

SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF
SALESIAN CO-OPERATORS



JANUARY - FEBRUARY 1934



ENGLISH SALESIAN PILGRIMAGE
TO ROME AND TURIN
FOR THE
CANONIZATION OF BLESSED
JOHN BOSCO
ON EASTER SUNDAY, 1934

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SALESIAN

VOLUME XXVI

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BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

1934

JANUARY-FEBRUARY

Summary: The Annual Letter of the Superior General, Fr. Peter Ricaldone. — Don Bosco: The Meeting to discuss the two miracles proposed for the canonisation of Blessed John Bosco. — An Historic Day at the Vatican. — Decree approving the miracles proposed for the solemn canonisation of Blessed John Bosco. — The decree 'De tuto'. — What We Hear. — News from the Missions: India, A String of Episodes from Assam. — Japan, Competitions of All Kinds in which Body and Soul participate. — Graces and Favours. — Obituary.

The Annual Letter of the Superior General, Fr. Peter Ricaldone, to the Salesian Co-operators.

My dear Co-operators,

I have recently returned from Rome, my mind filled with the pleasant sensations produced by the reading of the Decree approving the miracles required for the canonisation of Don Bosco, and I feel the need of communicating to your hearts some of the joy which fills my own.

The august words of the Vicar of Jesus Christ as, from his throne in the Consistorial Hall, in the presence of a chosen assembly, he traced admirably and with such sincere emotion the figure of Blessed Don Bosco, resound still in the depths of my soul.

We who had the inestimable happiness of knowing Don Bosco saw our beloved father live once again in our midst, clothed in all the splendour of his heroic virtues, surrounded by his manifold labours, the outcome of a charity that knew no bounds, as, with obvious pleasure, the Sovereign Pontiff unfolded before us the admirable synthesis of his life, a life suffused with the supernatural and wonderfully fruitful in good for the whole of society.

It is a pleasing fact that the press of all nations has re-echoed the words of the Pope, and I know that they will have been a

source of intense joy wherever there is a Salesian, a Daughter of Mary, Help of Christians, a Co-operator, a Pupil or Past Pupil — I may well say throughout the entire world — and will have given rise to a manifestation of real pleasure and to a lively desire to prepare in the most fitting manner possible for the exaltation of him who, in the words of the Decree, "among other holy men raised up by God, arose in very truth *as a giant to run the way.*"

It is pleasing for me to be able to tell you that the Cause of Canonisation of our Founder and Father, by the approbation of the two miracles on the 14th. of November, and the reading of the relative decree on the nineteenth of the same month, took a decisive step and we are now able to experience a little of the joy of the great triumph to come.

The decree 'de tuto' followed on Sunday. Decr. 3rd, and the way is now clear for the solemn canonisation itself which, with feelings of inexpressible joy, I rejoice to tell you has been fixed for Easter Sunday next, April 1st. 1934.

This thought of the exaltation of our Founder must needs be a source of intense

consolation and a great stimulus to those who co-operate in the support and extension of his works.

I feel sure, nay I am certain, that there will be reflected in you some share of that sanctity which so soon, in the greatest temple of Christianity, the great Basilica of St. Peter's at Rome, will be solemnly proclaimed

but to commence not a few foundations, of which I give you a list below.

As I have remarked on a previous occasion, the constant influx of new vocations places us in the happy but urgent necessity of multiplying and enlarging our houses of formation. For your encouragement and consolation I am glad to be able to tell you that

The Superior General
at work.



by the Vicar of Jesus Christ, in the presence of multitudes gathered there from every land to participate in the indescribable joys of that great day.

Foundations in 1933.

During this year, despite the limitations imposed upon our expansion by the critical conditions of the times, the Salesians and the Daughters of Mary, Help of Christians, have been able not only to maintain the works and missions already begun, to provide food, clothing and christian education for innumerable orphans and poor children,

two generous souls have responded to my appeal in regard to these houses.

In *Italy*, the late Countess Gromis and in *France* another noble lady (whose modesty would not permit her to let me publish her name) have left their houses for this purpose, desiring thus to perpetuate their memory and that of their dear departed.

To found and endow a house where Salesians and missionaries are formed is certainly one of the most advantageous of works and one most urgently necessary. Blessed Don Bosco often repeated that this was the best way of employing one's fortune.

In *Piedmont*, we have opened at *Becchi*,

near the humble house in which Don Bosco was born, an Institute for missionary catechists and at *Castelnuovo Don Bosco* a new theological institute has been begun.

At the express wish of the Holy Father we have accepted the parish of *Littoria*, where the works carried out in recent years by the local authorities have attracted widespread admiration. The field here opened out to our zeal is most consoling.

In *Belgium* a new theological studentate has come into existence at *Vieux Heracle*, whilst in the *Congo* a new residence has been provided for the lepers at *Ngave* and a new mission commenced at *Kambikila*.

In *Czecho-Slovakia* a house has been opened at *Bratislava*. In *France* three new works have been undertaken, at *Bordeaux-Gradi-guan*, at *Thonon*, and at *Angers-Pouille*, where a house of formation has begun.

Matto Grosso (Brazil) has also witnessed the inception of three new works; at *Lageado*, at *Poxorem* and in the *Mission of St. Teresa of the Child Jesus* among the *Chavantos* and *Carajas Indians*, made fruitful from the very commencement not only with the dew of heroic sacrifices but also with the blood of our missionaries. In *Ecuador* a missionary agricultural school has been opened at *Cuenca* and a house for the *Jivaros Indians* at *Sucua*.

In the *United States* an institute for Mex-

ican vocations has been founded at *Castroville*, a professional agricultural school at *New Orleans*, and a Festive Oratory dedicated to St. Joseph at *Tampa*. In *Paraguay* the mission of *Puerto Casado* in the *Chaco* district was definitely commenced. Finally, as I have already communicated to you, these latter months have seen the beginning of the important mission of the *Upper Orinoco* in *Venezuela*, where an immense and very difficult field of labour is opened out before our missionaries.

In *Asia*, too, despite the particularly great local difficulties, we have been able to open houses at *Tokyo* and *Miyakonojo* in *Japan* and at *Tirapatur Lillooch* and *Wandewash* in *India*.

The Jubilee Year of the Redemption has been signalled also by the Daughters of Mary, Help of Christians by a fresh array of beneficent works.

In *Italy* they have opened new houses at *Cerignola* (Foggia), *Ottaviano* (Naples), *Colloredo* (Novara), *Carrara S. Giorgio* (Padua), *Brozolo* (Turin), *Tarantasca* (Cuneo), *Campione* (Como), *Vizzola Ticino* (Varese), *La Spezia* (Asile Marie Adelaide), *Vittorio Veneto* (direction of a Patronage), *Montebelluna* (Treviso), *Mazzarino* (Caltanissetta) and *Santo Stefano* (Catania). At *St. Ambrogio Olona* they have opened a house of rest, thanks



Turin. — The Missionaries of 1933 at the Basilica.

to the generosity of a local family. At *Este* the sisters have taken charge of a school for mothers and an evening school, and in the house at *Brescia* they have added to the already existing works a school of domestic economy. At *Naples* a hostel for university students and a festive oratory have been inaugurated.

Houses have also been opened at *Rozanystok* in *Poland*, at *Bordeaux* in *France*, at *Louvain* in *Belgium* and at *Bona* in *Algiers*.

In *America* they have accepted the hospital at *Comodoro Rivadavia* (*Chubut*), and houses at *Tucuman* in the *Argentine*, *Fortaleza* in *Brazil*, *Vina del Mar* in *Chili*, *Cali* in *Columbia*, *Mosatepe* in *Nicaragua*, *Santa Cruz de Guanacaste* in *Costa Rica* and *Ybor City* in the *United States*.

As you see, despite the bad conditions of the times, fifty-four new houses have been opened, quite apart from consolidation and expansion in so many other works.

May the hymn of thanksgiving, fervent and sincere, arise from our hearts to God, the giver of all good!

For the New Year.

What, you will ask me, are our projects for the New Year? I am sure I am interpreting the feelings of all our good and zealous co-operators when I reply, without hesitation, that the projects of the new year must all be synthesised and concentrated on this alone: TO GLORIFY WITH THE GREATEST POSSIBLE ENTHUSIASM, AND ON THE GRANDEST SCALE POSSIBLE, OUR FATHER, DON BOSCO.

How? That is what I propose to tell you in the next number of the *Bulletin*. For the present I can only point to this which, in the minds and hearts of all, forms their most ardent aspiration, and which we wish to see translated as soon as possible into a splendid reality: TO PREPARE FOR DON BOSCO, CROWNED WITH THE AUREOLA OF THE SAINTS, A THRONE AND A CHAPEL, WORTHY OF THE BASILICA OF MARY, HELP OF CHRISTIANS.

From that throne Don Bosco will continue to pour down in ever-increasing abundance, graces and blessings upon his co-operators, upon all his children, his devotees and admirers.

I am certain that this initiative, answering as it does to a unanimous and ardent wish, will be received on all sides with enthusiasm, and that each one of you will become an apostle and an instrument in securing its attainment.

For my part, whilst with joy and lively confidence I launch this appeal, I thank you from this moment for the generosity with which I know you will come forward to respond to it.

May the best and most abundant blessings from on high rest upon you, dear co-operators, upon your families, your interests and intentions, and may you be blessed with every happiness, both temporal and, eternal.

With deepest respect and gratitude, I remain,

Yours devotedly in Jesus Christ.

FR. PETER RICALDONE
Superior General.

SOLEMN CANONISATION OF BLESSED JOHN BOSCO

Easter Sunday - April 1st. 1934

All those who intend to visit Rome on this great occasion — or to be present at the festivities which will follow in Turin — are strongly advised to make their arrangements as soon as possible. Details of an English Pilgrimage will be found on the cover.*



DON BOSCO

An Explanation: — During the past month or two events in connection with the Cause of Don Bosco have moved with extraordinary rapidity. This number of the Bulletin is, therefore, largely taken up with accounts of these proceedings and the decrees relating to them. Our readers will doubtless wish to have a full account of all that has taken place; hence we have published these documents in their entirety. It must be remembered that the Bulletin

is a bi-monthly production; it has therefore been necessary to include all in this number, for by the time March comes round the canonisation itself will demand all our space and attention, to which must be added the fact that the news we now publish will by then have lost much of its freshness.

On the following pages will be found a record of the events in the order of their occurrence.

The Meeting to discuss the two miracles proposed for the canonisation of Blessed John Bosco.

The canonisation of a saint.

The process leading up to the canonisation of a saint is, at any time, long and involved. In the case of one who has been blessed by God with a long life, in the course of which he has put his hand to innumerable works, of one whose pen has been dipped in the ink of controversy, whose teachings have spread far and wide, it is doubly so. Holy Mother Church is so exacting in her scrutiny, the eye of the 'Advocatus Diaboli' has a penetration so keen, that ere the final day of glorification arrives, the works of the saint have indeed been made manifest and his sanctity assured beyond dispute. For those whose duty it is to 'pilot' the 'Cause' along its way, the years bring both their burdens and their consolations. Their own conviction of the sanctity of him whose 'Cause' they espouse imparts the will to carry on with joy, confident that, in God's good time, the sanctity of His servant will be proclaimed. Yet each new examination brings with it a corresponding care.

The 'Generale'.

In the case of Don Bosco, whose glorification is now so near, what is, perhaps, the most important and decisive stage was reached on Tuesday, Nov. 14th, last. On that day there took place at the Vatican the congregation known as the 'Generale,' at which the Holy Father, before the Blessed Sacrament exposed, received the votes of the Cardinals on the two miracles proposed for Don Bosco's canonisation. So important was this meeting that, by the intructions of the Superior General, a triduum of special prayer with the singing of the hymn 'Veni Creator,' followed by Benediction, was observed in all Salesian houses throughout the world. On the morning itself, there was, in all these houses, Exposition of the Blessed Sacrament until noon. In accordance with tradition, the Pope, having heard the opinion of the Cardinals, reserved his decision to a later day. Now began a period of anxious suspense for all interested in the 'Cause,' and for none more anxious than for the Superior General of the Salesians himself.

Success: Turin welcomes the news.

Two days later, on the evening of Nov. 16th., the feast of St. Gertrude, the result arrived. The community, boys and artisans of the Mother House and the Daughters of Mary, Help of Christians were summoned to the Basilica to hear the news. There, in that church, the scene and fruit of many of the labours of the 'Beatus,' and in which his mortal remains now lie, the news was first published to the world. Success! — it was written plainly all over the features of the Superior General as he came forward on the sanctuary, mounted a small platform, and turned towards a sea of some thousand upturned faces, their owners anxious, expectant, yet realising all too well the glad tidings that were to be. And there, in that Basilica, ablaze with light, the good news was told. The scene was an unforgettable one, Fr. Ricaldone obviously overjoyed, his audience hushed, all feeling the first thrill of the even greater joy to come. 'Don Bosco — santo!' 'Don Bosco — a saint!' That was Fr. Ricaldone's oft-repeated cry, for that was what, in brief, this latest triumph meant. Now, indeed, the worst was past, hopes could now with reasoned confidence soar high, the day long-awaited was, indeed, in sight. "To-day," he said, "the festivities of the canonisation really begin."

The Decree of approbation of the miracles would, he announced, be read in the presence of the Holy Father at the Vatican on the following Sunday, Nov. 19th.

The 'Iste Confessor' was sung with fervour never excelled. Then followed Benediction of the Blessed Sacrament and the singing of the great hymn of thanks, the 'Te Deum.' Fr. Ricaldone was the celebrant of the Benediction, Fr. Berruti (Prefect General) was deacon and Fr. Tirone (Catechist General), the subdeacon.

Fr. Ricaldone went immediately afterwards to convey the good news to His Eminence the Cardinal Archbishop of Turin, to the Prefect of the city, and, finally, to the students at the International Salesian Theological Institute in Turin. Congratulations on the result were showered upon him on all sides.

An Historic Day at the Vatican.

A foretaste of the new and greater glories which in a few short months will surround the name of Don Bosco when, at Eastertide, he is at length raised to the highest honours of the altar and, by the infallible voice of the Vicar of Christ, declared a saint of God was experienced by the fortunate assembly which on Sunday, Nov. 19th, gathered in the Consistorial Hall of the Apostolic Palace of the Vatican. There, in the presence of the Holy Father himself, the decree approving the two miracles proposed for the canonisation was

may well be said to have seen the lifting of the veil.

The Journey to Rome.

A momentary digression to the journey of those who on the previous day, in company with the Superior General and his Chapter, made the twelve hour trip from Turin to Rome may not be entirely out of place. For, if we be willing for a brief space to let loose the reins of fancy, leaving for a time the



The future saint at work in the fields of Becchi.

read, and with its reading there passed from the minds of all any doubt as to the final outcome of the Cause. True, the decree 'De Tuto' had yet to follow; to this must succeed the three consistories in which the Cardinals will petition 'instante,' 'instantius,' 'instantissime,' for the canonisation. The approbation of the miracles was, however, the really decisive step; by it the last real cause of doubt was removed, and though opportunity for objection still remained, the possibility of such objection had by this stage become indeed remote, its appearance being now almost inconceivable. The important ceremony of this November Sunday

world of cold hard facts — the realm of *stronger* men — there could be visualised in this journey something in common with the joys so soon to come. Turin was left in the early morning, cold and buried beneath a deep, thick mantle of snow. The journey south was a welcome trip to what was hoped would prove brighter climes. And was not the object of the visit, too, the vision of an even brighter light? And as the train sped on its way so clearer skies appeared. At first the cold and snow, past mountains covered thick in white. On through rain, till arriving at Genoa, that seeming fairy city by the sea, the clouds began to break, the

wide expansive vista of the sea lending for miles the needed contrast with the more restricted outline of the land and, in the mind of fancy, giving way to thoughts of that far greater influence to be exercised by the saint-to-be in days to come. Carrara with its marble mountains, too, had told the tale, the shrines and altars to be raised in every land. And so past Pisa with its leaning tower, symbol of obstacles tumbling one by one, until with ever-brightening skies, Livorno came. Here a few Salesians waited, rejoicing, congratulating Don Bosco's successor on what was done. Further on a nun, a Daughter of Mary Help of Christians, Don Bosco's other band, stood with a group of children from the nearby convent, waving greetings, too. And surely from these two groups it is not hard to pass to others and to see but a reflection of that universal joy which was filling every house and convent where Don Bosco reigns. On, on, past fields where oxen are still used to drive the plough and, with this vision of the peaceful country life, thoughts fly back to Becchi, to the little shepherd boy and the field of dreams. And last of all came Rome where the morrow was to witness the opening of the door that leads to fuller glory for him who, of all men of his day, was most loyal to Rome. The day itself dawns bright and warm, fears like the clouds have gone, good tidings, the brightness of sanctity now assured, have come.

The ceremony.

In the Vatican itself the scene was a brilliant and a happy one. In the ascent to the hall and in the short period of waiting came the vivid realisation, which must come to

all who enter there, of the truth of those words of the hymn:

"the golden roof, the marble walls,
the Vatican's majestic halls."

But to come to the ceremony itself. The Holy Father, preceded by an array of Bishops and Monsignori, by members of the Ante-Chamber and the Papal Guard, entered the hall, where the till then talkative throng had become suddenly silenced as, almost on the stroke of eleven, 'Il Santo Padre,' — 'The Holy Father,' was announced. Smiling and giving his blessing, the Sovereign Pontiff, dressed in white cassock and red mozetta, passed quickly to his place on the throne in front of the hall. Present, too, were their Eminences, Cardinal Laurenti, Prefect of the Sacred Congregation of Rites, Cardinal Verde, Ponent of the Cause, Mgr. Caccia Dominioni, Maestro di Camera of His Holiness, Mgr. Respighi, Prefect of Apostolic Ceremonies, Mgr. Carinci, Secretary of the Sacred Congregation of Rites, a distinguished gathering of Archbishops, Bishops and Monsignori, the Superior General of the Salesians, Fr. Ricaldone, with the members of the Superior Chapter and Fr. Tomasetti, Procurator and Postulator General, the Vicar General of the Daughters of Mary Help of Christians, a representative gathering of Salesians and Daughters of Mary Help of Christians, the Presidents of the Associations of Salesian Past Pupils and Salesian Co-operators, the Secretary General of the State of the City of the Vatican and numerous other distinguished ecclesiastical and lay personages.

On the invitation of the Prefect of Pontifical Ceremonies, Mgr. Carinci approached the Papal throne and, having obtained the Holy Father's consent, read the Decree of which a translation is here given.



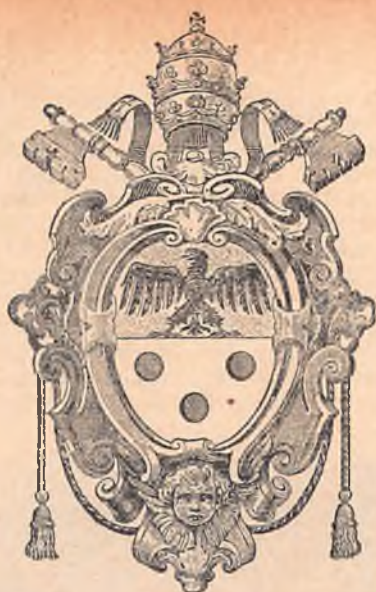
Becchi. — A Panoramic View.

DEC

REE

approving the
miracles
proposed for

the solemn
canonisation
of



BLESSED JOHN BOSCO

Read in the presence of the Holy Father on Sunday, Nov. 19th. 1933.

In to-day's reading of the Holy Gospel there is presented for our consideration those words of Our Lord Jesus Christ with which the Divine Founder foretold the future development of the Church: *Simile est regnum caelorum grano sinapis, quod... minimum quidem est omnibus seminibus, quum autem creverit... fit arbor ita ut volucres coeli veniant et habitent in ramis eius*

("The kingdom of heaven is like to a grain of mustard seed, which... is the least indeed of all seeds, but when it is grown up... becometh a tree so that the birds of the air come and dwell in the branches thereof.") (MATT. XIII, 31-32).

With this mark of humility it seems that those works which have their origin in God are always characterised, and this the more so the more wonderful the development Divine Providence disposes for them in the future. This thought arises spontaneously in the mind in considering whence, and how, that magnificent work of christian education brought into being by Blessed John Bosco had its origin, and which we see, in but a brief space of time, flourishing and spread over every part of the globe.

You would have seen a humble priest, still young, clad in a poor habit, a happy smile on his face, in an almost deserted meadow on the outskirts of the city of Turin, gathering together with loving care abandoned boys of the poorer classes, exercising them in games, amusing them with jokes, and then under the shelter of a poor shed teaching them in gentle tones the divine truths and attracting them marvellously to piety.

There, in the then rural surroundings of Valdocco, having previously been driven away from other places by various persecutions, poor and despised by many, but guided by God Who had great designs for him, he had fled with his beloved boys, a real pilgrim without a roof to shelter him.

But he was burning with the fire of divine charity, and the immense work which, under the guidance of the Holy Spirit, he had been evolving in his mind, was about to be brought wonderfully into being. Indeed the great benefits which were later to proceed from his work and the vigour with which the two religious families founded by him have increased is now clear to all, but it is difficult to conceive, still more difficult to express in words, what, and how great, were the fatigues which fell to the lot of this remarkable man, how unflinching his spirit, how indomitable his patience under difficulties of every kind.

Born of humble stock in the district of Castelnovo d'Asti on the 16th August, 1815, he died in Turin on January 31st. 1888.

In the midst of these most difficult times, marked by so many disturbances of peoples, notable for so much yearning after novelties, so many persecutions against the Church, Blessed John Bosco, among other holy men raised up by God, arose verily *ut gigas ad currendam viam* ("as a giant to run the way") (Ps., XVIII, 6).

Celebrated already by the fame of his sanctity and made still more illustrious by God by the miracles worked after his death, our Holy

Father, Pius XI, inscribed him in the lists of the Blessed on June 2nd., 1929. The cause of his canonisation being resumed in the following year, the apostolic processes on the two miraculous cures attributed to the Beatus were made at Rimini and Innsbruck, the juridical force of which processes was approved by a decree of this Sacred Congregation in April of last year. These two cures were discussed in the Ante-Preparatory Congregation held in the presence of His Eminence Cardinal Verde, Ponent or Relator of the Cause, on the 26th July 1932. But the miracle said to have occurred

on account of the danger of gangrene from arteriosclerosis, it is much more so. Whence the two doctors in attendance, both of whom agreed in their diagnosis, having taken into consideration the fact that their patient was seventy-four years of age, and still more the influenzal affection, gave a prognosis that the disease would almost certainly prove fatal: that the instantaneous cure of phlebitis is impossible all doctors teach. Now Anne, on a certain night about the end of the same year, having made a triduum of prayer to Blessed John Bosco and applied a relic of the Beatus to the



The boy, John, arrives at the home of the Moglia family on his search for work.

at Innsbruck having been put aside, an apostolic process was instituted at Bergamo upon another cure, the validity of which process was recognised by a decree of Feb. 1st. of the present year, the results of which were subjected to examination in an Ante-Preparatory Congregation held in the presence of the same Most Reverend Cardinal Ponent.

As yet more precise details were required of the first healing, a supplementary process was held at Rimini and added to the first.

The first cure took place at Rimini.

Anne Maccolini was stricken in October 1930 with influenzal broncho-pulmonitis which lasted until the month of February of the following year. About the middle of December of the same year, 1930, there was added phlebitis in the left leg and thigh; the disease penetrated the entire limb and impeded any movement, causing the limb to swell to twice its natural size. It must be remarked that phlebitis is a grave disease even in the young; in the elderly,

affected limb, was instantaneously and perfectly healed of phlebitis, being freed from all pain and swelling, whilst movement and bending became free. Not only the doctors who attended her, but also skilled physicians who examined the said Anne ten months after her cure, and finally six months ago, testify to the perfect nature of the cure. Three skilled doctors nominated by this Sacred Congregation agree unanimously with the attendant doctors in their diagnosis and prognosis and in acknowledging the miracle.

The second miracle is characterised by not less evidence. Catherine Pilenga, née Lanfranchi, suffered from arthritic diathesis. The arthritis had attacked the knees and feet in particular with organic lesions, and indeed in the gravest form as regards the functions of the limbs, but not so as to affect life. Having since 1903 tried every kind of remedy, but in vain, she went twice to Lourdes, but when, even the second time, in the month of May 1931,



Rome. — Group with Archbishop Salotti, Secretary of Propaganda, and the Superior Chapter at the Sacred Heart College after the reading of the Decree approving the miracles.

she did not obtain the cure from the Blessed Virgin, before leaving Lourdes she prayed to her thus: "since here at Lourdes I have not been healed, grant that at least on account of the devotion which I have towards Blessed John Bosco I may obtain my cure at Turin". The invocation of Blessed John Bosco and her trust in the general mediation of the Blessed Virgin Mary is evident. Returning from France and still being in the same condition, she arrived on the sixth of May at the Basilica of Our Lady, Help of Christians at Turin: with the aid of her sister and the coachman she dismounted from the carriage, entered the church and sat praying by the urn containing the body of Blessed John Bosco.

A little while afterwards she knelt down for about twenty minutes. She got up, went to the altar of Our Lady, and knelt down again. Then coming to herself, as it were, she declared that she was cured; without help and to the amazement of all around, who had noticed her inability to move, she walked about freely, climbed into the carriage, up the steps and down again, without any further impediment. The cure still lasts as three skilled physicians testify. The doctors who had attended her, all the witnesses, and the specialists deputed by this Sacred Congregation all acclaim the miracle.

These miraculous healings were discussed a second time in the Preparatory Congregation by their Eminences the Cardinals on the 25th July last: and, finally, on the fourteenth of the present month (November) in the General Congregation in the presence of Our Most Holy Lord, Pope Pius XI, in which Congregation His Eminence Cardinal Alexander Verde, Po-

nent or Relator of the Cause, proposed the 'dubium' (doubt): *Whether and concerning which miracles, after the granting of public cultus by the Apostolic See to Blessed John Bosco, it is clear in the case and to the effect of which it is now being treated.*

Their Eminences the Cardinals, the Officials, Prelates and Fathers Consultors gave, each in turn, their verdict. The Holy Father, having listened intently to all, considered it opportune to delay a short time to implore light from God.

He chose this day, the nineteenth of November in the year 1933, being the twenty-fourth Sunday after Pentecost, to pronounce his judgment. Wherefore he commanded their Eminences Camillus Cardinal Laurenti, Prefect of the Sacred Congregation of Rites, and Alexander Cardinal Verde, Relator of the Cause, and the Reverend Father Salvatore Natucci, Promoter-General of the Faith, and me, the undersigned Secretary, to be present, and in their presence declared: *It is certain concerning the two miracles worked by God through the intercession of Blessed John Bosco; namely, the instantaneous and perfect cure of Anne Maccolini from grave phlebitis in the left leg, and of Catharine Pilenga, née Lanfranchi, of the grave disease of chronic arthritis in the knees and feet.*

He commanded this Decree to be promulgated and to be recorded in the acts of the Sacred Congregation of Rites.

19th., November 1933.

CAMILLUS CARDINAL LAURENTI,
Prefect of the Sacred Congregation of Rites.

ALPHONSUS CARINCI
Secretary.

At the conclusion of the reading, Fr. Ricaldone, accompanied by the Postulator and other officials, came forward and, in his own name and that of the two religious families of Don Bosco, read the following address of thanks to His Holiness.

THE SUPERIOR GENERAL'S ADDRESS

Most Holy Father,

The reading which has just taken place of the Decree which approves the two miracles presented for the Cause of the Canonisation of our Founder, the Blessed John Bosco, fills our hearts with gratitude and consolation. With gratitude towards Your Holiness, who, with the seal of Your Apostolic Authority, whilst accelerating the smooth working of the Cause, assures us once again of the Divine intervention in the glorification of our Blessed Father; with consolation for us who, as his children, already experience a share of the joy of the great day on which the whole Church, by the Magisterium of the Vicar of Jesus Christ, will glorify our Father, crowned with the aureola of the Saints.

To-day, therefore, whilst giving thanks to God and to Your Holiness for so signal a benefit, I feel that in my voice there vibrates the throbbing of the two-fold Family of Don Bosco, (you will permit us to call him once again by this title in which are contained for us so many and such cherished remembrances), of that two-fold Family which draws its origin, its spirit, and its confidence for the future from him; its origin which cost our beloved Father so many daily and inexpressible sacrifices; its spirit which with renewed purpose we are resolved to preserve fervent and intact; confidence which for so many reasons of a higher order increases in us from day to day, stimulating us ever more and more to work with untiring zeal for the glory of God and the good of souls in the field assigned us by the Divine Husbandman of the Gospel.

And so the growing influx of numerous workers to renew and swell the ranks of the spiritual families of Blessed Don Bosco reassures us that his great ideal, the Christian education of youth according to the teachings of the Church and the direction of its

Visible Head will become an ever-increasing realisation.

And to this end may our Blessed Father obtain for us the grace to gather ever more copiously the fruits of the Redemption, the nineteenth centenary of which Your Holiness has rendered so solemn throughout the whole world by the proclamation of this Extraordinary Jubilee.

Such, then, are the sentiments with which the humble Successor of Blessed John Bosco prostrates himself this morning at the feet of Your Holiness, to pay to You the homage of our common gratitude and to implore upon the Salesians and the Daughters of Mary Help of Christians, upon their pupils and past pupils and upon the great family of the co-operators, the grace of the Apostolic Benediction.



Having concluded his address, Fr. Ricaldone approached the papal throne where, in accordance with custom, he knelt and, bending low, kissed the foot of the Sovereign Pontiff. As he arose the Holy Father greeted him with a smile in which was expressed all that joy and pleasure which the Pope himself so visibly experienced on this occasion. None missed that smile and the whispered words of congratulation which accompanied it. It is a fact commented upon by all that there was in the ceremony of this day and, in particular, in the voice of the Holy Father during his speech a note of especial warmth, a ring of genuine pleasure, which betokened the sincerity of the love of His Holiness for Don Bosco as there came back to his mind the memories of their friendship of long ago.

THE DISCOURSE OF THE HOLY FATHER

"Behold the third time, beloved children," commenced His Holiness, "that Don Bosco — we say Don Bosco to recall happy memories — invites us, nay more, puts Us in the necessity of speaking of him, as if that personal meeting were dear to him, and that intimate and unforgettable moment which divine Goodness gave Us to have with him.

A Great Figure.

What is there to say after what has already been said, after what the Decree and the expressive words which followed it have recalled to mind of the great Servant of God; after that which so many biographies in all

all that which We have heard, read and seen. It is indeed, a magnificent synthesis which stands in vivid outline on the vast horizon stretching out before Us.

Above all it is a personal synthesis, which is offered Us by this magnificent creature created by God in the natural order and



His Holiness Pope Pius XI.

places and in every language, of all sizes from the largest to the smallest, have said to those who wished, and to those who did not wish to hear, of this great figure, which for a long time now has imposed itself even on the heedless?

Nevertheless We feel the temptation to cast at least a comprehensive glance over

again created by God in the supernatural order, for the selfsame God is the Creator of the natural world and of the world which is above nature. It is a magnificent figure shining with multifarious splendours and made up of multifarious values. It is enough to think of his intelligence, luminous, vivid, penetrating, vigorous; had it been directed

into the sphere of study properly so called, and of science, certainly it would have left a profound impression, as indeed it has already left us a certain definite trace. It is something astounding to think how much this man, who seemed to have no other preoccupation than that of being in contact with men great and little, young and old, was able to write with his own hand. His publications sent to the press number no less than one hundred; and some, in his own lifetime, reached a fabulous number of copies, up to a million and over.

And together with this intelligence he had a heart of gold, a heart truly fatherly (and one must say it, for all those who have approached him know it) a heart that had all the tenderness of a mother's heart, especially for the little ones, and more especially for the *very* little ones and for the *very* poor among those who were both poor and little.

With this there was yet his will, truly gigantic, indomitable and invincible, which never wavered in the midst of immense labour and manifold works. And together with this intelligence, this heart, this will, there was also his physical strength, which partly by happy temperament, partly through a fortunate acquaintance with fatigue, partly through will-power and the stern discipline of penance, had acquired a truly admirable — and we do not hesitate to say, even miraculous — power of resistance, so great was the work he was able to do.

It suffices briefly to recall the activity of the Beatus and to notice how he did all things well: if he set himself to write — and we have seen him applying himself to this special activity — it seemed as though he had nothing else to do: there are pages and pages, pamphlets and works without number, innumerable letters — innumerable spiritual benefits — which flowed from his pen.

Again, you might have said he had no other occupation than to speak, listen and reply to all, or that he had too much time at his disposal, for he retained it as a duty to go down and converse familiarly with his boys, to make the most downhearted of them happy, to tell them stories and to play with them as though no other occupation in this life demanded his presence; as though he had not all that to do which he has so marvellously done. It is wonderful to think how he was able to find so much

time, and how and when he granted himself even that very minimum of repose which for him, as for all others, was an absolute necessity.

The Development of a Marvellous Work.

This personal synthesis almost fades from sight before the objective synthesis of his work, especially if we contemplate it far distant from the fields of Becchi, from those poor beginnings at St. Philomena's and at Valdocco, and find it at the point at which it has arrived to-day. Let us take a general, comprehensive glance. The sons and daughters of the Beatus, the Salesians and the Daughters of Mary, Help of Christians, number nineteen thousand; a real army: and all of one mind, in one file, all applied to that great and productive work, the teaching of the Beatus — and the teaching of his religious inheritance is work. One who is not a worker does not fit well in the ranks of the Salesians or the Daughters of Mary, Help of Christians, for work is the distinctive badge of this providential army.

Other facts prove it: there are to day one thousand four hundred houses, eighty provinces or inspectorates: thousands and thousands of churches, chapels, hospices and colleges, so much so that it is difficult to number them. The present pupils number several hundreds of thousands, while the past-pupils must be millions; another million or more people go to form the third family of Don Bosco, the co-operators, those whom Don Bosco himself loved to call his "*longa manus*" — his long arm — We have heard him Ourselves say it with a certain humble pleasure, proper to one who wishes to give the greatest share of credit to others: "Yes, Don Bosco," he would say, speaking in the third person as was his custom, "thanks to so many co-operators has pretty long arms," and it was quite true.

It is very difficult, notwithstanding these figures, to have even an approximate idea of all the good already done, and of all the good which the work of Don Bosco enables to be done to-day: to say nothing of the sixteen missions, properly so-called, (1) and

(1) By missions is here meant those regions in missionary lands confided to the care of a *single* Congregation.

not counting the numerous others on which the sons and daughters of Don Bosco labour.

"*Da Mihi Animas*".

Let us think only of that treasure of education so manifold and at the same time possessing such unity: *manifold* because it embraces scholastic, professional, commercial and agricultural instruction, yet *one* and always *one* because it is always christian education, totally, profoundly, exquisitely christian. Behold, therefore, in a marvellous setting the beautiful synthesis which the work — large as the world itself — and the figure of Don Bosco, living once more among us in these happy moments, conjures up before Our mind.

And, it may well be asked, what is the secret of this miracle of labour and of works, of extraordinary expansion, of immense striving, and of the immense success which was granted him. Oftentimes he himself gave the key to this mystery. It was in his unceasing aspiration, in his continual prayer with God. And because his prayer was as continual as his work, his intimate and continuous communion with God was such that in him was verified, as rarely, that maxim: "*Qui laborat, orat.*" "He who works prays". His work identifies itself with prayer, with a continual aspiration to God: "*Da mihi animas cetera tolle.*" "Give me souls, take all the rest": souls, always the search for souls, the love of souls.

The Work of Don Bosco and the Redemption.

How opportune is this reminder, this personal prayer of the Blessed John Bosco in the beautiful, holy, edifying and fruitful unfolding of the best treasures of this Holy Year of the Redemption! Without doubt Don Bosco had meditated continually and profoundly on the Redemption. Indeed, one must say that the only motive power of his work was, after meditating on the Redemption, of becoming the continuator of this Divine Work, of applying its precious fruits ever more abundantly and ever more copiously to souls.

Truly things appear so when one thinks

of the number of souls to whom his work, be it his own personal work, or be it by the *long arm* of his spiritual families and of his co-operators, has brought the fruits of the Redemption for the first time, or to whom it has restored them through spiritual regeneration.

It is this indeed, which we have desired and hoped for, namely, that the thoughts of all redeemed souls should, in this Holy Year, turn in grateful remembrance to the Great Work of which they experience the inestimable benefits — to the Redemption and to its Author, the Redeemer Himself

Da mihi animas, cetera tolle; and what does the Redeemer Himself say to those souls who willingly put themselves along this path? Before all else, that word which we hear from the Cross on which the sacrifice of the Divine Redeemer was consummated. It is the word He Himself put as the preface to the whole work of the Redemption. "*Quid prodest homini si mundum universum lucretur, animae vero suae detrimentum patiatur.*" What doth it profit a man if he gain the whole world, yet suffer the loss of his own soul? That divine cry was directed to each and everyone of us to remind us of the incomparable value of our soul. The Redeemer of the Cross wished to teach us this lesson, as one about to die leaves his will. It shows us all the value of our soul; for Our Saviour did not consider he was giving too much in giving His Divine Blood, nor did He think He paid too dear a price, paying for it with the price of His Divine Sacrifice.

Let us keep this thought which is at the same time a happy remembrance of Don Bosco and of his willing co-operation as an instrument of the Redemption.

And it is with this thought that We wish to bless all, in the first place conceding all those blessings which have been asked; and We desire to give them not only to the sons and daughters of Don Bosco, to those who belong to the Salesian Institute, to the Daughters of Mary Help of Christians and to the Salesian Co-operators, but also to all those who are here in heart and mind, wherever they may be in body and in work, and then to all those persons and things they hold dear, with the desire of seeing all and everyone blessed together with them.

THE DECREE 'DE TUTO'

Sunday, Dec. 3rd., the feast of St. Francis Xavier, and the first Sunday of the holy season of Advent, was the day set apart for the next step in the progress of the 'Cause,' the reading of the decree 'De Tuto,' by which it is affirmed that it is now safe to proceed to the canonisation. The 'Cause' has finished as far as the Sacred Congregation of Rites is concerned: it remains merely, as has been remarked earlier in this issue, for the cardinals to postulate in the three consistories for the solemn canonisation.

By a happy coincidence, a decree relative to three Jesuit martyrs of Central America was read on the same day and upon the Very Reverend Fr. Ledochowski, General of the Society of Jesus, devolved the duty of reading the address to the Holy Father in connection with both 'Causes.' In it he paid a remarkable tribute to Blessed John

Bosco and to the Salesian Society: his words are especially gratifying as constituting a splendid example of that charity and union of spirit which characterise the work of the religious orders in their relations one with another in the various spheres of work allotted them in the vineyard of the Lord.

We publish the address immediately after the text of the decree 'De Tuto' which now follows.

* *

In the course of the nineteenth century, during which the seed of destruction of Christian society, widely disseminated in a previous age, was everywhere growing to maturity, the Church, more especially in Italy, found herself at the mercy of many a tempest stirred up against her by the unhappy times and by the malice of men. But contemporaneously, Divine Providence raised up valiant champions as a bulwark of the Church, to stave off complete ruin, and to preserve intact for our people the most precious heritage of the Apostles, the genuine faith of Christ. Indeed, during the most difficult times, we saw appear in our midst men of the most surpassing sanctity; and by reason of their prodigious activity no hostile attack proved strong enough to dismantle the walls of Israel.

Above all others both for elevation of soul and for the magnitude of his undertakings, we describe Blessed John Bosco, who in the fierce turmoil of the times, stands in the last century as a milestone on the wayside, showing people the path of salvation. "*For God*", according to those words of Isaias, "*raised him up for justice sake and directed all his ways.*" (Is., XLV, 13). In very truth, Blessed John Bosco, by virtue of the Holy Spirit, shines resplendent before us as the model Priest fashioned after the Heart of God, the incomparable educator of youth, the founder of new religious families and the propagator of our Holy Faith.

Of most humble origin, John was born in a peasant cottage near Castelnovo d'Asti, of Francis and Margaret Occhiena, poor but virtuous christians, on August 16th., 1815. Left fatherless when only two years old, he grew in piety under the wise and holy guidance of his mother. He had, even as a child, a remarkable character, to which must be added a keen intelligence and a most tenacious memory; so that while at school he learnt in a moment all



Rich Reliquary presented to the Holy Father on the occasion of the Bealification of Don Bosco.

his masters had to teach him, in every way surpassing his companions for the promptness of his understanding and for his intellectual penetration.

After years of hard and laborious poverty which strengthened him for more arduous trials, with the consent of his mother and the recommendation of Blessed Joseph Cafasso, he entered the seminary at Chieri where, for six years, and with great profit and honour, he devoted himself to his studies. He was ordained priest in Turin on the 5th. June, 1841.

A few months later, he was admitted to the "Ecclesiastical College" of St. Francis of Assisi, under the direction of Blessed Joseph Cafasso; and, to the great advantage of souls, exercised his priestly duties in hospitals, in prisons, in the confessional and in preaching the word of God.

Being formed by this practical exercise of the sacred ministry, he felt an ever more lively desire in his heart for the very special vocation revealed to him from the very earliest days of his boyhood, that of leading boys, and particularly those who were abandoned, along the right path. Thanks to his keen insight, he intuitively grasped how vital was this means to preserve society from the ruin which menaced it; to the actuation of such a design he directed all the energies of his noble heart, with such happy results that among contemporaneous christian educators he undoubtedly occupies the first place. Neither difficulties nor persecutions could turn him from his immense enterprise, so great was his charity towards boys in danger, and so strong his determination of leading Youth to Christ.

By his lovable ways he attracted boys to him wherever he met them abandoned to themselves along the streets, and with charity and gentleness, full of the spirit of St. Francis of Sales and St Philip Neri, he drew them to him, kept them amused with games and entertainments so that, as to the most loving of fathers, they ran to him in great numbers from every quarter. But this, his divine charity towards them, went hand in hand with such supernatural insight that in his method of education he reached perfection, mapping out a course of pedagogy which is one of the best and the most secure.

The name itself — '*Oratory*' — given by him to his institution, indicates upon what solid basis he built up the entire edifice, in other words, on sound doctrine and christian piety, without which, every effort to snatch the hearts of boys from vicious passions and lead them to nobler ideals is in vain. But in this he used such sweetness of spirit that almost spontaneously his boys drank in and grew to love piety, moved not by force but by true feeling; once he had gained their



Don Bosco depicted in prayer before his Madonna.

affection he then led them on without difficulty to better things. It was his fixed principle that to correct boys it was better to prevent faults than to punish them; which method, though it is the more difficult is also the more efficacious and leads to the formation of good habits. And what piety he cultivated by this means facts themselves bear witness! There have not been wanting boys who have arrived at the perfection of christian life and to the practice of heroic charity. Notwithstanding difficulties without number, Salesian Oratories multiplied admirably in his own lifetime, while to-day they are to be found scattered throughout the world and lead innumerable souls to Christ.

Later, with the aim of giving these institutions permanence, thus providing more efficaciously for the education of Youth, and encouraged by Blessed Joseph Cafasso and Pope Pius IX of holy memory, he formed the Pius Society of St. Francis of Sales, and a little while later, the Institute of the Daughters of Mary Help of Christians. To-day the two families have together about one thousand five hundred houses and almost twenty thousand members scattered all over the world: thousands and thousands are the children of both sexes who receive from them literary and professional form-

ation; and still further, his sons and daughters offer themselves to care for the sick and infirm and even for lepers; some have contracted the disease and have succumbed victims of their charity. Worthy children of so great a Father!

Neither must we pass over in silence the institution of the Salesian Co-operators, that is, a union of the faithful — in great part of layfolk — who, animated by the spirit of the Salesian Society and together with it ready for every work of charity, have for their scope and according to circumstances, that of

here and there throughout the world zealously carry christianity to the infidel.

Indeed, it would be difficult to say how many and how great were the things he did and suffered for the Church and in defence of the rights of the Roman Pontiff. But what we read of Solomon we can repeat without hesitation of Blessed John Bosco. "*God gave him wisdom, and understanding exceeding much and largeness of heart as the sand that is on the sea shore.*" (3 Kings IV, 29). God gave him wisdom; wherefore, having renounced all earthly things, he aspired only to promote the glory of God and the salvation of souls. This indeed was his motto: "*Give me souls, take all the rest.*"

He cultivated humility to the highest degree; so great was his spirit of prayer that his mind was unceasingly united with God, although it might seem to have been always distracted by the multitude of affairs.

He nurtured an extraordinary devotion towards Mary, Help of Christians, and it gave him ineffable joy when he was able to build in Turin the celebrated temple in her honour, where on high the Virgin, Help of Christians stands aloft, the Mother and the Queen of the whole Salesian House of Valdocco.

He died a holy death in the Lord at Turin on the 31st., January, 1888. The fame of his sanctity grew day by day, so that the *processes* were commenced by the Diocesan Authorities: the Cause of Beatification was introduced by Pius X of happy memory in the year 1907. The Beatification was solemnly celebrated in the basilica of the Vatican to the applause of the universal church on the 2nd of June, 1929. In the following year the cause was resumed and the *processes* on the cures which would seem to have been worked by a divine miracle, were commenced. With the Decree of the 19th., November of the year 1933, the two miracles wrought by God through the intercession of the Blessed were approved.

There still remained the solution of a doubt, that is, whether in view of the approbation of the two miracles, after the Holy See had conceded public cultus to the same Blessed, it were possible to proceed safely to the solemn Canonisation. This doubt was proposed by His Eminence Cardinal Verde, Relator of the Cause of the General Congregation of the Sacred Congregation of Rites in the presence of the Holy Father on the 28th. day of the month of November. All the Cardinals, Officials, Prelates and Fathers Consultors unanimously gave their approbation which the Holy Father was pleased to accept, though he deferred judgment until the third of December, the first Sunday of Advent, sacred to St. Francis Xavier, the heavenly Patron of the Work of the Propagation of the Faith. Wherefore, after hav-



Turin. — The room in which Don Bosco died.

lending their valuable help to parish priests, Bishops, and to the Holy Father himself. A noteworthy outline of Catholic Action. The Association was approved by Pius IX, and while Blessed John Bosco was still alive the Co-operators numbered nearly eighty thousand.

But his zeal for souls, which burned in his heart, could not be restrained within the confines of Catholic nations, wherefore widening the horizons of his charity, he sent out missionaries from his religious family to bring pagan peoples to Christ. Those first missionaries, who, captained by John Cagliero of holy and glorious memory, pushed forward to evangelize the extreme regions of South America, have been followed by many other Salesians, who

ing fervently celebrated the Holy Sacrifice of the Mass, and having called Cardinals Canillus Laurenti, Prefect of the Sacred Congregation of Rites and Alexander Verde, Relator of the Cause, as also the Rev. Father Salvatore Natucci, Promoter General of the Faith and myself, the undersigned secretary, he declared that the Canonisation of *Blessed John Bosco* could safely be proceeded with.

And ordered that this decree be promulgated and entered in the Acts of the Sacred Congregation of Rites.

3rd., December in the year of Our Lord 1933.

CAMILLUS Cardinal LAURENTI

Prefect of the Sacred Congregation of Rites

ALPHONSUS CARINCI
S. R. C. Secretary.

DISCOURSE OF THE GENERAL OF THE SOCIETY OF JESUS

Most Holy Father,

It is with singular emotion that I rise to speak in your presence on this most happy occasion, on which Divine Providence has so disposed that there should fall to the lot of the humble successor of St. Ignatius the great honour and great consolation of presenting to your Holiness the heartfelt thanksgivings of the two great families of Blessed John Bosco for the Decree which now secures the supreme honours of canonization for their marvellous father and founder. But his sons and his daughters are not alone in their joy at his imminent glorification; with them are the present and the past-pupils of the Salesian Houses; all the souls who have benefited by their apostolic activity, all their friends and their co-operators; indeed one may say that the whole world takes and will take part, because we are dealing with one of those men, truly providential, who mark an epoch in the history of the Church and of mankind itself; one of those men whom God in his mercy raises up from time to time, but with that careful parsimony which serves to make them the more precious, as they are the more rare, one of those men, in fine, of whom, with truth, it can be said: "*in omnem terram exivit sonus eorum et in fines orbis terrae verba eorum.*" My consolation in participating so intimately in the joy of the great Salesian family, which labours with so much zeal on the mission,

in every kind of apostolate and in every sphere, so that it has earned one of the foremost posts in the Vineyard of the Lord; my consolation, I say, is doubled when I call to mind the constant and sincere friendship which the future saint always had, and so clearly demonstrated, for the Society of Jesus and its members, and the profound veneration he always had and promoted to the Saints of the Society, in particular towards St. Aloysius Gonzaga and to St. Francis Xavier; a friendship and devotion he has left as a



Corridor forming part of the rooms of Don Bosco.

heritage to his sons, who to-day, and perhaps more than ever before, are united with us in the bond of charity: with fraternal solicitude they take every occasion to show us their goodwill and offer their aid. May I be permitted to recall with profound gratitude how much they, and the first among them their Superior General, have done for us in the recent trials of our Society in Spain, and in particular, how cordially they busy themselves to comfort those Fathers and Confrères who have sought refuge in Piedmont.

By the side of the great and well-known Blessed John Bosco there come to us to-day three humble sons of St. Ignatius, very little known certainly to the rest of the world, but already popular in the land evangelized and irrigated by their blood; and above all great before God by that title which St. Ambrose proclaimed equal to the most beautiful of panegyrics. "*Dixi martyrem, prae-dicavi satis!*" All three, but especially their leader, Venerable Rocco Gonzalez, are among the first founders of those famous "*Reservations*" which rendered so famous the "*happy christianity*" of Paraguay, so well described by Louis Anthony Muratore. Therefore their glorification, of which in to-day's decree we can see the first rays, most justly enkindles the holy enthusiasm of the flourishing Republics of Central America, between which the vast scene of the heroism of our three "Venerables" is divided: along the banks of the Rio de la Plata, the Argentine, Brazil, Paraguay and Uruguay: all these catholic populations, with their respective leaders and pastors have besought this grace, and thus already they have a foretaste of the joy of being able to acclaim them the first Blessed Martyrs of those regions. This applies most particularly to the Ven. Rocco Gonzalez, in so far as he was born in the City of the Assumption, the capital of Paraguay, ordained a secular priest before becoming a religious of the Society of Jesus, which he entered to escape the honours of an exalted ecclesiastical post, and thus became the apostle of the tribes dwelling on the banks of the Rio de la Plata, where he found the longed-for palm of martyrdom. He is in every sense of the word a citizen of Central America, and placed upon the altars will be the first of its own scarlet flowers, grown and tended on its own soil, as St. Rose is the first and fairest of its virgin blooms.

In this most extraordinary and solemn Holy Year of the Redemption palms of the martyrs to make a crown for the Divine Martyr of Golgotha could not be wanting, and with humble pleasure and profound gratitude the family of St. Ignatius, with all its heart, thanks first the Giver of every good gift and then Your Holiness for this great favour, that the palms of these martyrs, worked into the bouquet of the Saints and the Blessed of this Jubilee Year, should have

been taken from the modest garden of the Society of Jesus.

Most Holy Father, In the beginning of the new Liturgical Year which invites all peoples to the Crib of the Divine Redeemer, on this very day sacred to the name of the great patron of the Missions, St. Francis Xavier, Blessed John Bosco makes us hear his motto: a cry at once heartbroken and full of love "*Give me souls!*" and the three Venerable martyrs of Central America show us to what extent we must love those souls redeemed by the Blood of the God-Man.

At the feet of your Holiness, while we rejoice to-day with the joy given to us, let us renew the resolution answering so well to the spirit of Blessed John Bosco and St. Ignatius, to labour with all our power for the peaceful conquest of the whole world to the Kingdom of Christ under the guidance of His Vicar on Earth.

Deign most Holy Father to confirm these our resolutions by the Apostolic Benediction which we implore for our respective Religious Families, for the nations, who in Our Lord, glory in these new heroes, for all present and for all who are united with us in mind and heart.

MARIA MAZZARELLO

Life and Times of the First Mother General of The Daughters of Our Lady Help of Christians.

by

Rev. HENRY LOUIS HUGHES. B. A. (Oxon),
D. Litt. (Pisa). Price: 3s. 6d.

Excellent written, this book, the first attempt to portray in English the life of the saintly first Mother General of the Daughters of Mary Help of Christians, and to give some idea of their work, has the warmest commendation of the Superior General of the Salesians. The simple faith and habits of this holy nun stand out in vivid relief against the political background of the Italy of her time.

The book should help to make the work of the Sisters better known, should be a powerful means of encouraging vocations, and deserves a wide publication.

Publishers:

ALEXANDER OUSELEY Ltd., 94-98 Petty
France, Westminster. S. W. 1.

WHAT WE HEAR

Rome. The Canonisation of Don Bosco.

By far the most encouraging and important item of news which we have at present is that of the eagerly-awaited date of the canonisation of Don Bosco. Easter Day 1934 will certainly rank very high in the list of great days in the annals of the Salesian Congregation. For the Salesians, their pupils — past and present — and for all our co-operators and friends, Easter Sunday will indeed be, in the words of the Church, "haec dies quam fecit Dominus." To continue the quotation — "exultemus et laetemur in ea" — seems hardly necessary; its fulfilment is already assured!

Providence disposes things strangely and the seeker after coincidence will doubtless find much to satisfy himself or herself, as the case may be, in the choice of both day and date. The Pinardi Chapel at the Ora-

tory, on the site of the original Pinardi Shed, in which Don Bosco had the first permanent home for his boys, is, for example, dedicated in honour of the Resurrection to commemorate the fact that it was on Easter Sunday, 1846 that Don Bosco took possession of this humble abode. Just one more — the fact was pointed out recently by an English pilgrim — April 1st., was the birthday of "Mamma Margaret," Don Bosco's mother.

On the cover of this *Bulletin* will be found a preliminary announcement of a pilgrimage from England for the canonisation. It is our sincere hope that many English and Irish co-operators will patronise it and help to swell its ranks. Rome anticipates big crowds for this occasion. Let us hope that English-speaking countries will add a worthy and representative quota to the number of those who will flock to the eternal city for that great day!



Turin. — The Chapel of the Resurrection, better known as the Pinardi Chapel, at the Oratory.

Unfortunately, it is not yet possible to publish the exact details of the celebrations and those which will follow in Turin. Our readers may rest certain, however, that they will be on a very grand scale. The precise arrangements will be communicated at the earliest possible moment.

In the meantime, we can only urge upon all who intend to be present — and we hope their name will be Legion — to make their arrangements as soon as possible. As Easter Monday will witness the close of the Holy Year, this is absolutely necessary in order to secure accommodation.

Turin. Illustrious Visitors and Recent Pilgrimages.

With the closing of the Exposition of the Holy Shroud and the approach of winter, pilgrimages have become less frequent. The Holy Year, however, still continues to attract pilgrims, and England and Ireland have contributed a large quota to the number of those who have recently called at the Mother House in Turin on their way to or from Rome.

In the last two months we have to record the arrival of the following.

Their Lordships, Bishops Cowgill of Leeds, Lee of Clifton and Moriarty, Coadjutor Bishop of Shrewsbury. Fr. Franco, the Rector of our Missionary College, at Shrigley, which is situated in the Shrewsbury diocese, was on a visit to the Oratory at the time and was able to accompany their Lordships on their tour of the House and the rooms of Don Bosco.

Oct. 20th., brought with it a large group of Irish pilgrims, members of the Irish National Pilgrimage to Rome, under the leadership of Mgr. Wall, Bishop of Thasos and Auxiliary Bishop of Dublin, whose Mass at the altar of Blessed John Bosco many of the pilgrims attended.

The next pilgrimage of which we have a record was an N.T.A. pilgrimage on Nov. 3rd., comprising about fifty persons under the leadership of Fr. McGee of Rusholme, Manchester.

This was followed on Nov. 16th., by another group accompanied by Frs. O'Sullivan and Slevin of St. Mary's, Bolton, and Fr. Cunningham of Newcastle.

Another party including over twenty

priests, amongst whom were several Monsignori and Canons, visited the Basilica on Dec. 13th. They had met Fr. Ricaldone, the Superior General, on the train from Rome on the previous evening and were invited by him to the Oratory; and all the priests were presented by him with a valuable relic of Don Bosco for the purposes of public devotion.

The following day, Dec. 14th., saw another pilgrimage of about fifty persons arrive under the leadership of Canon Monk of Bishop's House, Southwark. The Oratory was covered deep in snow at the time but they were able to make an extensive tour of the Basilica, the Oratory and the rooms of Don Bosco.

There have, of course, been numerous individual pilgrims, both priests and lay-folk, but it has not been possible to keep a complete list of all their names.

A pleasing feature of the pilgrimages has been the intimate acquaintance displayed by many of the visitors with the life and the work of Don Bosco, whilst many have naturally had close association with the Salesians working in the English Province.

An interesting pilgrimage from France arrived on Dec. 5th. It was composed of some 200 persons, including forty priests, en route to Rome for the Canonisation of Bernadette of Lourdes.



A list of the visitors during the past six months makes interesting reading.

Italy itself has naturally provided many, most distinguished among whom was His Eminence Cardinal Nasalli Rocca, Archbishop of Bologna. Turning however to other countries, we have the following list of illustrious visitors:

ENGLAND and WALES

The Bishops of Southwark, Leeds, Hexham and Newcastle, Clifton, Menevia, Nottingham and the Coadjutor Bishop of Shrewsbury.

IRELAND

The Bishops of Down and Connor, Meath, and the Auxiliary Bishop of Dublin.

SCOTLAND

His Grace the Archbishop of Edinburgh and the Bishop of Tipasa.

FRANCE

The Archbishops of Aix and Rouen and the Bishop of Marseilles.

SPAIN

The Archbishop of Valencia; the Bishops of Madrid, Barcelona, Malaga, Ciudad Real, Palencia, Jaca, Ciudad Rodrigo, and the Auxiliary Bishop of Toledo.

PORTUGAL

His Beatitude, the Patriarch of Lisbon; the Archbishop of Evora, and the Bishops of Algarve and Valarba.

GERMANY

The Bishops of Aix-la-Chapelle, Trèves and Hildesheim.

SWITZERLAND

The Bishop of St. Gall.

CZECHO-SLOVAKIA

The Bishop of Presov.

LITHUANIA

The Bishop of Kaisiadorys.

To these must be added:

The ex-Apostolic Delegate to Persia (Archbishop Smets), the Archbishop of Tarsus, the Archbishop of San José, Costa Rica, and the Bishop of Funchal, Madeira, the Vicars Apostolic of Nanning and Haimen in China, the Nuncio Apostolic of Venezuela and the Prefect Apostolic of the Cook Islands.

It is consoling to note that from September 25th. to October 15th., — the period of the Exposition of the Holy Shroud — there were celebrated 2,500 Masses in the Basilica of Mary Help of Christians, an average of 125 Masses a day, while 35,000 Holy Communions were distributed, or 1,750 a day.

The figures for November were 2,600 Masses and 41,000 Holy Communions.

Battersea.

At Battersea, as, indeed, in all the houses of the English Province, the 'Salesian Birthday,' the feast of the Immaculate Conception, was observed with all the customary solemnity and festivity, both the spiritual and the material sides of the feast receiving their due measure of attention. The programme of the 'Academy' which graced the occasion shows a remarkable list of young but learned essayists and orators, whose



Bishop Moriarty - a Shrigley 'snap.'

profundity of thought and whose eloquence must have made even the most hardened of preachers gasp. Thus are trained the clergy, the 'Chestertons' and the 'Bellocs' of the future. It is quiet, but solid, preparation for Catholic Action in the days to come.

Bolton.

In our last issue we commented upon a remarkable success obtained by one of the boys at Battersea; this time Bolton receives the palm. In his speech at the recent Prize Day at "Thornleigh," the Headmaster, Fr. Walsh, referred to the distinction achieved by one of the boys, Kevin Litting, who succeeded in passing the Matriculation Examination at the early age of thirteen. It is a feat of which the College may well be proud, as all who have any knowledge of Matriculation demands will readily admit. The

burden which Salesian Colleges, in common with all Catholic Colleges in England, although they receive the official Government recognition, have to bear, was emphasised in the same speech when Fr. Walsh, referring to educational grants, remarked: "After all, in the mind of the English law we are equal partners in the work of education, and this Catholic secondary school is being deprived of its share of the rates and taxes of this country by something like £ 2,500 a year,

way back to the days when ten novices was considered a 'good year' and one realises better that it is Don Bosco who glorifies his Sons rather than the reverse.

Shrigley, of course, supplied the greater number of novices; however, both the college of Battersea, true to her tradition, and that of Bolton, strengthening the splendid one she is building up, are represented by three past pupils apiece.

At the luncheon which followed the cer-



Cowley, Eng. — The new novices on Clothing Day, 1933.

and that because we want to have the privilege of hanging a crucifix in our school."

Cowley-Oxford.

As is customary in the English province the clothing of the new novices took place on November 21st, the feast of Our Lady's Presentation. Fr. Provincial, who preached at the triduum made during the three days preceding, blessed the habits and presided at the ceremony on the Tuesday.

One felt glad to see that for the year which promises to be such a glorious one in the history of the Salesian Society there were no less than 31 novices. It is such a short

emony, visitors were entertained from each of the colleges from which novices had come. In addition the house welcomed an old friend and benefactor in the person of Mr. Morden Bennett, M. A., who very kindly concluded the day by giving a lantern lecture on a pilgrimage made some years back, under the leadership of Cardinal Bourne, into the Holy Land. Such a theme — so appropriate to the present Holy Year commemoration — did not fail to arouse great enthusiasm in those privileged to follow it.

It will not be out of place here to record the following statistics for 1933, which give some small idea of the extent of the Salesian work to-day.

PROFESSED MEMBERS NOVICES

General Totals	Houses	Priests	Clerics	Lay Brothers	Clerics	Lay Brothers	TOTAL
ITALY	170	1049	1039	777	245	92	3202
EUROPE	188	920	1167	689	226	107	3109
AMERICA	222	1038	959	566	182	56	2801
MISSIONS	113	311	259	187	19	3	779
General Totals	693	3318	3424	2219	672	258	9891



South Africa. — The stalwarts of Lansdowne.

Shrigley.

A proposal is on foot to erect at the Missionary College at Shrigley a shrine in honour of, and in thanksgiving to, Blessed John Bosco for the many great favours granted to the English Province since its inception in 1887. It was in that year that Don Bosco himself, a few months before his death, sent over the first Salesians, Fr. McKiernan and Fr. Macey, both since gone to their reward, to open the house at Battersea and to commence the Salesian work in England. The story of how, on a cold November day, they were welcomed by Father (now His Eminence Cardinal) Bourne, for whose speedy restor-

ation to perfect health all will earnestly pray, is already well known.

We commend the scheme to our co-operators and to the Old Boys of our Colleges and hope for their hearty support. Further details will appear in our next issue. (1)

South Africa.

Our two houses at the Cape have already experienced several very great acts of kindness at the hands of the new Vicar Apostolic,

(1) Communicate with: V. Rev. Fr. Provincial,
Salesian College, Battersea Park.
S. W. 11.

His Lordship Bishop Hennemann, P. S. M.

On the occasion of his first visit to the Institute in Cape Town after his consecration, he was accorded a very warm welcome. In the course of an address to the Community and boys, His Lordship remarked that he was no stranger to the Salesian Institute; he had been there many times before and had seen the boys at their work in the shops. He was always glad to come to the Institute because he saw there the boys being trained for their future life.

He urged the boys to realise the value of their good training, especially nowadays, when in times of depression only the very best workmen were selected and retained. At the Institute they had a golden opportunity which they must not neglect. He would always be interested in their welfare and wished them every success in life.

On Saturday, Nov. 25th., His Lordship sang a Pontifical Mass of Requiem in the chapel of the Institute for all deceased benefactors, whilst on Sunday, Dec. 10th., he solemnly blessed and opened the new school chapel of Our Lady Help of Christians at Lansdowne and sang Pontifical High Mass.

New Rochelle. N. Y.

With the conclusion of the term of office of the Very Rev. Richard Pittini S. C., the Eastern Province of the United States has welcomed recently a new Provincial in the person of the Very Rev. Ambrose Rossi.

S. C. Fr. Rossi was for some years at the English novitiate house in the days when Burwash was the novitiate. He holds a theological degree from the University of Turin. He has recently had much experience of the Missionary House movement, having been Superior of the Missionary College at Ivrea and, lately, the first Superior of the large and important 'Conte Rebaudengo' Missionary Institute for the training of lay-brothers, at Turin.

New Orleans. La.

In the January-February issue of the *Bulletin* there appeared a letter from Fr. Pittini in which, writing from New Orleans, he said: "I came here to visit a prospective field for the Sons of Don Bosco. In 'Hope Haven' there is a large Orphanage, in which needy children from Louisiana find a real haven of protection and a firm hope of solid preparation for life, both religious and professional.

In fact, modern buildings perfectly equipped for mechanical and agricultural training are connected with the central construction, with accommodation for 200 boys."

The Salesians have now taken over this important work and were heartily welcomed by the Archbishop, His Grace Dr. Shaw, and by the local authorities. Already much good work has been done, and those responsible for the invitation to the Salesians have, even at this early stage, expressed their admiration of the great progress made.



New Orleans, U.S.A. — "Hope Haven" - the main building.



News from the Missions

India - A String of Episodes from Assam.

The Temple of Shiva.

A short distance from the charming little town of Tezpur, in the midst of a wood sacred to the monkeys, there stands, solitary and dark, the temple of Shiva. A flight of steps, now all worn and blackened, leads up to a large square in front of the building. From here, gazing into the semi-darkness of the interior, one can catch a glimpse of a monstrous idol representing *Shiva*, the god of destruction and death, in his favourite posture, seated upon the bull *Nandi*, with the five horrible heads and the seven arms loaded with dragons. Some time ago, being in the neighbourhood of the temple and unable to curb my curiosity, I determined to visit it. I had not gone far when a Brahmin met me and offered to accompany me and to act as my guide. We mounted the steps and had reached the square when, suddenly, a strange sight caused me to stop. There, crouched on the ground, was an old man, his beard white, his long hair ruffled, his body covered with white ashes. Around him, in the same position, was a circle of a dozen poor boys with a solitary rag over their sides and with the hieroglyphics of the divinity visible upon their foreheads and their breasts. Their languid and lifeless looks, indications of an existence without ideals and without joy, moved me to compassion.

"Sir," said my guide, "this man is a *sannyasi* (hermit) and these are his disciples. They pass their lives in the shade of the great temple and exercise themselves in the contemplation of the divinity."

"Poor boys," I said to myself, "poor little

plants, without light and without heat, obliged to pine away at the feet of a horrible monster." And, spontaneously, my thoughts went back to our dear boys at Shillong and Gauhati, educated in the school of heavenly things, passing their days happily 'neath the shadow of the cross.

The Brahmin insisted that I should take off my shoes and accompany him into the temple to contemplate his terrible *shiva*. But I was already sickened by what I had seen and I had not the heart to enter that dismal temple which seemed like a tomb. I therefore made an excuse and hastened to descend the steps. It was with a sense of intense relief, such as is experienced upon waking from a bad dream, that I retraced my steps towards the mission. But the languid and beseeching looks of the hermit youths followed me and seemed to clamour for that liberty and happiness which *Shiva* had for ever snatched from them.

Three Orphans.

A few days after the visit to the temple of *Shiva* there came knocking at the door of the mission a Hindu gentleman who said: "Father, come with me; there are some children lost who need your help." I went with him to the pagan quarter of the town where, in the corner of a street, three poor little children could be seen, standing there shivering and trembling from cold and fear. The tallest, a child of about eight, was acting as a mother to his two little brothers, one about two and the other about three years of age. The sight was a really piteous one.

To my questions the eldest child replied that their mother was dead and that their father, a few days previously, had fled, they knew not where, and had abandoned them on the road. For three days they had been wandering about without anyone taking pity upon them. He was carrying the youngest child on his shoulders, whilst with one hand he had hold of the other child and with the other hand was gripping tightly to an old basket in which were all their moveable possessions. They consisted of a rusty cup from which they drank water from the pools, an old lamp, minus the glass, and a worn-out cloth that served as a covering for them all.

"Father," said my guide, "there is nobody here who is willing to take care of these poor little children, but I know the Catholic missionaries have several orphanages here in Assam and I am sure they will interest themselves in these orphans."

So *Budui*, *Oring* and *Sanik* — for such were their names — came to the Catholic mission where food, clothes and shelter were provided for them. Now they have been baptised and are in our orphanage at Gauhati where the Daughters of Mary, Help of Christians are caring tenderly for them.

The Help of Christians watches over Her Missionaries.

The Madonna is, in a very special way, the Help of her missionaries, as innumerable experiences can testify. She watches over their steps with all the tenderness and care of a real mother. In many and varied circumstances of my missionary life I have been made vividly conscious of her efficacious assistance. I shall never forget a recent Sunday when, without her maternal intervention, I should certainly have come to the last day of my life here below.

On the Friday morning, following a course of spiritual exercises, I had left *Shillong* and had stopped for a brief rest at *Gauhati*; on the Saturday night I caught the train going to the distant railway centre of *Lumding*, where there is a flourishing Christian settlement. On the journey all went well and it was with a sense of real satisfaction that I spent all Sunday morning among these good parishioners who live more than two hundred miles from the mission.

About midday, in company with seven

orphans who were going to our orphanage at *Gauhati*, I commenced the return journey. While the train was starting a feeling of impending catastrophe came over us and we recited a fervent *Hail Mary*, invoking Our Lady as the Help of Christians. Less than twenty minutes had passed when, suddenly, the coaches of the train began to shake in such a way as to give the impression of an earthquake. Then, before we could determine the reason of what was taking place, the fearful noise was heard of carriages overturning and being hurled one against the other. A sudden jolt and then all was at rest. Putting my head out of the window, I could see that the train was derailed. I jumped down from the train and was soon by four overturned coaches, looking with others to see if any passengers had been injured. Fortunately, the derailed coaches were merely goods wagons carrying supplies of Assamese petroleum. Only three passengers were slightly hurt. In a twinkling all had come down on the track to view the extent of the damage and all of us were still pale at the thought of the danger escaped. The orphans, still trembling with the shock, surrounded me. It was then that one of them, suddenly finding his voice, exclaimed: "Father, it is the Madonna who has saved us!" "Yes, yes," they all repeated in chorus, "it is the *Hail Mary* which we recited at the start; how good Our Lady is!"

"Yes," I replied, "the Help of Christians has protected us beneath her mantle, and now let us thank her with all our hearts!" So saying, I knelt down there at the scene of the disaster, followed by seven little orphans, and all together we recited an *Ave* in thanksgiving. The pagans observed us in silence, and marvelled; they, too, understood how miraculous was our escape. Some even followed our example and knelt with us. Great was the astonishment of all, and greater still our feeling of gratitude, when it was seen that the accident had taken place but a short distance from a bridge.

After some hours of delay we were able to board a relief train and so returned at night to *Gauhati* all safe and well. Next morning in the chapel of the orphanage I had the happiness of offering mass in thanksgiving for our escape. Then, setting off again by the *Brahmaputra*, I rejoined my distant mission of *Tezpur*.

Japan - Competitions of All Kinds in which Body and Soul participate.

Dear Fr. Ricaldone,

September brings with it the close of the school holidays in Japan and from then onwards, in schools of every kind, intense interest is evinced in preparing for the autumnal gymnastic trials, the preparations for which occupy a considerable portion of scholastic time at this period. The chief interest of every school now lies in discovering new forms of games to attract the large crowds which assist at them. Every school, both in its individual games and in those in conjunction with other schools, wishes to be ranked high and, if possible, to be declared first, to secure valuable prizes — cups, flags, banners and the like — besides the numerous individual prizes, consisting of a variety of useful objects, which are offered for com-

petition. It is the desire of every family to have its son or daughter among the winners; every competitor strives to be champion.

What is the aim and object of it all? Physical education is now an integral part of the educative programme of every school in Japan. The accepted type of the Japanese race in times past has been a person small of stature, poorly developed and none too robust. Within the past twenty years, however, great strides have been made and, with improvement of food — bread, meat, milk and eggs on a large scale have been introduced — and with intensified physical education, and for the males of the middle classes militarized, it is at once evident how the race is gradually changing for the better. That such intensified amelioration is being



Japan. — River games in progress.



Japan. — "Defenders of the Faith" - A Catechetical Contest.

passed on from generation to generation augurs well for the future of the race. Weakness of constitution and malnutrition which open wide the path to disease — tuberculosis is the most developed — are, by means of hygienic inspection, improvement in food and by physical education generally, gradually being eliminated.

For the Japanese people, this care and attention is, I believe, a necessity: unfortunately it has, for many, developed into a mere glorification of muscle or to such admiration as is excited by the novelty of games and feats not previously seen. How often one hears the bystanders remark with disgusting complacency, "What arms!" "What legs!" and the like. It is merely so much flesh which runs, jumps and the rest. Briefly, it is merely so much flesh on show. All this the pagan is able to understand quite well. All flock to these scholastic feasts, which last for several days: they are feasts for the public authorities, for families and for the people as a whole. We, in our own small way reproduce what we see, but with our own spirit; we have more modest sporting games and others such as will benefit not only the body, or assist in the material well-being, but which endeavour also to penetrate the soul.

The work at Tokyo.

Our good confrères at Tokyo, at the cost of every kind of daily sacrifice, work unceasingly for the good of their oratorians. Their work, blessed by God, is beginning to be well-known and the oratory is the scene of visits from the authorities, from missionaries, from co-operators and... the inquisitive! The boys are becoming more regular in their attendance, and attachment to the oratory is growing among them. Already, to games succeed conversations and soon, we hope, the evening school will make its appearance.

Providence brings to the oratory friends, sympathisers and good ladies who have already begun to be real mothers to our poor boys. With advice and work they meet each new need that may arise. To the oratorians they give tickets for regular attendance which serve as vouchers with which to buy freely, on the occasion of the bazaar, such things, provided by good benefactresses, as will be useful to them — clothes, scholastic objects, playthings and the like. At the last bazaar no less than five thousand of these tickets were received. What tickets of treasure they were! Think of the great good done, and of all that is able to be done, with these multi-coloured

tickets, varying in value according to the attendance marks registered upon them. On each is written some short, moral sentence which the boy reads at home with his family or whilst surrounded by his companions. The missionary or teacher, as the opportunity presents itself, takes occasion to refer to them. The tickets, carefully kept by the oratorians, form their little treasure and, by acquiring at the sale what is useful to them at school, they thereby assist in lessening the expenses of the family. How often it happens that the elder brothers unite their marks in order to obtain some toy for a younger one; how often, again, by this united strength, they procure some needed object and so alleviate the poverty of the family! What moving little episodes could be related which would bring to light the infinite resourcefulness of youth in endeavouring to secure that which it desires! The hall is decorated with gifts that charitable hands have collected or have made in their spare time or, perhaps, by stealing an hour from sleep, or else have bought, thinking thus to help the poor boys of *Mikawaya-ma* — "the poor boys of Don Bosco." In Japan as in Turin, as in every part of the world, benefactors and benefactresses, inexhaustible ministers of Providence, come to our aid. How grand it is to dwell upon the scene which here presents itself to our mind. The hall is full; all is ready. The oratorians are there in force, eyes wide-open, observing, peering anxiously, looking to see what pleases them most or what will be most useful to them. At last they see it. Eagerly, their faces beaming, they point it out. They draw out their little treasure, count it and then, according to the price they see affixed, prepare the marks. Then, rustling their tickets and chattering merrily, they press forward through the throng towards the counter, there to claim their prize. Nearby, proud mothers with their babies tightly clasped, stand glad participators in the scene.

At last, contented, all return home, their 'captures' in their hands. And now the good is done, the moral learnt; "see what you gain by coming to the oratory," the parents are often heard to say, "you are away from the dangers of the street and a help to the family."

At other times the son will bring his father to the mission with him and there, by sight, the parent tests the good his son derives. Ah, those faces, so observant, so immovable, so still! They register not the least sign of approval or otherwise. Are these fathers indifferent? What takes place within their souls? Dear souls, when will they come to know their God?

A Catechism Contest.

One of the most impressive sights was that which was witnessed on Sunday, September 10th., last. A group of pagans, with the permission of their parents, took part in the Catechism contest which was held in the presence of the archbishop, our great benefactor, and many invited guests. Sixteen pagan competitors submitted themselves to a test on the little Catechism, showing signs of perfect preparation. Some four hundred people were present and all went away enthusiastic. To many it was a revelation, and for the archbishop and the missionaries a great consolation. What has the future in store?

Here you have a record of our games, including those which help the body, but whose primary object is souls, into which, under a variety of forms, Jesus can enter. For this reason we feel our games serve their end.

Do you, also, with our confrères, pupils and co-operators, vie in coming to our aid! Many are the material miseries which await solution, but how much greater the moral miseries clamouring for a cure! If all will join with you to help, our triumph will be assured.

FR. VINCENT CIMATTI

Salesian Missionary.

Offerings may be sent to: **The Very Rev. Superior General**
ITALY Oratorio Salesiano - Via Cottolengo, 32 **TORINO**

Will all those who have to correspond with the *English Salesian Bulletin* in Italy please note that the correct postage for all ordinary letters is:
 From England 2½d. and Colonies 3d. — From the Irish Free State 3d.
 From the U. S. A. 5c.

GRACES AND FAVOURS RECEIVED THROUGH THE INTERCESSION OF MARY HELP OF CHRISTIANS AND BLESSED JOHN BOSCO

"Unworthy Client," Ireland.

Will you kindly say a Novena of Masses in thanksgiving for great favours obtained after promising to have Mass said.

Port Stanley.

Please publish thanksgiving to Our Lady, Help of Christians for recovery from very grave illness after Novena and promise to receive Holy Communion on the first 24th., of the month after I should be able to go out.

Miss E. SMITH.

Miss M. F. W. London. — I enclose petitions and a P. O. in honour of Our Lady for her work which you have in hand, and in thanksgiving.

Mrs. T. L. Dublin. — I enclose a P. O. in thanksgiving for a favour received through the intercession of Blessed Don Bosco.

Miss R. M. Belfast. — Enclosed please find offering for Masses, one of which is to be said in honour of Blessed Don Bosco for favours received.

Anon. Belfast. — Holy Mass in honour of Our Lady, Help of Christians, in thanksgiving.

Miss. C. K. Dublin. — I enclose P. O. for two Masses. One in thanksgiving to Blessed John Bosco, for the recovery of a lady friend of mine after a serious operation.

Sister M. M. Cashel. — Please get a Novena of Masses offered in honour of your Blessed Founder, in thanksgiving for a favour received.

Mrs. M. R. Acton. — Also offering as a belated thanksgiving in honour of Blessed Don Bosco for a favour received for a little nephew of mine who had an accident and had a marvellous recovery.

Mrs. J. R. Derry. — Please find, enclosed, an offering for a Mass of Thanksgiving which I would like you to say in honour of Blessed Don Bosco; also Our Lady, Help of Christians, for a favour received.

Mrs. C. M. Derry. — Please have a Mass said in thanksgiving for a favour received through the intercession of Blessed John Bosco.

Mrs. A. B. Glasgow. — Enclosed is an offering in thanksgiving to Our Lady, Help of Christians and Blessed John Bosco for obtaining permanent employment.

M. F. H. Openshaw. — Enclosed is my first week's wages in thanksgiving to Our Lady, Help of Christians and Don Bosco for getting work.

H. J. P. York. — Please accept the enclosed in thanksgiving for success in examinations. I prayed for help to Mary, Help of Christians and Blessed Don Bosco. A Mass and publication were promised.

O B I T U A R Y

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.

Our Co-operators and Readers are asked to pray for the eternal repose of the souls of the following Salesians and Co-operators. His Grace Mgr. Richard Bartolini, Titular Archbishop of *Laodicea* in Syria: Delegate Apostolic in Egypt.

Rev. T. Couthinho, *Bombay, India.*

Very Rev. J. Canon Crowley, *Fulham, England.*

Rt. Rev. Mgr. Luigi Ferrugia, *Malta.*

He was head of the Co-operators in the island.

Rev. Francis D. Healy, *Ware, England.*

Rev. William Lavis, *Balbriggan, Dublin, Ireland.*

Rev. J. Setaro S. C., *Melbourne, Australia.*

His Grace Archbishop Mannix presided at the funeral and paid a great tribute to the sterling qualities of the deceased priest.

Mr. F. Arighi, *Macclesfield, England.*

Mr. A. Bise, *Fribourg, Switzerland.*

Mrs. Castellino, *Lonavla, India.*

Mr. Clark, *Acton, England.*

Mr. F. Fee, *Stewardsdown, Ireland.*

Mr. A. Giles, *Newport, England.*

Mr. H. Kennedy, *Dublin, Ireland.*

Mr. J. O'Neill, *Carrickmacross, Ireland.*

Miss Ward, *Stratford, London, E. 15.*

CANONISATION OF BLESSED JOHN BOSCO

Special Pilgrimage to Rome & Turin.

"The Canonisation of Blessed John Bosco, founder of the Salesian Congregation and of the Daughters of Our Lady Help of Christians, will be a glorious finale to the Holy Year." (*Universe. Dec. 8th.*). And, in fact, this event will coincide with the great solemnity of Easter and the closing of the Holy Year. It is an event which will overshadow all the events of the Holy Year. It will excite the enthusiasm of the whole world for it is a question of the Canonisation of one who by his world-wide work has merited a world-wide devotion. The exultant feeling of joy of the many thousands who will assemble in St. Peter's to assist at the Pontifical High Mass which His Holiness will offer on that auspicious occasion cannot be described. And who can fathom the sentiments of the Pope himself at that solemn moment of Canonisation. To continue with the *Universe*. "It will be a unique occasion for His Holiness himself, for he will be raising to the honours of the Altar a person whom he knew personally." (*Universe. Dec. 8th.*).

After Mass the immense crowd will assemble in the vast square in front of St. Peter's while the bells of the 300 churches in the city, will be ringing out in joyful peal to announce to the citizens of Rome that the great patron and friend of youth is now a Canonised Saint. Then follows a dead silence: His Holiness has appeared in the Balcony of St. Peter's there to pronounce His Apostolic Blessing for Rome and the whole of Christendom. Those who were present at Phoenix Park when the Papal blessing was relayed from Rome can form a slight idea of the feelings of the kneeling multitude, as the hand of His Holiness rises in Benediction over them. It is as if the Risen Lord, whose Vicar the Pope is, were pronouncing His message of Peace to His faithful disciples.

On Easter Monday the pilgrimage will take part in another great ceremony: The Closing of the Holy Door.

After a sojourn of 5 days in Rome in which to visit the grand basilicas, the Catacombs, and other places of interest, the pilgrimage will journey to Turin, there to witness some of God's wonders achieved by the Saint. They will have an opportunity of visiting and hearing Mass in the Basilica of Our Lady Help of Christians where Don Bosco laboured and worked many of his miracles, and where his sacred remains rest for the veneration of the faithful.

As you read these lines feelings of envy possess you. Why not share in the realities yourself? Join the pilgrimage which is advertised on the inside of the front cover.

1934

THE CANONISATION YEAR OF BLESSED JOHN BOSCO

CO-OPERATORS!

Is YOUR co-operation
real - active?

How many persons are there to whom YOU have
introduced the Salesian Work?

For the enrolment of how many new co-operators are
YOU personally responsible?

OLD BOYS!

Are YOU an active member of the Old Boys' Association?

Have YOU even joined the Association?

If not, get in touch with the Secretary at your former
College and

JOIN NOW!