Colombo (Ceylon).

Rev. J. I. Brown, O. S. B. Southport (England).

Rev. P. J. Kirwan, Blackburn (England).

Rev. S. Glossop, Banbury (England).

Rev. J. Ullathorne, Stoke-on-Trent, (England).

Mr. D. Hurley, Skibbereen (Ireland).

Mr. M. Freyne, New Ross (Ireland).

Mr. P. Nolan, Waterford (Ireland).

Mr. Percy Furlong, Waterford (Ireland).

Mr. M. E. Kearney, Rathvilly (Ireland).

Mr. P. O'Donohue, Ennistymon (Ireland).

Mrs. B. Henrick, New Ross (Ireland).

Mrs. J. O'Brien, Dunlavin (Ireland).

Miss K. Dume, Swinford (Ireland).

Miss M. Ormsy, Mullingar (Ireland).

Miss E. O'Meally, Ennistymon, (Ireland)

Sac. Doct. ERNESTUS RUFFINI.

INTRODUCTIO IN S. SCRIPTURAM

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

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 Introductionem ad philosophiam et Logicam.* 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 Theodiceam:
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-DOGmaticAE

BREVIORI CURSUI ACCOMODATAE

Editio Quinta recognita et aucta.

VOLUMEN I. *Tractatus de vera Religione, de Scriptura, de Traditione et de Ecclesia Christi.*
L. 15. — Apud exteros: L. 18.

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

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ALOYSIUS PISCETTA et ANDREA GENNARO

Sacerdotes Piae Societatis S. Francisci Salesii.

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