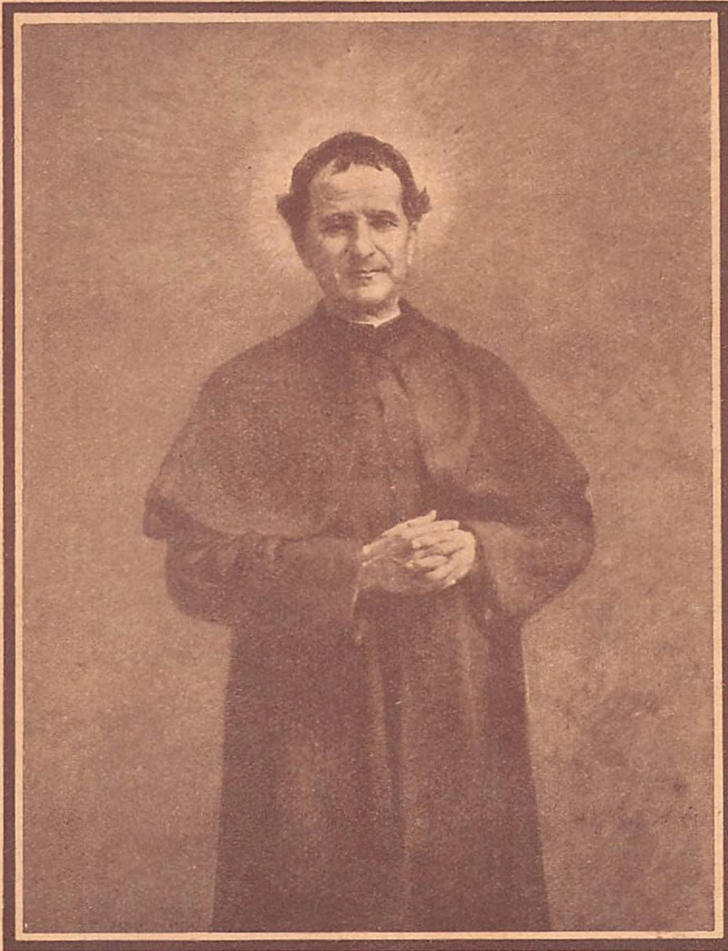


# SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF  
SALESIAN CO-OPERATORS



MARCH-APRIL, 1930

# Novena to the Blessed John Bosco

*O Lord, incline unto mine aid;*

*O Lord, make haste to help me.*

1) O Blessed John Bosco, by the love thou didst bear to Jesus in the Blessed Sacrament and by the zeal which thou didst display in promoting love to this Hidden God, particularly by the apostolate of daily mass and communion and frequent visits, obtain for us that we may ever increase our love and practice of this devotion and that, at death, we may be strengthened and comforted by the reception of the Bread of Life in the Holy Viaticum.

*Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning is now and ever shall be world without end. Amen.*

2) O Blessed John Bosco, by that most tender love which thou didst bear to the Blessed Virgin Mary, Help of Christians, who was ever thy mother and guide, obtain for us a true and enduring love towards this sweetest of mothers whence we may merit her powerful protection in life but more particularly at the hour of our death.

*Glory be to the Father, etc.*

3) O Blessed John Bosco, by that filial love which thou didst ever bear to the Church and to her Head, of both of which thou wert always a staunch defender, obtain for us that we may ever prove worthy children of the Catholic Church, faithful in our veneration for the Sovereign Pontiff, the infallible Vicar of Christ upon earth.

*Glory be to the Father, etc.*

4) O Blessed John Bosco, by that holy and consuming love which thou didst bear towards youth, of which thou wert Father and master, and by the heroic sacrifices thou didst make for the salvation of the same; obtain for us by thine intercession that we may, in like manner, be inspired with a generous love for this section of the kingdom of the Sacred Heart of Jesus and that in every child we may behold the adorable figure of our Divine Saviour.

*Glory be to the Father, etc.*

5) O Blessed John Bosco, who for the continuation and wider extension of thy

apostolate on behalf of youth didst found the Salesian Congregation and the Daughters of Mary Help of Christians obtain from God that the members of these two foundations may be always faithful to thy spirit and constant imitators of thy heroic virtues.

*Glory be to the Father, etc.*

6) O Blessed John Bosco, who didst institute the Union of Salesian Co-operators to produce and increase in the world the fruits of an active faith and to further the works of christian charity, obtain that the associates may ever prove models of christian virtue and faithful supporters of thy providential works.

*Glory be to the Father, etc.*

7) O Blessed John Bosco, who didst so love souls that thou didst not hesitate to send thy children to the uttermost bounds of the earth for their salvation, obtain for us that we may ever strive for the salvation of our own souls and, inflamed with thine ineffable love, may be found worthy to co-operate in the salvation of the souls of our brethren.

*Glory be to the Father, etc.*

8) O Blessed John Bosco, who didst love with a special predilection the virtue of holy purity, and didst inculcate its practice by word and example, obtain that we, too, may love, practice, and diffuse by all the means in our power the observance of this inestimable virtue.

*Glory be to the Father, etc.*

9) O Blessed John Bosco, who wert always so compassionate towards human miseries, look with pity upon our needs. Intercede for us with Mary Help of Christians, so that her maternal protection may ever accompany us and our families along the difficult path of life; obtain for us all by thine intercession with God, the spiritual and temporal blessings of which we stand in need: grant us thy protection in life and in death so that we, too, may one day come to sing with thee the praises of Jesus and Mary in the bliss of Heaven. Amen.

*Glory be to the Father, etc.*

# SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF SALESIAN  
CO-OPERATORS

SUMMARY: The Witness. — "Requiem". — Feast of Blessed John Bosco. — In the Hands of the Reds. — God Bless You. — Notes and News: Turin, Rome, (Italy); Battersea, London; Shrigley, Cheshire; Farnborough, Hants; Bolton, Lancs; Paterson, U. S. A.; New York, U. S. A.; Colombia, S. America; Sunbury, Australia. — Lest we forget. — Graces and Favours. — Obituary: Card. Gamba; Fr. M. Borgatello S. C., etc.

## THE WITNESS

— "Hello, John, where are you going?"  
— "Oh! nowhere in particular, why?"  
— "Well, come along with us to Don Bosco's Oratory".

— "Who is this Don Bosco?"  
— "Oh, he is a priest who lives over there at Valdocco. He takes great interest in boys and today, being the feast of All Saints he gives chestnuts to all-comers. Are you coming?"

— "Yes, I don't mind".  
The child thus invited by his friends was conducted to the Oratory and on entering came across Don Bosco himself.

The good priest put his hand on the head of the newcomer and looked deep into his eyes.

— "Would you like to say a word or two in confidence to me".

— "Why, certainly, Father".  
— "You understand the question".  
— "Certainly, you wish me to go to confession to you".

— "Good, you are quick. We will, then, arrange it one of these fine days".

And Don Bosco, the then Superior of the Festive Oratory, left this new and easily won friend and went to welcome the new arrivals.

The priest and child were destined to walk the path of life together for some considerable space. The brief colloquy above described took place on November 18th 1850: for thirty eight years the young John Francisca, now a Salesian, was to remain at the side of Don Bosco. After the latter's death, he was to continue for a further forty-two years to work in the furrow that his multiple talents as preacher, teacher, writer and apostle had so deeply marked in the field of the Salesian Congregation.

His death occurred on January 17th at the age of 91. Thus has departed the last witness of that epoch, that savours of the marvellous, that epoch of the foundation the Salesian Congregation.

### *School days.*

For two years, John Francisca was the most constant of attendants at the Oratory of Don Bosco. He allowed himself to be enrolled among the select few Latin scholars, who, each morning, with their books under their arms, went off to the city to study the Phillipics of Cicero or the Odes of Horace under Fr. Picco, a great friend of

Don Bosco. Among his fellow students there were already Michael Rua, Cagliero and Cerruti. At the outset, things did not go too easily for John. His mind was as yet undeveloped and his spirit somewhat dull: the Latin declensions refused to go into his head at any cost. He made his complaint to Don Bosco and was told to put himself under the protection of her who is the *Seat of Wisdom*. Slowly but surely, his mind quickened, and finally became so sharp that in the history of the foundation of the Salesian Congregation, the spirit and pen of John Francesia played no small part.

In the June of 1852, some few days after the inauguration of the Chapel of St. Francis of Sales, John Francesia entered the Oratory as a boarder. He spent one more year in the study of Latin, and, then, on the feast of the Rosary 1853, at the beginning of the holidays, at the age of 15 he took the cassock. This event took place at the birth-place of Don Bosco.

Two years later, Don Bosco finding himself supported by a small band of faithful helpers, decided, for serious reasons, to stop sending his students and apprentices to the city in their search for knowledge. So, in the buildings but newly constructed, he opened his first classes and workshops. The pupils of Fr. Picco were become teachers in their turn and one by one they initiated the full course of classes necessary for the education of boys. John Francesia was one of the most brilliant among this nucleus of teachers. He was only seventeen years old but he was keen and enthusiastic.

To these years belong, those songs, ballads almost, that still form the stock-in-trade of the wandering singers of Italy: "The Chimney-Sweep", "The Son of the Exile", "The Little Cabin Boy". Bro John, as he now was, composed the words and another John, Cagliero, the future Cardinal, set them to music, between his labours in the sacristy.

These years, also, saw Dominic Savio at the Oratory and he was under the vigilant care of Bro John. Tomorrow, we may hope to see this youth raised to the honours of the altars and thus become the schoolboy's saint and model.

In 1862, Bro John Francesia was ordained priest. Henceforth a much more vast horizon was open to his ardent zeal.

### *An intellectual apostolate.*

At the side of the founder of the Salesian Congregation, Divine Providence had placed a group of collaborators whose task it was to assist him in overcoming the tremendous obstacles that impeded the fulfilment of his life's ambition. These boys, now become men, deserve a word in passing. They were then *Rua* —, the *alter ego* of Don Bosco: his right hand man, a character so gentle and malleable, that he became permeated with the spirit and teachings of the master to such an extent, that, in all cases, in any emergency—sickness, absence, even death itself—he was able to take Don Bosco's place. *Cagliero*—the life and soul of the party, gifted with as much activity as good humour, as much common sense as imagination, he could be, according to the need, musician, preacher, teacher and, later on, intrepid missionary. *Albera*, gentle, calm a man of contrasts, one of the best teachers in the group and the one who, after Fr. Rua, received most of the confidence of Don Bosco. *Bonetti*, a fiery spirit and heart of gold: of an impetuous nature he brought to Don Bosco among other qualities rare talent as a writer. Many a time was Don Bosco to find this ready pen and ardent style the happy means of putting his thoughts in print. Finally, *John Francesia*, the man of many gifts, a lively imagination, added to the soul of a child and poet, made him smile at all things, on all men. Doubtless, depth and originality were never his strong point. Rather did he touch lightly upon things, playing upon the surface, but his facility herein was astonishing and he was able to apply it to the most diverse tasks and occasions.

In 1865, he defended his thesis for the doctorate in letters before the jury of the University of Turin and a few months later succeeded Fr. Rua as prefect of studies of the Oratory itself.

It was during these years that with the advice and under the direction of Don Bosco, he opened under the name of "Library for the Youth of Italy", a double collection of Latin and Italian authors, expurgated and annotated for the use of schools. In this collection he issued a discourse of *Cicero*, the Odes, Satires and Epistles of *Horace*, the *Fasti* and *Tristia* of *Ovid*, a selection of

the Odes of *Tibullus*. He annotated too Tasso, Petrarch, Monti and even Dante. Indeed his commentary of the great catholic poet was for a number of years the only one that the catholic colleges of Italy could use.

His spirit was also enticed to the narrative vein and there came from his pen not only a half-dozen lives of various Saints but, more important, exquisite biographies, miniatures of Salesians who had already gone to their reward and, above all, anecdotal pages of the history of the Congregation. Among these works, *Autumn Walks* a narrative of the holiday colony of Don Bosco and *Two months at Rome with Don Bosco*, a recital of the second journey of Blessed John Bosco in the Eternal City, are worthy of mention. Then, too, later on, there was his popular life of Don Bosco which still charms readers, old and young alike.

This versatile genius did not stop here. His activities extended to the drama and, in Latin verse, he gave to the world historical tableaux more declamatory than dramatic.

To this class belong his *Leo I, Pontifex Maximus: Ad Golgotham: Leo II, Pontifex Maximus: Tarcisius* etc. The pupils of Fr. Francesia acted these scenes and their presentation brought together the cream of Turinese society.

And it must be acknowledged that if his style in Italian was more or less commonplace, clear and flowing but far from original, in Latin, on the contrary, his work bore the mark of the writer. He had a style of his own and even to the end of his days he knew how to manipulate the ciceronian period in which he excelled to a wonderful degree. A few weeks previous to his death he wrote in the Latin magazine *Alma Roma* his last words as an incorrigible hu-

manist, signing himself, as of yore, with the pseudonym *Subalpinus*.

Abundant as were his prose works, he had a weakness for the language of the Gods and his poetical compositions were well-nigh innumerable. The least Salesian anniversary, the smallest feast of the Congregation saw him arise, manuscript in hand and the verses succeeded one another for a good ten minutes or more. If he had not the genius or inspiration of great poets, he lacked neither grace nor feeling and was not wanting in success as a poet.

"How well you manipulate verse", said one day one of his young admirers.

— "But, prose, also", corrected the old man with charming and lovable ingenuousness.

He wielded both in the spirit and after the desires of his founder. According to the maxim of the Blessed John Bosco, he did, whether in prose or verse, all the good he could, to all the persons he could, on every occasion and in every place. He did not dream of revising, of polishing, of perfecting his style. He wrote and produced, and the

fifty volumes that came from his pen may not perhaps satisfy the critics but they have, assuredly, made some high ideal, some saintly figure, beloved by the poor ones of the kingdom of Christ upon earth. And that, after all, counted for more with him than the praise of the learned.

### *A model religious.*

Of the early members of the Salesian Congregation Fr. Francesia was, with Fr Rua, one of those who lived always near the beloved figure of the master. He had, indeed, in 1869 his period as Superior of *Cherasco*, followed by that at *Varazze* where in 1871 he looked after Don Bosco who was



Rev. John Francesia S. C.

brought to death's door by a serious illness. But, saving this parenthesis and another brief stay at *Lanusei* in Sardegna, the whole of his life was spent at Turin, either as teacher, or Superior of the College of Valsalice, or as parish priest at St. John's, or as provincial of the Piedmontese province. His Superiors confided these several charges to him rather on account of his learning, his solid virtue and young celebrity than for his talents as an administrator. The necessities of life did not come within the sphere of his poetical spirit and his soul, ever that of a child, regarded it as strange that one needed special talents, one might say common talents for the offices to which he was appointed.

He was one of the very first Salesians. He was one of that small band of 22, who, on the evening of 14th of May, 1862, consecrated their youth to the service of God in the fulfilment of the desires of Don Bosco, by the emission of the religious vows. Often did the old man recall the emotion with which they heard Don Bosco lift up the veil that hid the future — *"Who knows but that Divine Providence will not use this our Congregation for the accomplishment of great things in the Church: who knows whether twenty five years hence, this nucleus of souls will not have increased so as to invade the earth and become an army of perhaps a thousand religious"*.

Five years later, Don Bosco harassed by the demands on his sons went to Rome to try and gain the Papal approbation of the Congregation upon which his life's ambitions were built. Fr. Francesia was his companion in this journey and has left us a record of it in a book wherein the son relates with enthusiastic partizanship, the fatigues, the miracles and the triumphs of the father.

It was from Rome, under the date of February 10th 1867, that he wrote to Fr. Rua the following prophetic lines that have often been recalled. *"This morning there is to be a splendid ceremony at St. Peter's for the beatification of Benedict d'Urbino, a capuchin. I shall certainly be there. I know not whether Don Bosco will be able to go. At all events, I shall go to view that ceremony, which our successors will view in their turn in the beatification of someone very dear to us. I would dearly like to see it myself but I do not envy the future generation this consolation.*

*They will have the feast: we have the person: they will read the history while we have the reality"*.

However, that happiness that Fr. Francesia at the age of 31 did not begrudge posterity, was destined to be shared by him at the age of 90. The last survivor of the original 22 Salesians, he was able to see the glorification of his father on earth before he went to view the reality in heaven. The Archbishops, Cardinals were already in their places when the spare form of Fr. Francesia made its appearance on the platform. As his silvery hair glistened in the rays of the setting sun, the whole crowd burst into prolonged cheers. Forgotten were the solemnity of the place and the etiquette of the audience. Here was the last witness to those early days of Don Bosco: it was the marvellous history of the Salesian Congregation that these 12,000 youths proclaimed in the person of this old man, who had seen that history lived, aye and had written pages of that history himself.

For if he did not shine as a leader, he was a soldier of the finest calibre, indefatigable, ready, zealous and faithful. Already we have stressed his intellectual activity in the list of his literary work. He was a fine wielder of the pen. He was a good preacher. Among others of his sermons there is often quoted that which he preached at the close of a retreat to boys. He described in glowing colours the triumphal procession of the victorious Roman generals to the Capitol. He painted the scene of the enemy chiefs in chains being led at the back of the chariots of the conquerors and turning to his audience, he said, "Behind you at this hour, I see the conquered of many hard fights which you have already begun to wage: I see bound the devil and his satellites—pride, deceit, sloth, vice... I see them bound. Ask, then, of God that He keep them ever bound upon this road that leads upwards to the triumph of the glory of heaven — the Capitol, the home of the children of the Holy Empire".

Up till his 90th year, Fr. Francesia preached every Sunday at three o'clock in the Basilica of Mary, Help of Christians. Scarcely four months since, he used to give the community the characteristic "good-night sermonette" so beloved of Don Bosco. At his confessional, the first on the right on entering the Basilica, he confessed for over

twenty years and even up till last autumn he was to be found there from five o'clock in the morning. Each year midnight Mass was reserved for him and it was a bad sign that this year the 25th of December was not issued in by his singing of the Mass.

He was never idle. He wrote, read and produced even up till the last. When he took to what was to be his deathbed, he had on his table an elegy on the death of his old friend Cardinal Gamba, an old pupil of the

there was in the nearby building but its existence was most precarious.

Ten years later—1860—the work was solidly founded in this quarter now purified of its sinister inhabitants and more sinister reputation.

Ten years more—1870—and a large church is already built. It is the Basilica of Our Lady, Help of Christians, whence shall evolve and develop a special devotion to the Mother of God, under her most lovable title.



"He rests from his labours..." — Lying-in-state of Fr. Francesia.

Salesian Oratory. In truth it may be said that Fr. Francesia died in harness, faithful to the end to that supreme advice left by Don Bosco—*work, work, work....*

### *The day's work done.*

This life then was an enviable one. For this good religious had the supreme happiness of assisting at the birth, growth, and glorification of the Salesian Congregation in the person of its founder.

When John Francesia came to Don Bosco in 1850, the humble apostle was still at the Festive Oratory. Some idea of a college

Twenty years later—1890—and the Salesian work has spread abroad and is firmly established in England, France, in South America. The founder, true, has passed to his reward but under the wise direction of Fr. Michael Rua, the Congregation has developed beyond all expectations and the number of its members has risen from 768 to 3,996.

Twenty years later—1910—Fr. Rua is called to his founder's company but now the educational establishments of the Salesians are counted in hundreds and, side by side with the Brother Congregation, the Daughters of Mary, Help of Christians have spread apace.

The last stage, that of the missions. From 1910—1925 they took on an impulse so great that their conquest became world wide. They, too, like the celebrated emperor could pride themselves that the sun did not set upon the Salesian Mission Field.

Finally, there arrives the hour of triumph. Rome, moved by these multiple creations of the apostolic spirit of Don Bosco, proud of the solid magnificence of this tree which in her has all its being, glorifies him who not only planted it but gave it, too, its main branches—June 2nd the beatification of Don Bosco. Eighty years have elapsed since John Francesca arrived at the Oratory of Don Bosco for the feast of all Saints.

\* \* \*

Fr. Francesca could hardly believe the evidence of his senses. At the beginning, he had imagined that the work would develop, but not to such an extent. His idea was that its activity would not go beyond the limits of his native province — Piedmont. These wonders of the Providence of God were the constant theme of his conversation. How many times could he be seen in the cool of the evening, just before the night prayers, walking with the boys telling them of the earlier days of the now vast Oratory. And how they hung upon his words, for he was captivating when he drew forth these ancient memories and made them live again in those vivid periods of which he was such a master.

Seeing him walking on what was once the playground of the first Salesian Festive Oratory, one could not but call to mind the famous dream of the telescope which Don Bosco had one night of spring 1861. In this dream he was shown the prodigious growth of his work and the gradual transformation of his original band of helpers.

On the invitation of a unknown person, Don Bosco applied his eye to a large lens which revealed to his gaze an immense plain. Giving ten twists to the handle which was fixed to the instrument he saw what his work would be ten years from that date. He saw his children of today grown up and multiplied: his actual helpers, young clerics of scarcely 21 years of age, were already priests, teachers and superiors.—Ten years later, his present pupils were beginning to grow grey and their teachers had already passed middle

age: in compensation new auxiliaries had added themselves to the former ones.—Ten years later, there remained, surrounded by an ever increasing crowd of boys, but a third of the pupils who had appeared in the first vision: their teachers now aged and worn out, with their grey hair showing how time had told upon them, were still surrounded by children, but of a different race and in strange dress.—Ten years later, and he could discover but a fourth of his original workers and these were worn out by the fatigues of the apostolate. In the midst of these was Fr. Rua, scarcely recognisable, so hardly had time dealt with him. Around these survivors of the early workers the boys kept on increasing and ever increasing. There were other Salesians but Don Bosco no longer knew them as his own pupils and helpers.—Finally, in the last vision of all, of the children he had brought up fifty years earlier Don Bosco recognised but one solitary person, all white with age, surrounded by a crowd of boys to whom he was recounting the heroic days of the Oratory.

This sole survivor could be none other than Fr. Francesca. He was proud of this honour and at times seemed to think that death had forgotten him. He thus gently clung to this delusion. Deaths forget nobody. It may come late but it comes surely. This penalty of sin must be paid by all the children of Adam.

And the hour came for Fr. Francesca. When he heard the not uncertain tread of death upon his track he turned his gaze from all the things and places he loved so well, let go the anchor of his life and invoking the persons he had known so well during their mortal career crossed the bar to meet his Pilot face to face. He had kept the bridge until the dawn and awaited the reward of the servant whom the Lord shall find waiting.

We do not doubt that, on passing through the gates of life, Fr. Francesca will have found there to greet and encourage him, his earthly master, Blessed John Bosco, his companion and friend, Venerable Michael Rua and his saintly pupil, Dominic Savio. These will assuredly have presented his pure soul to the God of All, Whose delight it is to be with the children of men and Who has promised the kingdom of heaven to all those who shall become as little children.



# “REQUIEM”

(by T. G. D):

March 1st in the Basilica of Mary Help of Christians and the hour a few minutes after nine—Fr. Braga, the right hand man of Monsignor Versiglia ascends the high altar to say the first requiem Mass for the souls of that august prelate and his young companion Fr. Caravario, the news of whose deaths at the hands of Chinese pirates has recently reached the Salesian Headquarters at Turin.

Descending the steps, the priest begins the mass and listens to the server's "*to God, who giveth joy to my youth*". Suddenly his mind goes back to the tragic event. Fr. Caravario was but twenty five years old and a priest but nine months. Surely God had given him joy in his youth. To go to God fresh from the consecrating hands of the Bishop: to go to God—hurled into eternity by the vengeful hands of men—surely this was to have joy thrust upon one.

"*Our help*", went on the priest, "*is in the name of the Lord*", and his thoughts went to the dead prelate, who confessed that the recent strife in China had been most heart-rending but had been rich in spiritual favours both for himself and his flock.

As he ascends the altar steps with the words of supplication on his lips, he prays for the souls of the departed. They too have been priests, nay are yet priests, and their prayers for pardon have now been answered in the culminating sacrifice of life itself in the service of the Master.

"*Eternal rest give unto them, O Lord, and let perpetual light shine upon them..... O hear my prayer: all flesh cometh to thee*".

Down in the half-lit and vast Basilica among the devotees there kneels in earnest supplication the mother of Fr. Caravario. The previous evening a special messenger had been to her humble home to inform her that her son was sick unto death: and this morning she is here at the feet of the Madonna to intercede for that son in a distant clime. Her prayers are the prayers of a catholic mother—fervent and confident.

The priest has reached the epistle and it is from that of St. Paul to the Thessalonians:

".....that you be not sorrowful even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with Him... and the dead who are in Christ shall



Rev. Callistus Caravario S. C.

*rise first. Then we, who are left, shall be taken up together with them... and so shall we be always with the Lord. Wherefore comfort ye one another with these words.,,*

The mind of the priest went out to that sorrowing mother who, as yet, did not realise the full extent of her loss. She believed her son sick—she did not realise that his spirit hovered near her at that hour.

The solemn sequence of the dead is read in sorrowful tones and the Mass proceeds.

The Gospel recalls the scene of the meeting between Jesus and the two sisters of Lazarus, "*.....Lord if Thou hadst been here my brother had not died. But now I know that whatsoever*

*Thou wilt ask of God, God will give it Thee. Jesus saith to her: thy brother shall rise again. Martha saith to Him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life: he that believeth in Me, although he be dead shall live..."*

The Mass takes now its ordinary course. In the Basilica the fitful gleams of the sun lighten the gloom of the vast church. Fr. Caravario's mother is wrapt in prayer. Her whole soul goes forth in suppliant need to the throne of God. As the consecration bell sounds her eyes look up and behold the sa-

The last Gospel and the end of the Mass  
*"This man came for a witness to bear witness of the light: that all might believe through him. He was not the light: but was to bear witness of the light. That was the true light that enlighteneth every man that cometh into the world.....as many as received Him, to them He gave power to be made the sons of God: to them that believe in His name: who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God"*

The old mother of Fr. Caravario got up from her place and went to the shrine of the Blessed John Bosco. All unknowing, she

APRIL 29th

## Feast of BLESSED JOHN BOSCO

FOUNDER OF THE SALESIAN CONGREGATION.

This feast should be celebrated with special fervour by all members of the Salesian family. Novenas, triduums, either public or private, should assist in preparing the souls of the children of the Blessed John Bosco to receive special graces from him on this his *first* feast day. His generosity to all who needed his help was unlimited even on this earth and now his capability is greater, Ask and you shall receive. Confession and communion, so dear to Blessed John Bosco will make an irresistible appeal to his his fatherly heart.

cred host. In her mind's eye it is not any priest that is offering the august sacrifice, but her own boy, whom she has never seen say Mass. In spirit she was at his ordination, and, since, has built her hopes of soon seeing him ascend the altar... and now,.. dear God, why hast Thou done so to me? Her heart looks up and above the altar crucifix she beholds Mary, the Mother of God, with the Child Jesus in her arms. Beneath, there stands the crucifix and her mind dwells on the suffering that Mary must have borne when *Her* Son was crucified. Gradually her spirit becomes calmer and 'neath the tender gaze of the Mother of Men she becomes resigned to the will of God.

At the "Our Father" the mother joins with the priest and says, "*Thy will be done, on earth as it is in heaven*".

had been present at the requiem mass for her own son. She prayed for a while at the shrine and then went out. The truth must now be told her and she went to inquire of the Superiors if there were any further news of her child. Gently they told her the tragic truth. She seemed stunned but gradually the tears of sorrow came to her aid and she mourned him whom she would see no more on earth. Her thoughts went back to the Epistle of the Mass she had just heard, "*... and the dead who are in Christ shall rise first. Then, we, who are left shall be taken up together with them... and so shall we be always in the Lord.*"

With the dawning of a supernatural hope in her eyes she went into the Basilica to pray for help to bear this cross in resignation to God's Holy Will.



Nichteroy, Brasil. — Inauguration of the Road in honour of Blessed John Bosco.



Nichteroy, Brasil. — Procession of Blessed John Bosco.

# IN THE HANDS OF THE REDS

(Concluded)

## *Reprisals of local Reds.*

The city was in an uproar. The communistic regime had taken its usual course. Destruction and rapine reigned supreme. All the walls of the city were sullied with their subversive inscriptions. The secret communists of the north came pouring into the city in their hundreds. They were then armed and organised. Everywhere horrible reprisals were the order of the day. Very near the city they constructed an observation post to dominate two roads. Any one who passed that way was immediately arrested, guilty of belonging to the province, that, a year ago, had distinguished itself in the suppression of the communists.

Thus were imprisoned hundreds of people. Many were released for a ransom and many on the word of a communist. Five of my christians were thus taken and bound. Subsequently four were set free, while the fifth, with twenty two others, was butchered by these protagonists of the millenium. Among these unfortunates there were also some women. The legs of the victims were suspended from the trees by way of trophies!

Such senseless proceedings struck terror into the whole city. All, and I mean absolutely all, fled their houses and passed the night in the mountains or proceeded to distant places relatively safer than the city of *Nam Yung*. Nobody, under any pretext, dared to enter the city. Hence, I saw only unfriendly faces about me. This was the worst part of my captivity for I was absolutely in the dark as to the march of events in the outside world and learnt these facts only after my liberation.

These barbarities were committed by the local communists unbeknown to *General Phang Tet Fai*. He was interested in the city alone and preserved quite a measure of discipline among his men.

A very heavy war tax was imposed on all. Despite this, the finest of the shops were sacked. One man alone, lost 30,000 dollar's worth of goods.

## *Bolshevist discipline.*

The guard was changed every two hours. The strictest orders had been given that we were not to be allowed to communicate with anyone. However, some of the soldiers were blind of an eye at times and especially lenient with me.

The food was served three times a day. It consisted of boiled rice with some green stuff, more or less cooked. The ration for the six of us was put in the one canteen and we had to make the best of it.

The discipline of the Red army was strict, one might almost say iron in its inflexibility. The reveille went at 4 o'clock and immediately, without wasting time over ablutions, the soldiers had to answer the "Fall in". There followed a brief instruction by the Sergeant Major and then half an hour's physical exercises.

At 5 o'clock, the first ration was served out. At six, instruction till nine o'clock. From 9 till 10 there was a respite. At 10 o'clock, the second meal was ready. Then followed instruction and manœuvres up till 4. P.M., with an interval of half-an-hour for repose. At 4 o'clock, the third issue of rations, followed by the fifth course of instructions, which was very lively indeed. Towards 8 o'clock at night the Red agitator arrived and, as Pope might say, "spat himself abroad". The harangue was always rowdy and invariably dealt with the necessity of combating the protagonists of order. This entertainment lasted an hour and finished with the various "*Down with...*", "*Long live...*", according to the imaginative genius of the orator. The whole concluded with cheers for the speaker.

This was the daily round of the members of the Communist army.

The 4th and 5th of June passed by slowly and miserably. I was like a recluse longing for the liberty and movement of an active field of labour... On the 4th various circumstances combined to assure me that the Reds were making preparations for departure,

for fear of being obliged to beat a hurried retreat before the regular soldiers. At 10 o'clock that night, they beheaded the vice-mandarin and the chief of police, who were my fellow prisoners and very good friends. The barbarity of the execution and the savage joy with which it was done were enough to nauseate the strongest stomach. At the same time were imprisoned with me five shopkeepers, with the order that they were to pay 1,600 dollars ransom before midnight. In fact they did pay and were set free.

### *The road of pain.*

At 1. A.M. of the fifth of June, the early rations were served out. At 2. A.M., the troops were already formed up and the journey to *Kiang-Si* began. This troubled me exceedingly for I was going into the unknown. The guard wished to bind my arms but I gently dissuaded him from paying me this attention. For I was intent on making a bid for freedom. Very near *Li Hen Kiau* I knew a bypath that leads direct to our residence. Arrived at this point I made a dash for liberty but I counted without the intense darkness of the night and without my leather slippers. The path was made of very slippery stones and I had covered a mere sixty yards before I fell heavily. Immediately the Reds came up with me and I was once more a captive. This time, however, I was tightly bound and carefully watched,

My knees were very painful from the fall. Notwithstanding this, that day saw me obliged to march 120 Chinese leagues—about 44 miles—bound like a common criminal. Our route led us through many places well-known to me and where I was well-known too. The christians of these villages came to sympathise with me in my tribulation.

The sun was fiercely hot and I had no umbrella to shield my head from its burning rays. Towards 5.P.M. we arrived at *Yu Shen* which is a rather large market-town. I was absolutely at the end of my tether. I sat down outside a shop where tea had been prepared for the troops and shortly afterwards *General Phang* arrived and took a seat opposite. I thought this a good opportunity to urge my cause but alas! I was prevented by the arrival of a group of Red agitators. These arrogantly addressed them-

selves to me, and with opprobrious epithets reviled me, my calling and my religion. It was a mere tirade of abuse in which two protestant apostates dominated with the arrogance and venom of a Luther. Their hatred of world imperialism and the Catholic Church were one and the same thing.

I was tired out, my knees were swollen and aching and my last desire was that of entering the controversial arena. However, I saw that necessity knows no law and I began my defence. I was, moreover, moved to reply from the fact that *General Phang*,



Wu Shek. — The ruins of the Market Place.

despite the absence of any participation in the argument, was giving all his attention to the specious reasoning of my adversaries. The discussion became very heated but one by one I was able to lay bare their sophisms and fallacies. The conclusion was the old one—"You are the cursed herald of the imperialists"—In truth, rational arguments they had none.

Unfortunately, this interval had served to light upon a place for our confinement. We were hurried there and thus after an exhausting day's march we four were shut up in a room that scarcely gave us place to stretch our limbs. No ventilation, no windows, no light. Truly a room in keeping with the communistic civilization!

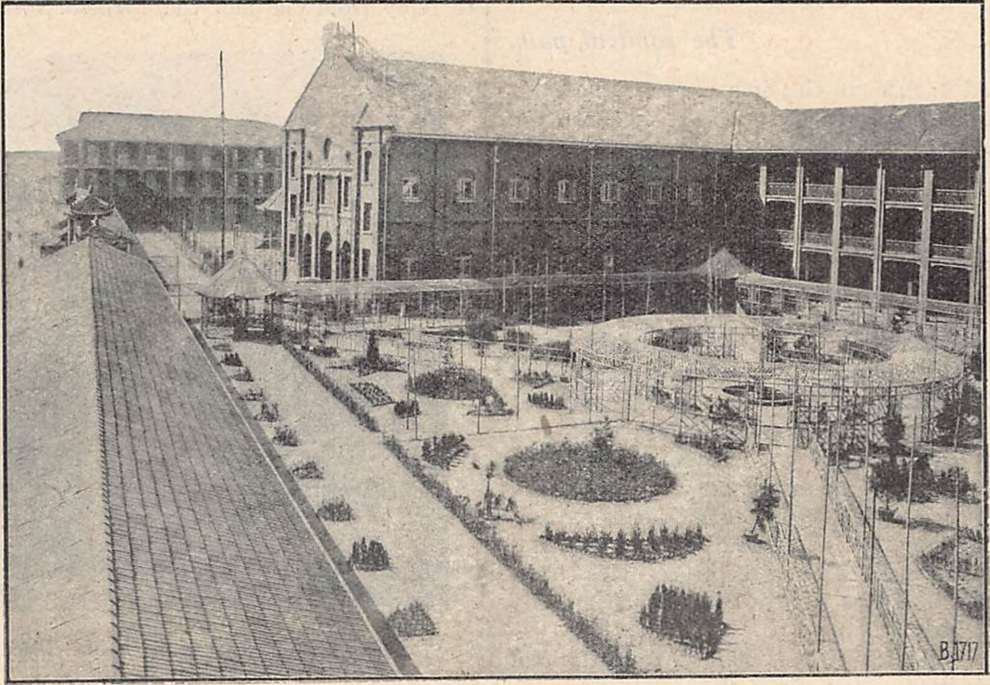
*General Phang* was eager to put as large

a distance as possible between himself and *Nam Yung* for he feared an encounter with the regular troops. Hence, on June 6th, before dawn, we were on the way to *Sha Chu* a small market town of *Kiang Si*. The way was by mountain paths and this part of the journey nearly broke my heart.

Arrived at our destination, we were again imprisoned in a room with the inevitable armed guard to keep an eye on our movements. I managed to elude his vigilance

on the move. As on the previous day we went through the mountains and covered some 60 Chinese leagues (about 36 miles). We arrived, finally, at *Guet Tu*, a fair sized village.

I had now been on the march for three days. The difficult mountain paths rendered the journey very arduous and I had to walk bound and with my knees in a very painful condition. I was completely in the dark as to whether any efforts were being made on my behalf. I felt like a ship-wrecked mari-



Shanghai. — The Salesian School of Arts and Trades prior to the Bolshevist Agitation.

and scribbled a note to Mgr. Versiglia to let him know that I was at least alive. I easily imagined the stories that would have sprung up anent my sufferings and imprisonment, for the Chinese are past masters in drawing upon their imagination in affairs of this sort. I gave the note to the shopkeeper, in whose house we were confined and he promised to see that it reached its destination.

At *Sha Chu* I had occasion to talk to another of the leaders of the communist revolt. I had a long conversation with him and tried to fathom his real views and tenets. I only succeeded in finding out that he expected a heavy ransom for my release.

Before the dawn of June 7th we were again

ner in the midst of a stormy sea—alive, yes but ignorant as to whether the morrow will not see the end of his mortal career.

Only after my release was I able to get a good view of the unending work that was done on my behalf. Only later could I appreciate the efforts of Mgr O'Shea, Vicar of *Kan Chow* in the *Kiang Si* province, of Mgr Versiglia, our own Vicar and of my confrères and dear christians. All the leading Chinese authorities of the region were informed of my plight. The consuls, too, at *Hong Kong*, *Canton*, *Han Know* and *Nanking* were aware of my captivity and eager to put an end to the same. However, I repeat that this immense labour was known only after my

liberation. Not a sign of encouragement could reach me. I was cut off from my own.

### *Negotiations with General Phang.*

From the itinerary I understood that this section of the army was on the way to *Fu Nam* across *Kiang Si*. *Fu Nam* is a large communist centre and this by no means relieved the increasing anxiety of my soul.

On June 9th I gave the letter to the blasphemous agitator *Ho Chong Kung*, requesting him to read it to the General. I trusted the issue to the Blessed John Bosco who at that moment was so glorified at Turin, while his poor son in a distant land glorified him in the midst of tribulations. For some days past I had been making a novena to the Blessed Founder of our Society and I placed all my trust in him.



Shanghai. — The results of Bolshevist Progress on the Salesian School!

I, hence, determined to address myself directly and immediately to *General Phang* to the end that he should decide my case. I had no intention of having matters protracted much longer.

I prepared my letter in French. I set forth my precarious condition; my difficulty in walking owing to the state of my knees; my difficulty in eating their victuals; and, above all, the injustice of my capture and detention. I also repeated that there could be no question of awaiting a ransom from the Catholic Mission. I concluded by inviting the General to call together his council and, after hearing what I had to say, to decide my case.

That same day there was a sudden panic in the camp. Shots were heard from the nearby mountains and this decided the immediate departure for *Koen Tien* some fifty leagues distant (about 30 miles). Through the high mountains we marched, all tired and discouraged. I arrived absolutely exhausted both in body and mind. Depression took possession of me. There was no reply to my letter and no signs of anyone making efforts for my release. I considered my position and concluded that if, like *Brer Rabbit*, I laid low, then I was at the beginning of the end of my life. I told the sergeant to call the officer commanding the division. Two of them come along and

I asked them to put me in communication with *General Phang*. They wished to know what I wished to see him for and I willingly satisfied their curiosity. "Tell, *General Phang*, that I wish him to call a meeting of his council and decide my fate. As things stand I am going to a slow and painful death. If I have done wrong, you can behead me but if I am innocent you must set me at liberty".

After a delay of about ten minutes they returned and said that the General was very busy with the troops but that he would consider my request on the following morning. I resigned myself as best I could and remarked, "Very well, then, let it be tomorrow".

I washed my clothes, supped!!! and said my prayers. Then I laid down to rest on the hard planks. My physical exhaustion and the fatigues I had undergone induced a little sleep to my weary body. I had scarcely dozed off, however, before a corporal awoke me and informed me that *General Phang* awaited my presence at his tribunal.

### *Before the Soviet Staff!*

I protested at the strangeness of their proceedings and also that I had no clothes for they were as yet wet. The soldier said that that did not matter as they would take no notice of what I was wearing. The Soviet council was assembled in a neighbouring shop. I was very interested in having this interview and so in the scanty clothes I had, I betook myself to the presence of these revolutionaries.

It was about 10 o'clock at night when I was issued into their presence.

*General Phang* held the centre place. He was reclining on a large Chinese sofa, of the kind that they use when smoking opium. Forming a circle round him were eight or ten of the chief men of the section, nearly all Communist agitators. I had to penetrate this circle and found myself face to face with the General. The room was full of Reds, all eager to see the trial of the European.

*General Phang* asked me three times to be seated opposite him. Between us sat *Ho Chong Kung*, whose business it was to act as interpreter. I broke the silence by demanding if my letter had reached him and whether he had understood the purport of the same.

The General said that he had seen my letter but broke off immediately into the old arguments so dear to their hearts. The sum of this speech was that I was a catholic priest, a European in the pay of the European imperialists, who have drained China of her wealth and who continue to exploit the Chinese for the aggrandisement of the European States. They, (the Reds) moreover, hate the Catholic Religion because she is opposed to the bolshevist ideals! Finally, the General protracted his speech to an unnecessary length in setting forth the advantages and beauty of the Communist doctrine.

On the whole we understood one another fairly well. To every objection I replied exculpating the Church and proving that the injustices committed by Foreign Governments in the past could by no means be laid to the account of the Catholic Church. Everything was called in question from the existence of God to the unity of the human race, both flatly denied by them and defended by me: the wars of the middle ages were laid at the Church's door by *General Phang*. Thence down to the world war of 1914-1918 the General tried to inculcate the Church. Then came the question of the exploitation of China by Europeans, of their arrogant and over-bearing methods and so on with an infinity of minor arguments.

When we were at a loss to understand each other the help of the interpreter was called in.

The General showed himself fairly well-up in his subject and apparently prepared for an argument of this sort. I, on my part, felt that 90% of my fate depended on this interview. Hence, "I screwed my courage to the sticking point", and I am glad I did not fail. All the old calumnies, scandals and objections were raked up. The General even harped back to the priority of the hen or the chicken! From the purely defensive I passed, to the amazement of the listeners, to a keen offensive. This move was provoked by the sneers of *General Phang* who mocked God because He did not liberate me from my enemies and also by the insults which this communist heaped upon the Sovereign Pontiff, the most out-and-out imperialist according to him.

With regard to God, I replied, each one could believe, what he pleased: that the General could bind my body but that my



spirit transcended his petty tyrannies: that the strength to endure so many and such great sufferings with calmness and resignation came from God, for Whose sake I had no hesitation in sacrificing even life itself. Hence, his every incentive to induce me to apostatise were worse than useless. With regard to the sovereignty of the Pope, I recalled to his mind how every society must have a head; how even every family, kingdom and army must have a leader; how the very army of which he so justly called himself the General had need of a head (and what

Midnight had long struck when I broke off and remarked to the General that, seeing how tired he was and what a press of business he had to get through, we should therefore leave the academic questions and come to the discussion of my case. For the hundredth time I repeated "If I am guilty of any crime, have me beheaded and I will excuse you completely from any eventual responsibility. But, if I am innocent, you must have me set at liberty". Such torture as I had hitherto endured could not continue. My strength was beginning to yield under



The Bolshevik method of educating the people!

a despotic head he is!); and this despite all the tenets of the Soviets, despite all their beautiful theories of the perfect equality of men.

My argument *ad hominem* did not please him in the least. But, having no arguments with which to refute it, he demanded sarcastically whether he had to pay me to be his teacher!

I replied that I wished in no way to offend him or his beliefs but merely to answer doctrine with doctrine.

The room was in perfect silence but as the discussion went on, one by one, most of the listeners went to sleep, tired out by the physical fatigues of the previous day.

the sufferings I had undergone and a serious illness in the present circumstances of time and place would be as inconvenient to him as to me.

### *Hopeful Signs.*

He advised once more to be patient, to write to my bishop assuring him that I had neither been beheaded or shot. I replied that my bishop desired my liberation and not platonic literary efforts.

We separated at one o'clock in the morning. *General Phang* took leave of me very politely and I had an intimate conviction that Blessed John Bosco had heard my prayers, that the end of my captivity was

at hand. That night I slept more soundly than I had done for many a night.

June 10th saw us still at *Koen Tien*. The troops had need of rest. I noticed, however, that I was treated much more humanely. There was much less arrogance and much more kindness shown me than ever before.

On the 11th we were on the point of starting for *Lieu Tan*, when the General passed by and gave orders that I should be unbound and merely kept under observation. The road was most difficult, over very high mountains and across turbulent rivers. Many soldiers fell by the way. I noticed that different officers were watching me to see if I were able to do the journey or no.

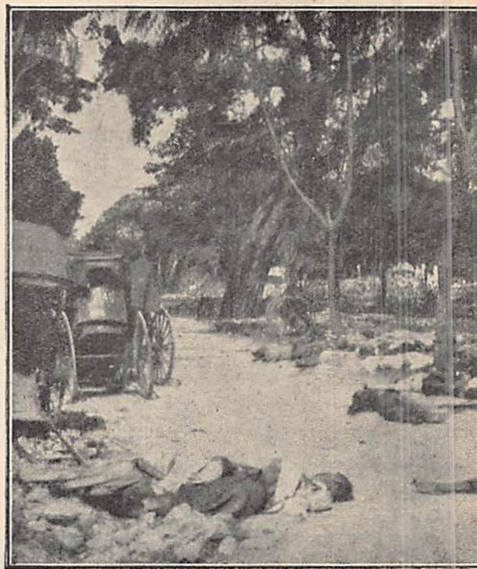
We arrived at *Lieu Tan*, quite exhausted. It was the 5th day of the 5th moon, the *Ko Chit*, one of the greatest of Chinese feasts. The Reds treated themselves well and meat and wine were abundant. I, however, was too troubled in mind to do more than taste the food they set before me.

### *The Charity of Christ and a Red Agitator.*

My case had to be referred to head quarters. My captivity continued but I determined to strike the iron while it was hot. I saw that

they were all better disposed towards me and that it was now or never.

I requested the presence of the interpreter and after two hours wait he came to my cell. This *Ho Chong Kung*, agitator of the most passionate kind, is fairly influential and gets a good hearing with the men. He



A corpse-strewn road bears witness to



Shanghai. — A funeral Procession of a Pagan.



“advantages” of the Bolshevist Rule!

had allowed himself to be ruined at Paris by bolshevist ideas and this was the result. However, even the most perverted man has some feelings of humanity. We spoke together as if we were the best of friends. He sat on the bench and for two hours spoke of himself. He unburdened himself to me,

related to me the history of his life, his hopes, and his disappointments. Thus talking, he related how it was at Paris, at the hospital of St. Louis that he was charitably cared for by the Sisters of St. Vincent de Paul, who saved his life. “Were you well treated?” I asked. “Like a brother, and without their aid I would have been abandoned like a useless mongrel”. I seized my opportunity, “Well, then, you yourself recognise that the charity of the Catholic Institutions is sublime. Why, then, don’t you say a good word on behalf of one of its members, a representative of that Church, who is now in such sore straits owing to the injustice of your fellow communists? For the love of your own mother, you must do what you can for me, which is very simple, namely, go to *General Phang* and tell him that I have come to the end of my strength; that he may give as many orders to march as he likes: that I will sit down on the roadside and never move an inch. That he may have me beheaded or beaten to death but not another step do I stir”.

The agitator took his leave, promising faithfully to speak to the General on my behalf.

Another night did I pass in prison, closed in, discouraged, depressed in spirit, my only consolation being in the prayer of faith that God would send the end of my trial.



Shanghai. — The actual Salesian School.

In vain did I await the result of the agitator's intervention. A deep silence surrounded me. Towards 11. A. M. worn out by the anxious vigil I asked for an interview with the head of the agitators.

### *Freedom!*

Instead, two hours later, I was myself called to headquarters. I was accompanied by an *unarmed* corporal. This innovation gave me heart of grace. I hoped for the best.

*General Phang* received me politely and after a few words informed me that I was a free man. He then wasted his breath in a thousand recommendations to take care of myself on the return journey, for the future not to oppose bolshevist theories etc. etc. I cut him short and asked him to give me my free pass or safe conduct so that I should not be molested by his outposts.

He gave me it immediately and also two dollars for the return journey. I refused the money but by main force he put it in my pocket. I thanked him and taking my leave reminded him that the Catholic Mission would be ever open to him, particularly in his hours of need.

### *Home once more!*

At that moment the providence of God sent along two Christians, who had been sent on my tracks by my confrères.

It was 3 o'clock of June 13th. By forced marches, with an energy inspired by joy we retraced our steps. The roads were better and more direct than the ones previously taken but for all that they were very tiring to my worn-out body. On the night of 14th of June we reached *Nam You*. I went immediately to see the local mandarin, who was overjoyed to see me at liberty, as it saved him a world of trouble. He ordered a chair for me and on the 15th we reached *Nam Yung* and I was once more among my own, my confrères and my christians, to whom I was as one risen from the dead, for they never expected to look on me again in this life.

From the letters I received and from my friends I learn't the great trouble taken by Mgr O'Shea and Mgr Versiglia together with my confrères and christians for my release. More than ever did I thank the Blessed John Bosco, who looked after his child with

such paternal care. Everywhere there became evident a regular procession of pagans, christians, young and old, who wished to hear my experiences and learn something of my days with the Reds. There arrived, too, about this time the four christians sent in pursuit of me by Mgr Versiglia and Fr. Cucchiara.

The past is past. Its fatigues are done. We will not lament our sufferings but in common joy and fraternal union join in a hymn of praise to the newly beatified member of the Church, Blessed John Bosco, who in my hour of trial came so efficaciously to my assistance".

Fr. HUBERT DALMASSO  
*Salesian Missionary.*

## God Bless You

*God bless you! Words are empty things—  
We speak and think not of our sayin;—  
But in this phrase forever rings  
The higher tenderness of praying.  
It means so much—it means that I  
Would have no fears or frets distress you,  
Nor have your heart timed to a sigh,  
God bless you!*



*This trinity of blessed words  
Holds all my wishes, oldest, newest,  
The fairest deeds that can be wrought,  
The holiest greeting, and the truest,  
'Tis more than wishing joy and wealth,  
That kindly fortune may caress you,  
That you may have success and health,  
God bless you!*



*God bless you! Why, it means so much  
I almost whisper as I say it;  
I dream that unseen fingers touch  
My hands in answer as I pray it.  
May all it means to all mankind  
In all its wondrousness possess you,  
Through sun and cloud and calm and wind,  
God bless you!*

# NOTES AND NEWS

## TURIN, ITALY.

While awaiting further particulars of the deaths of Monsignor Versiglia and Fr. Caravario we give our readers the meagre knowledge as yet to hand. The tragic news was communicated to the Salesian Mother House at Turin in a wire at once laconic and pregnant. « Monsignor Versiglia — Fr. Caravario — assassinated — Chinese Pirates ».

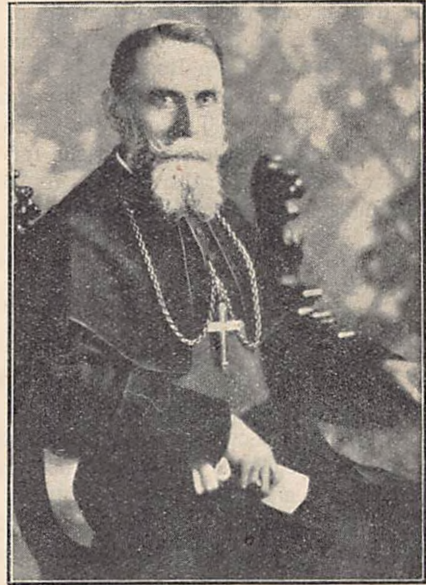
From various news agencies we gather that the sad event took place in the last week of February. Monsignor Versiglia was on a pastoral visit to a family of recent converts and had Fr. Caravario with him as companion and secretary. In their company were also some Chinese women catechists and these, as far as can be deduced were the immediate or crucial factor in the disaster. In fact the Bishop was traversing the great River North when, in a bend of the stream, his vessel was attacked by the pirates. These demanded a ransom of £. 100 which was not forthcoming. They then turned their attention to the women and attempted to separate them from the two Salesians. Their sinister projects were only too evident and Monsignor Versiglia and Father Caravario opposed them energetically. All of them were then bound and taken into an isolated spot among the mountains. All their possessions were taken. As soon as news reached Hong Kong of the capture, two other Salesians set out for the place intent on coming to terms with the pirates as regards ransom. They arrived at the spot but found two bullet-riddled corpses already buried. The pirates had not waited for any parley. The bodies were transferred to the nearest christian centre.

\* \* \*

The Procurator of the Salesians at Rome Fr. Tommasetti communicated the sad tidings to His Holiness the Pope. The Sovereign Pontiff, so devoted to the Missions, was deeply moved at the news and asked for further particulars.

The official organ of the Holy See, the

*Osservatore Romano* writes on the subject, « This fresh calamity deprives the Church, and in particular the Salesian Family, of two apostles one indeed rich in merits but still active and zealous as those realise who



Monsignor Louis Versiglia S. C.

had the fortune to know Monsignor Versiglia: the other young, at the threshold of life, he was but nine months ordained, full of golden hopes for the future. These two fresh victims to the hatred of Christianity will become a seed fruitful of much good to the Church in China. The blood of martyrs is the seed of the Church. They had consecrated their lives to God and he has granted them the purple gown of martyrdom. May they rest in peace. *Amen*».

\* \* \*

The parents of the two victims were informed of the tragic but glorious end of their children. Much sorrow came to those households but the faith that dictated the sacrifice of their children to God, also com-

forted them in this hour of trial. The father of Fr. Caravario, between his tears, comforted his sorrowing wife with the words, « We offered him to God and God has been pleased to accept our gift ». May the God of all consolations bring solace to their hearts and make them worthy one day to meet the son whom they gave to the propagation of the faith in a distant land.

\* \* \*

The diocesan process of examination into the fame of sanctity and the truth of miracles adduced in favour of the beatification of the Servant of God, Fr. Michael Rua, first successor of the Blessed John Bosco, was recently concluded and the documents have been forwarded to Rome. This is a step forward and we recommend the cause to the fervent prayers of our co-operators while reserving for our next issue a brief description of the career of Fr. Michael Rua.

### ROME, ITALY.

The Sacred Congregation of Rites has officially fixed the 26th of April as the day for the solemnization of the feast of the Blessed John Bosco. At the same time the said Congregation approved the proper Mass and office of the new Beatus.

The lessons for the *Matins* of the office summarise the life and work of the Blessed John Bosco and are the work of Fr. Eugene Ceria S. C., one of the foremost latinists of the Congregation.

The *Introit* of the Mass is that phrase of which the Pope availed himself in his discourse following the decree of the heroism of the virtues of the Servant of God—*Dedit ei Dominus latitudinem cordis quasi arenam in litore maris* (The Lord hath given him a heart great as is the sand on the sea-shore.)

The Gospel of the Mass is taken from the Gospel according to St. Mathew. It is identical with that of the Mass of St. Joseph Calasanctius, another apostle of poor and abandoned youth. The disciples would learn from the Master who will be the greatest in the Kingdom of Heaven. Jesus replies by calling a child to Him and placing it in their midst and the sacred text goes on in clarion notes. "... *Amen, I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven.*

*Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in my name receiveth me*".

These consoling words explain the happiness of Blessed John Bosco today and at the same time are an encouragement for our Co-operators who, without seeing any immediate result of their efforts, are yet ready to help and further the works of the Blessed John Bosco in expectation of the time when they, too, shall be rewarded for receiving children in the name and for the love of Jesus Christ. *This year, owing to the Easter Octave, the feast has been transferred to April 29.<sup>th</sup>*

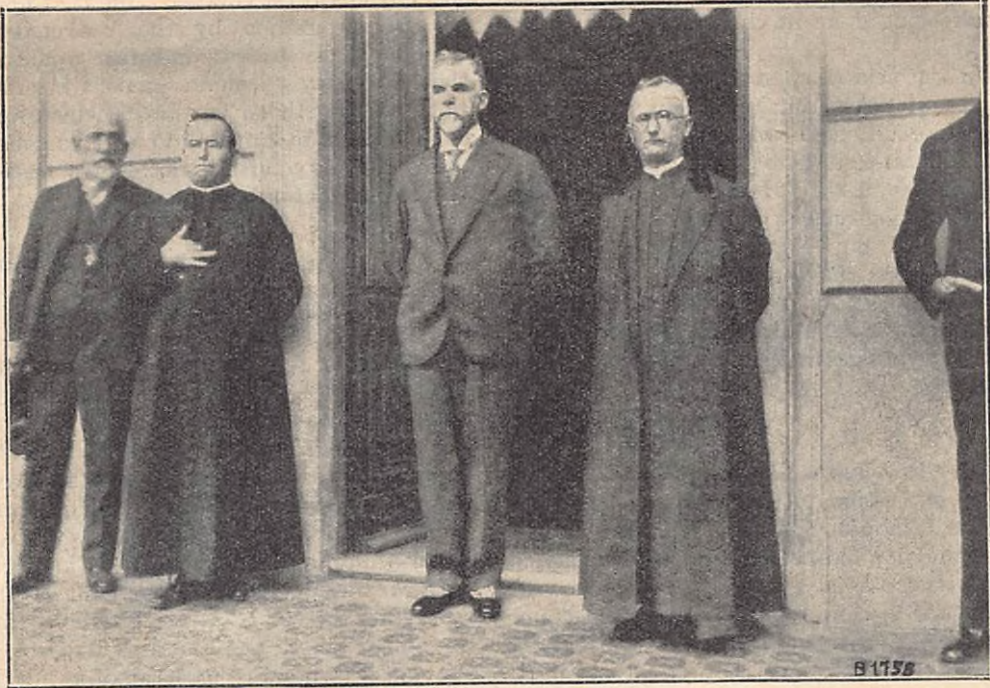
### BATTERSEA, LONDON.

Congratulating the rector and staff of the Salesian College, Battersea Park, London, on the recognition of the College by the Board of Education, the Right Rev. Dr. Amigo, Bishop of Southwark, distributing the prizes on speech day, said he had hinted at this desirable goal last year, and he was pleased his hint had been taken, and he was sure of success. He now wished for recognition from the L.C.C., and hoped that some of the fourteen millions spent by the London County Council would find its way to the Salesian College. He thought it only right that Catholic Colleges such as that at Battersea should have their share.

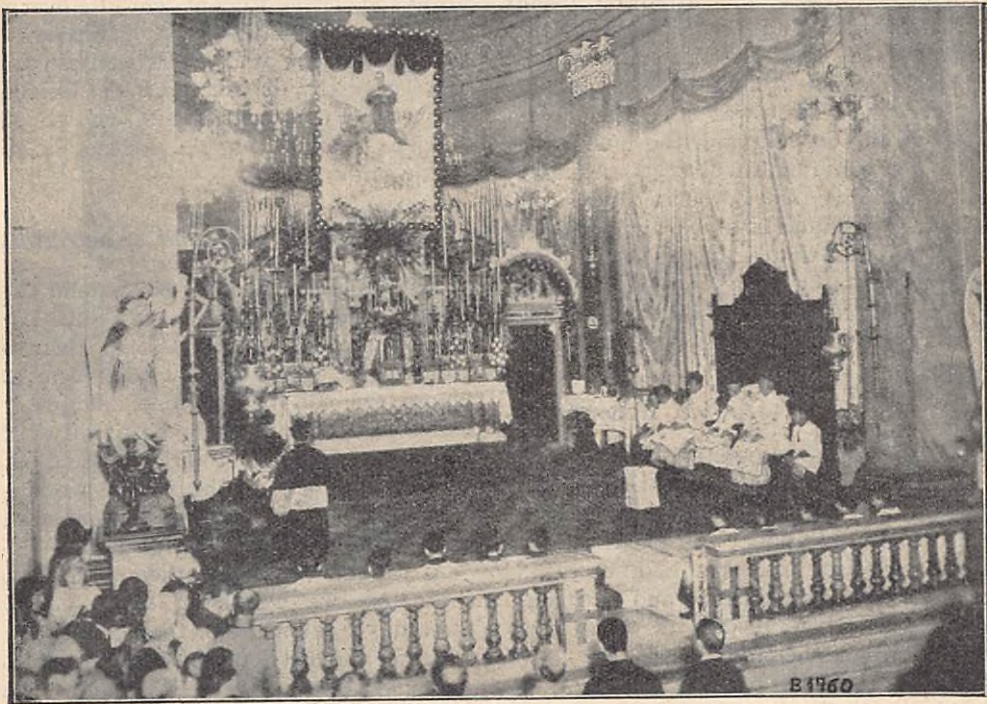
### *The Year's Achievements.*

Rev. J. Hickey, S. C., B. A. (Prefect of Studies) said priority of place in the college curriculum was given to the moral education of the boys. The report of the Diocesan Examiner was again an excellent one. "All the classes showed they had done their work well and had received proper and careful instruction".

Successes at the public examinations were up to the usual high standard. Out of nine students in the matriculation class seven were successful, and, of these, three obtained places in the first division. In the Oxford School Certificate Examination there were nine successful candidates, and one of these obtained third class honours with exemption from matriculation. Equally successful were the results shown by the middle and lower school examinations, and the reports of the



Rio de Janeiro. — The President of the Republic assisting at the feast of Blessed John Bosco.



San Paulo. — Pontifical High Mass in honour of Blessed John Bosco.

examiners bore testimony to the really good work being done in the Middle and Lower Forms.

In the field of sport, the brilliant records of recent years had been kept up both on the football field and the cricket pitch. There was keen rivalry on sports' day displayed by all the "Houses" to compete for a very handsome sports' trophy presented by an Old Boy—Mr. T. Clancy. "Alban" House were the winners for the first time.

There was not a single case of serious illness in the college throughout the year, and the general health of the pupils was most excellent.

### *Gratitude to Bishop.*

Very Rev. Father Sutherland, S.C., having given expression to the college's obligations to the Bishop of Southwark for all his kindness and for his presence on speech day in three successive years, said the past year had been historic for the college on account of the Beatification of Don Bosco, the founder of the Salesians, and they could never be too grateful for the prominent part taken by his Lordship in the celebration of that great event in London.

These kindnesses and attention deeply touched them all, and it was, therefore, with unbounded joy that the whole college took part in the Bishop's jubilee last March; and, as it was then, so it was now, the fervent prayer of all that, through the intercession of the glorious English Martyrs, Almighty God would give his Lordship health and strength to continue his noble and self-sacrificing work, and that he might yet have the great happiness of witnessing the canonisation of Blessed John Fisher and Blessed Thomas More, whose Causes he had so much at heart.

### *Treble Recognition.*

Referring to the recognition of the college by the Board of Education, Father Sutherland said it was the Bishop who first gave them the urge to apply. Although the test had been a severe one, they had succeeded, and the Board was most kind and courteous, and his Majesty's Inspectors were most sympathetic and helpful.

With recognition by the Board came recognition by the County Council, so that county scholars could now retain their

scholarships at the college. And next followed the recognition by the University of London. The students in future would take the University's General School's Examination and the Higher Certificate which would enable them to proceed to their degree at the University after successfully passing these examinations at the college.

### *An Appeal to Parents.*

A high standard of education had accordingly been reached, and he would, therefore, urge parents to make use of their golden opportunities by keeping their boys at the college till they were seventeen. He would also appeal to them not to ask for unnecessary permissions for absence from class for trivial reasons, such as birthdays. Such permissions disorganised the whole class and created an atmosphere of idleness during term.

In conclusion, Father Sutherland feelingly referred to the valuable advice received from Sir John Gilbert and the assistance of the Provincial, who was most anxious for the development of the college. He regretted the resignation of Father Wright, the Diocesan Inspector of Religious Doctrine, who always made the students enthuse over their subject and achieve high distinction and praise year after year at their examinations; and lastly the departure of Father Smith, their late Prefect of Studies, who had done yeoman's service for the college for many long years.

### *Bishop Advises and Congratulates.*

The Bishop, addressing the parents, urged them to pay heed to Father Sutherland's request that they should keep their boys regularly at school and not take them away before the end of the school course. He exhorted the students to be proud of their Alma Mater, and congratulated them on the splendid results of the year's work. He hoped they would continue in this splendid spirit of work and *esprit de corps*.

At the request of the students he granted them, on the excellent results achieved, three day's extension of their holidays.

Before the distribution of prizes selections were given by the choir. The Junior School contributed recitations, and Senior Form gave an excellent presentation of Eden



Philpott's "Haunted Chamber", W. Hughes as the butler showing histrionic talents which call for special mention.

### BATTERSEA, S. O. B. A. LONDON.

The winter reunion of Salesian Old Boys was held at the Salesian College, Battersea Park. The foot-ball match between "Past" and "Present" resulted in a win for the "Past" by seven goals to six.

A business meeting was held for the election of officers and additional members of the committee for the coming year.

Father Sutherland, S.C. (president), expressed very deep regret at the departure of Bro. Vincent Walsh for Canada, and eulogised his wonderful energy on behalf of the association, whose flourishing condition was in great part due to him. He also regretted the departure of Father Smith, the sports' secretary, who had made a great success of the football team last season. He expressed the hope that the number attending the annual retreat in Holy Week would be a record one.

#### *Descendant of Martyrs.*

Over one hundred and ten old boys and friends sat down to dinner, at which Father

Sutherland presided, the chief guest being Mr. Francis Sheed, M.A., the chairman of the Catholic Evidence Guild

After the loyal toasts, Father Sutherland proposing the health of Mr. Sheed, said Catholics in England were deeply indebted to the splendid and courageous work of the Catholic Evidence Guild, and in a special way to Mr. Sheed, who had helped so much to enlighten non-Catholics and to lead them into the true Church. He also offered his congratulations on behalf of the association to be conveyed to Mrs. Sheed on the great honour of having two of her ancestors among the recently-beatified English martyrs.

Mr. Sheed, responding, expressed his regret at not being a member of such a large and splendid association.

Mr. McCourt voiced the wish of all to enrol Mr. Sheed as an honorary member.

### SHRIGLEY, CHESHIRE.

The new Salesian Foundation at Pott Shrigley, about four miles from Macclesfield, in the diocese of Shrewsbury, and about fifteen miles from Manchester, is gradually approaching completion.

Shrigley Hall, which has been converted into a Salesian college, is an historic Cheshire



Shrigley, Cheshire. — Salesian Missionary College.



Bolton, Lancs. — Staff and Pupils of Salesian College.

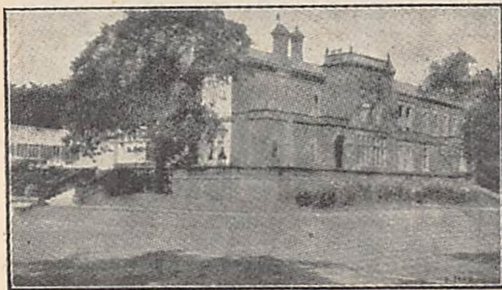
mansion which had been unoccupied for some time until purchased by the Salesians last summer.

With Fr. Joseph Ciantar as Superior, there is a community of ten, and the number of students in residence, it is expected, will shortly be increased to about 100.

The conversion of the hall and grounds into suitable premises as an educational institution is practically the work of the community. When Colonel Lowther, the former owner, was in residence, twelve gardeners were employed, a fact that indicates the extensiveness of the grounds.

#### *Repairs by community.*

The little community undertook the work of repairs, pulled down walls, and painted rooms. Within a few months they have transformed what had almost become a



Bolton. — Salesian College from the Lawn.

derelict house into a very habitable abode. The arrival of the Salesians at Pott Shrigley marks the return of the Faith to a town in which the present Anglican church stands erected on the site of a Catholic church erected in 1491.

#### FARNBOROUGH, HANTS.

Right Rev. Dr. Brown, Bishop of Pella, presented the prizes to the students of the Salesian College, Farnborough, at Farnborough Town Hall. With the Bishop and the Superior, Very Rev. Father M. H. McCarthy, S.C., were the Right Rev. Abbot Cabrol, O.S.B. (former Superior of the Benedictines of Farnborough Abbey), Right Rev. Abbot du Boisrouvray, O.S.B. (present Superior), Very Rev. Canons Cooney (Wandsworth) and O'Farrell (Aldershot), Very Rev. Father O'Riley, O.B.E., M.C. (Senior Chaplain to the Forces at Aldershot), and many of the neighbouring clergy.

Rev. Father W. Smith, Prefect of Studies, in his report said that the College had great reason to be proud of itself. Seven students had been successful in the London Matriculation three of these being placed in the First Division. In the Oxford Local Examinations six had been successful in the School Certificate and ten had passed the Oxford Junior, five of these passing with honours. In the Lower School the successes had been equally as great.

A delightful programme of songs and recitations was terminated by an enjoyable play given by the Matriculation students.

### BOLTON, LANCS.

Fog prevented Bishop Henshaw from attending on Monday evening the annual prize-giving at the Salesian College, Bolton, and His Lordship's place was taken by Canon Burke, who distributed the prizes.

Fr. W. A. Walshe, B.A., the headmaster, stated in his report that there are now 159 students in the school, an increase of thirty over the previous year. Fifteen scholarships were taken during the year, making a total of fifty-three since the college was established. An advanced course is now in existence to continue studies to the age of 15.

His only complaint was that the Lancashire County Education Committee still refused to pay a capitation grant on forty per cent. of the number of boys.

### PATERSON, U. S. A.

The beatification ceremonies in St. John's Church on Sunday January 12th, in commemoration of the Blessed John Bosco, were the most impressive ceremonies seen for some time in the oldest Catholic church in the city. The celebrant of the solemn high



Bolton. — Facade of Salesian College.

mass at 11 o'clock was the Rev. Richard Pittini, provincial of the Salesian Order, at New Rochelle, N.Y.; Rev. Charles Simona, of the Salesian Orphanage at Haledon, deacon; Rev. Moskal, of Newton, subdeacon, and Rev. Paul Zolin, Our Lady Help of Christians, New York City, master of ceremonies.

The sermon, which was delivered by the Right Rev. Monsignor Timothy M. Donovan, of Bloomfield, former pastor of Our Lady of Victories Church, in this city, took as his text, "Suffer little children to come unto Me, for of such is the Kingdom of Heaven". Monsignor Donovan dwelt entirely on the life of John Bosco as a boy and man, recalling several miracles which he performed and which finally led to his beatification forty-one years later.



Bolton. — Salesian students about to start for London for Feast of Blessed John Bosco.

Following the mass, the clergy and members of various Catholic societies, met at dinner in the Alexander Hamilton hotel.

The ceremonies were brought to a close with solemn vespers, in St. Anthony's church at 4 o'clock. Bishop Coppo was the celebrant; Father Simona, deacon; and the Rev. Carmel Manzella, assistant at St. Anthony's church, sub-deacon. A talk on the life of Blessed John Bosco was given by Bishop Coppo, followed by Benediction of the Blessed Sacrament and the veneration of the Relic of Blessed John Bosco.



Richmond, California. — The newly professed.

## NEW YORK, U. S. A.

The jubilant sounds of the imposing ceremonies on June 2<sup>nd</sup> last in the Eternal City attending the beatification of Blessed John Bosco, founder of the Salesian Fathers and Congregation of Mary Help of Christians, were consolingly echoed from Nov. 18 to 24, in the century old parish of the Transfiguration, whose church at 29 Mott Street has been the cherished charge of Blessed John Bosco's sons since 1902. A dual triduum, the first in English and the second in Italian, solemnized with holy enthusiasm the special honours conferred on the blessed founder by Holy Mother Church, whose latest decree permits and invites particular homage to the saintly priest of Piedmont, of Providential predilection, who was the uner-

ring instrument of Catholic faith and true patriotism

Triduum exercises included Rosary, Litany, Vespers and sermon, in English, by Father Aloysius Trifari, S.C., in Italian by Father Anthony Moi, S.C., Eucharistic Benediction, and veneration of Blessed John Bosco's relic.

On Sunday, Nov. 24 the Right Rev. John J. Collins, S.J., Bishop of Antiphello, presided at Solemn High Mass celebrated by the pastor, Father John Voghera, S.C., assisted by Father Aloysius Trifari, deacon, and the Rev. Dominic Cecere, S.C., sub-deacon. Father Patrick O'Leary, S.C., professor of moral and dogmatic theology in the Salesian Institute at New Rochelle and lecturer on the philosophy of St. Augustine at Fordham University, who at the age of fourteen forsook his native intensely catholic County Kerry in Erin to link his life with the Salesians in picturesque Turin, delivered the English eulogy, citing the text: "A new prophet has arisen among you", and depicted the pioneer spirit of Don Bosco in formation of Catholic adolescents, the precursor of Christian boyology now engaging the rapt attention of aspirants to the priesthood everywhere and of Catholic teachers generally.

Despite a fall of sleet, at 1. p. m., all the parish societies, their colourful banners braving the testing wind, marched in solemn procession around the parish boundaries. The Madonna House Columbus Volunteers proudly bore aloft a silken canopied portrait of Blessed John Bosco, whose features, fascinating in their strength and benignity, smiled paternally on the admiring groups of Catholic, Hebrew, Chinese and coloured onlookers who respectfully lined the sidewalks.

Returning to the church, decorated profusely with satin Papal bunting, the Very Rev. Richard Pittini, Provincial of the Salesians in the Eastern States, following the closing triduum preliminaries, detailed in a moving panegyric the salient points manifesting the Divine bounty in bestowing, upon the blessed founder of the Salesians, a meek man of poor origin, those admittedly extraordinary powers which initiated and perfected the modern preventive, restlessly resourceful system of Christian education, the modern night schools for toilers, and institutes of technical and professional training functioning successfully in both hemispheres.



New York U. S. A. — After the Pontifical High Mass in honour of Blessed John Bosco.

Present at the Solemn High Mass were the Very Rev. Monsignor Silipigni, Father, Cashin, Rector of St. Andrew's; Father Neil Boyton, S. J.; Father Giannuzzi, Rector of St. Joseph's. In the evening Benediction was given by the Right Rev. Monsignor Caffuzzi.

(*Catholic News*).

### COLOMBIA, S. AMERICA.

One of the most remarkable religious communities in the world—a congregation of leper nuns in Colombia—has entered its silver

jubilee year, and, with the help of the Holy See, is preparing to extend its activities.

The work of this community is to bring spiritual and mental happiness into the existence of their fellow sufferers from the worst disease in the world—a living death.

The Republic of Colombia has three leper colonies, Agua de Dios, Contratacion, and Cano de Loro. Far removed from civilised parts, they are not mere hospitals, but towns.

Every certified leper is forced to go to one or other of these places and remain there, never again to see relative or friend.



New York U. S. A. — Feast of Blessed John Bosco.

The leper may, however, take his wife and children if he wishes—and if they are willing. The Government guarantees him a house, a piece of ground to look after, and a daily allowance of about five shillings.

*Beauty admist misery.*

Agua de Dios is set on a range of hills 100 miles south of the capital (Bogota). It has a population of 5,000 lepers who live in little homesteads with white walls and roofs of leaves.

Though it is indeed a prison, it is also a veritable garden, lost amidst flourishing palms, tamarinds, and great plants whose

*Their own superior.*

They make their novitiate on the spot, take proper vows, and have elected a superior general with her central council. They have at present a two-fold work—looking after the lepers in their own homes, and taking care of the little leper children, teaching them and playing with them.

Bound down to their own district, they have not been able to make much progress—a matter of forty of them all told. But before long they will be able to extend their activities to the other leper colonies of Colombia, releasing the Salesian Sisters (Daughters of Mary Help of Christians), for much other work which needs them. (*The Universe*).

A THOUGHT FOR APRIL.

*The heart which unites itself to the  
Heart of God cannot choose but love,  
and finally accept lovingly the trials  
thrust upon it by His hand.*

St. Francis of Sales.

cool shade provides welcome refuge from the roasting sun.

In Agua de Dios Blessed John Bosco's missionaries found many splendid young girls who wanted with all their hearts to become nuns. Some, already lepers, had no more than a year or two to live; others, the daughters of lepers, were as yet immune. To both, however, the doors of all convents were necessarily closed.

"No one wants them", thought Fr. Carriana. "Good! We'll make them into a religious society all to themselves".

With the Bishop's approval, they became a community. The rule they were to observe was the same as that of the Daughters of Mary Help of Christians, with the addition of a few practices of piety. They were to wear a black habit, and were given the name of Daughters of the Sacred Hearts of Jesus and Mary.

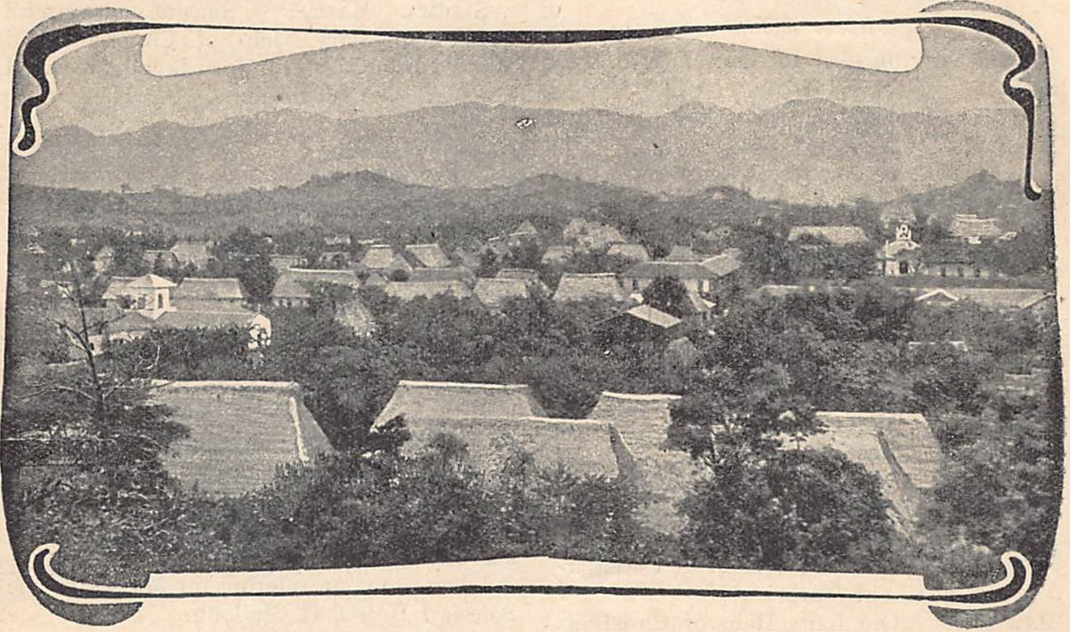
SUNBURY, AUSTRALIA.

Rev. P. O'Grady, the new Rector of this college, called on us and gave us some details about his charge, which we think would be of interest to our readers. Fr. O'Grady had the rare privilege of knowing intimately the Bl. John Bosco, now of world wide fame. Many of our readers will no doubt have heard of this great saint, the founder of the latest religious society approved by the Church, to which he gave the name of "Salesian," in memory of the great Doctor of the Church, St. Francis de Sales, whom he selected as the patron of the society. The phenomenal extension of the Salesian Society, not only in Europe, of North, Central and South America, but also in South Africa, the Congo, Marocco, Algiers, Tunis, Egypt, Asia Minor, Turkey, Palestine, India, Siam, China, Australia and Japan, is evidence of the marvellous success of the educational efforts of its founder, who, on the 2nd. of last June, was placed by the Church on the glorious roll of the "Blessed." This eminent benefactor of mankind established not only a religious Order of men, but also an Order of nuns, and a Third Order, canonically erected and recognised by the Church, in a similar manner to the Third Order of St. Francis of Assisi and others.

We have the spiritual sons of Blessed John Bosco in our midst for some time back. Their educational work at "Rupertswood" was considerably hampered through a disastrous fire which destroyed the build-

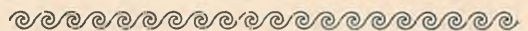
ing they, at no small expense, had prepared as dormitory and class-rooms for their pupils, on the very eve of the inauguration of same, two years ago. A new building has since been erected, which actually accommodates 34 boys, while there is room for another 30. The community of "Rupertswood" consists at present of five priests, six scholastics, and six lay brothers. Their aim is to give their young charges, in addition to a sound elementary course, a good practical knowledge

Dr. Mannix and several distinguished ecclesiastics of the diocese. Another need which is felt as pressing is a stage and the requisites for theatrical entertainments, for Salesians consider this an important item in the training of boys. Flags, scenery, bunting, or decoration materials, second-hand clothing useful for plays, will be warmly appreciated, and donors will be cordially welcome to the performances that will be given from time to time. (Melbourne Advocate).



Agua de Dios, Columbia. — The Leper Settlement.

of everything connected with the farm and farm work, including agriculture, care of stock, poultry and gardening; and, as soon as finances will allow, a knowledge of some of the ordinary trades, such as carpentry, blacksmith work, tailoring and shoemaking. They find themselves, however, considerably obstructed in the execution of their scheme of work for want of funds. Hence they wish earnestly to appeal to the readers of "The Advocate" for assistance in the shape of beds and bedding, and suitable clothing of any kind; book and clothes presses, and furniture, such as chairs and benches. The school at present rejoices in the possession of a brass and reed band, and the pupils have already made their "debut" in public, on the occasion of a recent visit of his Grace



*Theologians tell us that the more real the part you take in offering the sacrifice of the Mass, the more largely you partake of its benefits. They teach that the acolytes are especially favoured in this respect. To serve Mass is the nearest approach one who is not a priest can make to celebrating it.*

*He who serves Mass moves and kneels among the angels. The angels look upon him with a kind of holy jealousy. He discharges an office in act which they discharge only in desire. They associate him with themselves, for he has become a ministering spirit in the flesh to the King of Kings and Lord of Lords, the Jesus Christ, the Man-God*

## Lest we forget

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

### A Plenary Indulgence.

*Every month—*

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

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

March 19th	St. Joseph.
March 25th	The Annunciation.
April 11th	Our Lady of Sorrows.
April 13th	Palm Sunday.
April 17th	Maundy Thursday.
April 20th	Easter Sunday.
May 3rd	Invention of the Cross.
May 8th	Apparition of St. Michael.
May 17th	Anniversary of the Coronation of Mary, Help of Christians at Turin.
May 24th	Our Lady Help of Christians.

### It is also worth remembrance.

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

- 1) For any *one* of these ejaculations a *plenary indulgence*. The choice of the particular ejaculation is left to each one's discretion.
- 2) For *each of the others* 400 days indulgence each time.

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

## Graces and Favours

BOMBAY. *India*. — May I ask you to publish my heartfelt gratitude to Our Lady Help of Christians for a great favour received through the intercession of the Blessed John Bosco. I enclose 100 rupees for the benefit of the Salesian Works in Bombay.

Miss E. LOBO.

SLEIMA. *MALTA*. — Sincere and grateful thanks to Mary Help of Christians and Blessed John Bosco for great favours received through their mediation. H. G. C.

*Editor's Note. We feel obliged to mention that the modesty of the publisher restrains him from adding that his gratitude took the very practical and concrete form of a generous offering in aid of the local St. Paul's Bursar for Missionary Vocations.*

GOA (*India*). — Kindly publish in the *Salesian Bulletin* my heart-felt and loving gratitude to Our Lady Help of Christians for favours received through the intercession of the Blessed John Bosco on promise of publication.

May her name be for ever blessed and may she continue always to help me.

I have sent an offering for Masses to the Salesian House at Shillong.

May I also ask for the prayers of the associates for many special intentions.

LUIS G. D'SOUZA.

DUBLIN (*Ireland*). — I desire to publish my most grateful thanks for many favours received through novena to Our Lady Help of Christians and Blessed John Bosco.

SLEIMA (*Malta*). — Will you kindly publish my most grateful thanks to Our Lady Help of Christians and Blessed John Bosco, for my dear niece's safe recovery from a serious illness.

I enclose a thank offering for the Salesian works.

May I ask the prayers of the associates to join me in thanking Our Blessed Lord for granting us such favour.

PAULINE CAMILLERI.



INDIA. — Please, publish in the *Bulletin* my most grateful thanks to Our Lady, Help of Christians for the granting of a very special favour. I am sending a thank offering to the Salesians in Shillong (Assam) for the benefit of their works.

*An Indian Missionary.*

### A THOUGHT FOR MAY.

*Notwithstanding the storm of troubles and temptation, let us be entirely in God's hands, without any reserve, division, or exception and without pretending to anything but the glory of being His.*

St. Francis of Sales.



## OBITUARY

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

### CARDINAL GAMBA.

Cardinal Gamba, Archbishop of Turin, who was to have taken part in the Italo-Belgian royal wedding died at Turin on St. Stephen's Day (Boxing Day) at the age of 72.

His Eminence had been a Cardinal for three years, and, three years before receiving the Red Hat, was appointed Archbishop of Turin. At the regional council of Piedmont held at Turin in October, 1927, he was nominated by His Holiness as Papal Legate.

He was born at San Damiano d'Asti in 1857 and educated at the Oratory of Don Bosco and at Asti. He was appointed Bishop of Biella in 1901 and five years later transferred to the see of Novara. There he stayed till his elevation to Turin.

His Eminence's death was very sudden.

He had seemed to be in good health, and the day before his death had taken part in the Christmas celebrations in Turin Cathedral. There are now only twenty-nine Italians in the Sacred College of Cardinals while the non-Italians number thirty-three.

With the passing of His Eminence, the Salesian Family loses a sincere friend and an enthusiastic co-operator. Never tired, Cardinal Gamba remained firm in his support of Salesian Works until the day of his death.



H. E. Joseph Cardinal Gamba.

He was to have conferred the Sacred Orders on the Salesian Theologians of the International Studentate on January 1st. His chief delight in his year's work was, we believe, the day of the general ordination at the end of the scholastic year. His apostolic soul rejoiced in being able to give so many new workers for the Lord's vineyard and heavy though the task might be, he would allow nobody to take his place. The Salesians will miss his kindly figure and his paternal interest but we hope that from the kingdom of heaven he may continue to smile upon the work to which he was so devoted during life



## Fr. M. BORGATELLO S. C.

Born at Varengo in February 1857, Fr. Borgatello passed a long life which he dedicated wholly to the service of God. At the age of 16 he was received into the Oratory by Blessed John Bosco and three years later took the habit and became one of the Congregation's most zealous neophytes. In 1880 he was ordained priest at Lucca where he remained as catechist till 1884. He was



then transferred to the College of St. John in Turin in the same capacity. In 1886 he went to Rome as prefect of the Church and in 1888 departed for the Missions of Patagonia. His work here was constant and hard. The heroic days of the pioneers were still in being and his life in these distant countries was one of great hardship cheerfully borne for the love of God and the salvation of souls. Twenty five years did he spend in the evangelization of the Indian tribes and then, worn out, he returned to Italy. After a brief stay at Rome he was appointed assistant in the Basilica of Mary Help of Christians at Turin. His apostolic zeal here found vent in his untiring efforts to bring consolation to the sick and the dying. His devotion to the Mother of God was remarkable in its fervour and simplicity. Towards the Blessed Sacrament he was all a priest should be and his ardour was proved by the promptness with which he carried the Lord of Hosts to the sick and the dying. Every first Friday of the month saw him visit twenty or twenty five sick people to

bring them the Bread of Life. His delight was to be with children, encouraging them in the frequenting of the sacraments and in devotion to Our Lady, Help of Christians.

His death was the death of the just. He slept in the Lord and rich in merits went to face the God in Whose service he had spent his whole life.

- V. Rev. Mons. I. Versiglia. Canton (China).  
 Rev. C. Caravario. Canton. (China).  
 V. Rev. Canon O'Donaghue. Lincoln. (England).  
 V. Rev. F. Marshall. Victoria. (Australia).  
 V. Rev. E. Mahon P.P. Co. Cavan. (Ireland).  
 V. Rev. S. Burke D.D. New S. Wales. (Australia).  
 Dr. Leo Cattori. Canton Ticino. (Switzerland).  
 Mr. M. Conway. Dublin. (Ireland).  
 Mr. V. Hannan. Antrim. (Ireland).  
 Mr. P. Meegan. Belfast. (Ireland).  
 Mr. Mahy. Guernsey. (England).  
 Mr. W. Scott Mernahan. Trinidad (W. Indies).  
 Mr. J. Hilton Steber. Dominica. (W. Indies).  
 Mr. A. V. M. Thavenot. Trinidad. (W. Indies).  
 Mrs. Dolan. Co. Tipperary. (Ireland).  
 Mrs. Duffy. Yorkshire. (England).  
 Mrs. E. Mc Closkey. Dublin. (Ireland).  
 Mrs. M. Musso. Macau. (China).  
 Mrs. Power. Dublin. (Ireland).  
 Mrs. B. M. Smith. Monahan. (Ireland).  
 Miss. C. Careso. Trinidad. (W. Indies).  
 Miss. E. Warren. Po Blaney. (S. Africa).

R. I. P.

# TO OUR READERS

**POSTAGE.** 1) Will readers, who are kind enough to send offerings for Masses or for the *Salesian Bulletin*, please take care *that the letters containing the money are registered*. In the event of any letters going astray, as they are apt to do, we will then be in a position to trace the letters in question. — 2) The registered postage is 5d from Great Britain and 20 cents from America. — 3) The postage for a letter from Great Britain or the Colonies is 2½d. and from America five cents. 4) The postage for a letter from the Irish Free State is 3d, the registered postage 5½.

## CHANGE OF ADDRESS.

It will greatly assist in the expedition of the *Salesian Bulletin* Co-operators would notify us *immediately* on any change of address. In forwarding this notice it is *necessary to cite the old address* so that it may be cancelled and the new one inserted. This notice should be forwarded to. *The Administrator, English Salesian Bulletin, — Via Cottolengo 32, — Turin 109 (Italy).*

## NEW CO-OPERATORS.

Do you read *the Bulletin*? When you have read it, pass it on to a friend. Help us to form new friends of the Salesian work and thus spread the kingdom of Christ. Help the *Bulletin* to pay its way. How? By sending your offerings regularly. An offering of one shilling and sixpence *per year* will pay the expenses of the *Bulletin* as long as it is two-monthly. Send your offerings to the nearest Salesian centre and ascertain particulars of the Pious Union of Salesian Co-operators.

## OBITUARY NOTICES.

Co-operators are, hereby, advised of the importance of sending in the name of any dead co-operators. This should be done, *immediately*. Sometimes we are reproved for publishing the deaths of people, who passed away years and years ago. However, since we have no means of knowing the date of these deaths we cannot be held responsible. The suffrages that each co-operator receives are numerous and relatives of the dead person should see that these suffrages are applied as soon as possible.

Don't delay in this all-important matter. As far as possible, too, insert the *date* of the death and also whether we are to continue sending the *Bulletin* to the same address.

Let not the meeting with our dear ones after death be a little anxious on our part, from the memory of our having neglected this important duty. They cry to us now, "*Have pity on me, at least you, my friends, for the hand of the Lord hath touched me*". Be prompt and let us be able to keep our obituary list as nearly up-to-date as is possible.

**PUBLICITY.** Any communications for publication must reach this office *before* the 10th of the month preceding the issue in which insertion is desired. Graces, favours, obituary notices etc. that arrive after that date will be reserved for the issue following the then current one.

# FOR THE CULT OF BLESSED JOHN BOSCO

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



### 1. In chalk.

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

### 2. In bronze.

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

### 3. In alabaster.

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

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

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

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

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

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