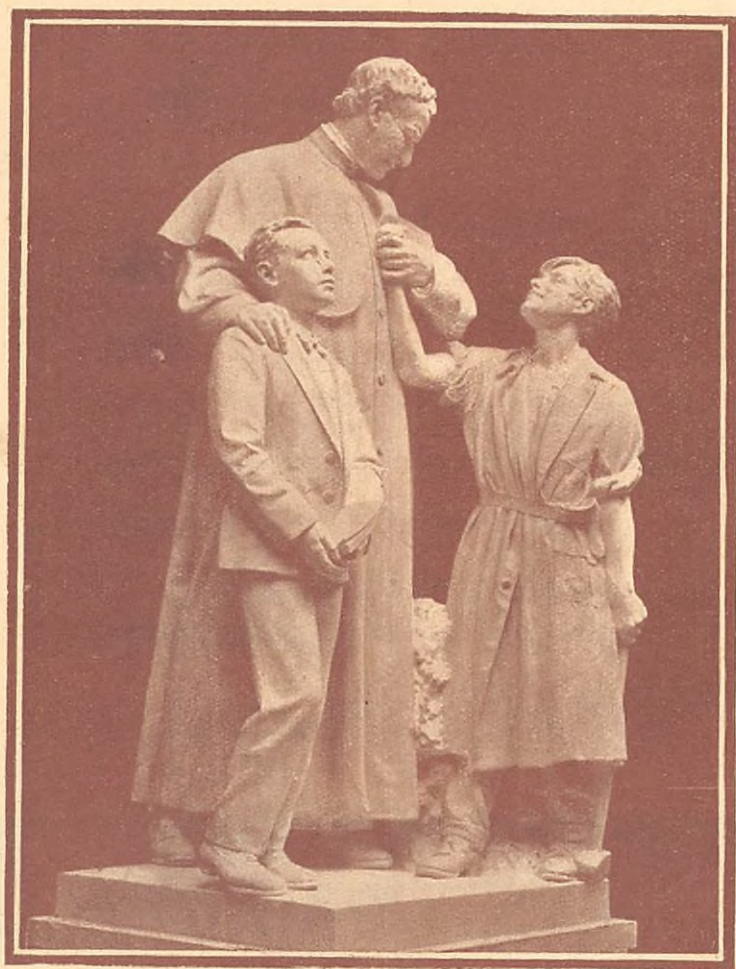


SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF
SALESIAN CO-OPERATORS



FEBRUARY 1934



SALESIAN PILGRIMAGE

TO ROME AND TURIN

FOR THE

CANONIZATION OF BLESSED JOHN BOSCO

ON EASTER SUNDAY, 1934

Under the Leadership of VERY REV. FATHER PROVINCIAL, S. C.

Conducted Visits to the Basilicas and Catacombs.

Special Audience with the Holy Father.

Mass and General Communion in St. Peter's, Rome, and also in the Basilica of Our Lady, Help of Christians, in Turin.

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£ 22-10-0 (2nd Class Fare and 1st Class Hotel).

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TEN DAYS - NO EXTRAS - LONDON back to LONDON.

Leaving London... Good Friday 9 a. m.

Arrive back in London... Low Sunday afternoon.

Apply early to the Organising Secretary:

REV. J. CIANTAR, S. C., Salesian Missionary College,

Shrigley Park, Macclesfield, Cheshire.



SALESIAN

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NUMBER 2

BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

Summary: Homage to Don Bosco. — Easter pageantry at Rome & Turin. — The Canonization of a Saint. — The Chapel of the Relics. — "Monstra Te Esse Matrem!". — Programme of the festivities for the Canonization of Blessed John Bosco. — Don Bosco and England. — What we hear. — Here, There & Everywhere. — India - Madras - Brazil - Rio Negro. — News from the Missions. — China - The Vicariate of Shiu Chow. — The Report of the Work accomplished by the Salesian Missionaries in 1932-1933. — Graces and Favours. — Obituary.

1934
FEBRUARY

Extra
numbers

The appearance of another Bulletin at this time will, doubtless, occasion some surprise. An explanation is therefore, desirable.

It has been decided that, in view of the approaching canonization, and the importance of keeping our Readers, Co-operators and Prospective Pilgrims in close touch with all the latest developments in connection with the arrangements for the various festivities, the Bulletin will be published monthly, with the exception of May, until June next.

Hence the unexpected and unheralded arrival of this number for February 1934.

Homage to Don Bosco

An Appeal to all the Friends of the New Saint.

My dear Co-operators,

Let us rejoice and bless the Lord!

On the first of April, the solemnity of Easter, Don Bosco, our Founder and Father, the great educator and friend of youth will be proclaimed a saint.

great burst of admiration and of love, of joy such as they have never felt before.

On the following Sunday, April 8th, there will be accorded to Don Bosco — Saint — a new and great triumph in his own city of Turin.

Whilst we exult in the anticipated joys of



Don Bosco's First "Dream".

It is impossible to think, without experiencing feelings of profound emotion, of those hours of ineffable rejoicing which will cause the hearts of thousands, gathered around the Vicar of Jesus Christ in the Basilica of St. Peter in Rome, to throb in one

these great days, it is yet our duty to consider the homage we shall offer our Father at such a time. We must, it is true, imitate his virtues, co-operate effectively in the increasing development of his works and propagate his pedagogical ideas, pervaded as

they are with the spirit of love for the salvation and redemption of the souls of youth and for the welfare of the whole of Society. This will, assuredly, be the homage most pleasing to him of whose zeal it may well be said that it knew neither limits nor repose.

But his sons, his co-operators and his clients will wish also to prepare for his glorious mortal remains a worthy throne, a declaration to posterity of all the love they bore to him.

With a heart filled with thanksgiving and joy, his humble successor to-day assembles the desires of so many hearts and issues to the world this ardent appeal, so that this tribute of homage which we wish paid to Don Bosco in this, the year of his glorification, may, by the hands of artists and the generous offerings of the devout clients of the Help of Christians and the friends of her servant, Don Bosco, be set up as soon as possible in a grand monument of faith and piety.

To this end, I have arranged that on Thursday, April 12th, on which day is observed the birthday of this Oratory, now become the Mother House of the Salesian Society, the first stone of the works we intend to complete as our homage to Don Bosco will be solemnly laid to give, that is, to the Basilica of Mary Help of Christians the requisite and possible extension, and to raise therein an altar worthy of our great Founder, Father and Saint. In due course, the sketch of the proposed altar and a new plan of extension will be published and illustrated in the *Bulletin*.

At present I have at heart and am concerned about one thing only, namely that

this appeal shall reach, as soon as possible, the Salesians and the Daughters of Mary Help of Christians, their pupils and past pupils, our zealous co-operators and all the devotees and friends of Don Bosco. All, I feel certain, will wish to merit that their names be written in characters of gold in the great Album which will be placed with the urn on the magnificent altar of Don Bosco, the Saint.

We know we are not asking too much in thus interpreting the wishes of all, and in asking for an outburst of generosity, of propaganda and of courageous perseverance to find and to invite the necessary means for the erection of the great altar of our saint. He will be enthroned in the vast sanctuary of Mary Help of Christians, his shrine a centre of pilgrimage, a fount of blessing for all devoted to him.

Don Bosco, who always nourished in his heart such feelings of affectionate gratitude towards all his benefactors, will not allow himself to be outdone in generosity, and will obtain for all an abundance of graces and favours from on high.

The love you bear Don Bosco makes me certain of the speedy and complete success of this beloved enterprise.

To each and every one of you, I extend here and now the gratitude of myself and of the whole Salesian Family, and I implore on all who respond to this appeal the most copious blessings from heaven.

With sincere gratitude, I profess myself,
Yours affectionately in Jesus Christ,

Fr. PETER RICALDONE.
Superior General.

THE WORLD'S HOMAGE TO OUR FUTURE SAINT

A MAGNIFICENT ALTAR TO BE DEDICATED TO THE NEW SAINT

— the Permanent Resting Place of His Mortal Remains —

*** the World Centre of His Devotion ***

... involving extensions to the Church he built...

THE BASILICA OF MARY HELP OF CHRISTIANS, TURIN.

Offerings for this great Canonization Tribute may be sent to:

The VERY REV. SUPERIOR GENERAL, Salesian Oratory, Via Cottolengo, 32,
Turin (109), ITALY.

Please state the purpose for which your offering is sent.

EASTER PAGEANTRY AT ROME & TURIN

To say that the opportunity presented to the visitor to Rome at Easter next is unique, is to lay oneself open to the charge of deliberate avoidance of the superlative.

Every Catholic yearns to have the chance, at least once in a lifetime, of a visit to the city where Christ's Vicar reigns. To have been privileged to visit the City of the Apostles and to have prostrated oneself at the feet of the Successor of St. Peter, is an experience and a joy unforgettable.

How content every Catholic would be to have stood but once on the holy spot near which Peter shed his blood, the place not far removed from that where Paul confirmed his glorious conversion! The average pilgrim seeks no more and he is fortunate, indeed, whose stay enables him to assist, besides, at even one service in which the reigning Pontiff personally takes part. Be his fortune such, he deems the fatigues of the most arduous journey repaid a thousand-fold.

How then describe the thoughts, the privilege, the life-long memories to be cherished by those who, in God's mercy, find them-

selves in Rome next Easter morn! For them it will be an occasion without parallel; more favoured will they be than millions gone and tens of millions yet to come.

When last was seen — and in so brief a space of time — when next will be offered, such a wealth of ceremonial, such a feast of grandeur, so much of the majesty that belongs alone to Rome?

Rome, a canonization — and such a one — the last fervent hours of a Holy Year, the closing of the Holy Door, the spectacle of the Pope giving, from the loggia of the mightiest basilica the world has known, the blessing "Urbi et Orbi," to the City and the World; the great square below packed tight with an awe-hushed throng come from every land, St. Peter's illuminated as day gives place to night. What more could even the most greedy soul demand?

And this is by no means all; there is yet more to come! For Easter 1934 has besides its universal, Catholic appeal another intimately Salesian one. The triumph of the Resurrection morning will be the triumph of



Rome - The Vatican: "The Adoration of the Magi". Painting by Raphael.

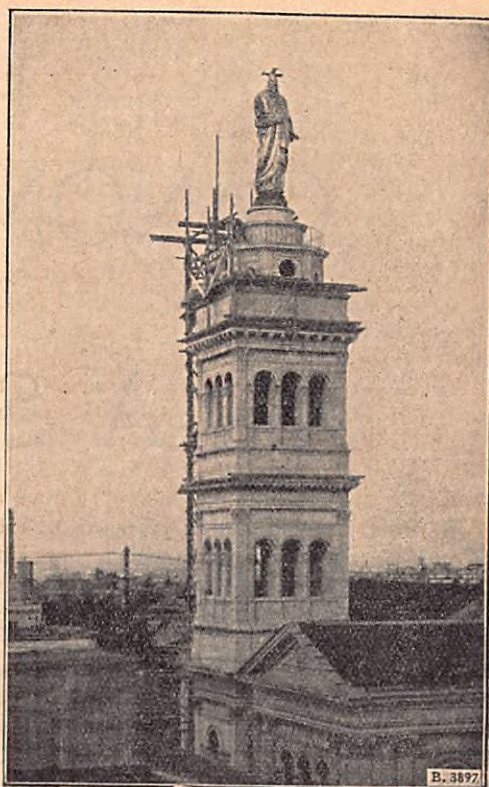
Don Bosco, too. His sons and daughters in their tens of thousands will be at Rome, come there from Italy and from far across the sea. And not the least of their joys will be when, in the great audience the Vicar of Christ will grant, they will hear the praises of their Father from the lips of the Pope — his friend!

Across the city they will later make their way to where, high above the roofs of Rome, the great gilt statue of the Sacred Heart stands out. There, in a beautiful basilica built by the new saint himself, in which many, through the offering of their mite to the Association centred there, have a daily remembrance in Holy Mass, ceremonies of splendour rarely seen will be their lot. And in that edifice they will hear the Cardinals of Holy Church proclaim the virtues of the saintly one.

The new church of Mary Help of Christians will welcome them, too. It has been built by the sons of Don Bosco in response to the request of Pius XI, just as the Basilica of the Sacred Heart was erected by Don Bosco in answer to the appeal of a former Pontiff, Pope Leo XIII.

Leaving Rome, pilgrims will make their way to Turin, a city of saints, and the scene of the labours which helped the new saint to win his crown. By his sacred remains they will pause to pray and in the temple of Mary Help of Christians which he built, and where he rests, they will undoubtedly ask of his Madonna many favours through the intercession of her servant newly-glorified.

Who shall describe the feelings of the bystanders as the urn containing all that is mortal of Don Bosco is carried once more in triumph through the streets of Piedmont's capital,



Rome: Tower of the Church of the Sacred Heart.

recalling its first great journey home after the beatification just four short years ago?

What sacrifices are not well repaid when one witnesses scenes such as these? Let the hesitant no longer delay. If a little economy is needed now to enable one to make a pilgrimage at such a time, surely it will be gladly borne. Don Bosco will reward abundantly those who thus seek to honour him.

ENQUIRIES

Visitors to Turin or Rome for the Canonization Celebrations should make all their enquiries at the following addresses:

TURIN: *Office of the English Salesian Bulletin, Salesian Oratory, Via Cottolengo, 32.*

ROME: *Ospizio Sacro Cuore, Via Marsala, 42.*

Note: — Trams No. 14 and No. 16 run from the main station in Turin to points near the Oratory.

Via Marsala is about two or three minutes walk to the right from the main station in Rome. The Church and Hospice of the Sacred Heart will be found on the left of Via Marsala. (Look out for the large gilt statue of the Sacred Heart on the tower of the Church: it is easily visible from the station).

THE CANONIZATION OF A SAINT

In order to give added glamour to the Holy Year, and to attract an even more imposing number of pilgrims to Rome, His Holiness Pius XI promised the Christian people "a procession of new Saints and 'Beati.'" Thus it was, that in May and June last, every Sunday witnessed the beatification of one or more servants of God. Of canonizations, to date, there have been but three: that of St. Andrew Fournet, the parish priest of Maillé, in the diocese of Poitiers, that of St. Bernadette of Lourdes, a saint requiring no further introduction, and that of Mother Anthide Thouret, foundress of the Sisters of Charity of Besançon.

During the Holy Year, considerable progress has been made with various other *Causes* and we are now on the eve of the happy termination of several, and the ensuing canonizations will make this spring and the closing months of the Holy Year live long in memory. As is now well known, a grand finale will be provided for this great year of Jubilee by the granting, on Easter Sunday next, of the highest honours of the altar to our own beloved Blessed John Bosco, founder of the Salesian Congregation, and the great father of youth.

The thought of these canonizations, and of the last-mentioned in particular, prompts us to put before our readers a detailed account of a canonization, the most striking ceremony in the whole realm of Catholic liturgy. This description will perhaps "bring water to the mouths" of some, and will help to decide their hesitating will. If such it does, its purpose will be served. To others, to those who

have already resolved to profit by this opportunity of visiting Rome and of witnessing the magnificent spectacle of a canonization, it will serve as a guide during the progress of this wonderful office.

The Decoration of St. Peter's.

It will hardly be necessary to remark that the solemn proclamation of a new saint calls into play the infallibility of the Pope, the supreme magisterium of the Roman Pontiff, as it is sometimes termed. It is not therefore surprising that on such an occasion St. Peter's is made to look its very best. The immense basilica — how well the adjective fits only those who have visited St. Peter's can fully appreciate — is hung with magnificent draperies of red damask finished with gold; chandeliers of brilliant crystal are suspended along its length and breadth, forming round the papal altar itself a veritable arch of light.

The altar, on which is a magnificent antependium, richly embroidered in gold, is garbed in its richest cloths. On the pillars close by are hung two large banners portraying the two miracles approved for the canonization.

At the far end of the apse, the papal throne is erected, rich in colours of red, white and gold. To the right and left are tiers of seats for the cardinals, patriarchs, archbishops, bishops, and dignitaries of the pontifical court; tribunes for sovereigns and princely persons, the diplomatic corps and Roman patricians.

The expenses of all the decorations and illuminations are, naturally, charged to the *Postulation of the Cause*, that is, to the diocese or religious order or congregation which has promoted the process of canonization, now arriving at its glorious conclusion.

The Papal Procession.

Shortly after eight o' clock, the vast basilica, which can shelter some 50,000 persons, is already half-full. To the ears of the waiting throng comes the sound of sweet but distant chants; it is the papal procession descending from the Sistine Chapel into St. Peter's.

It is composed of three quite distinct groups: first of all, the representatives of the religious orders, then the delegation of the clergy of Rome and, finally, the pontifical court itself.

All those taking part in this monster procession — it takes a full hour to file past — carry in their hands lighted candles and chant hymns.

Between the second and third of these groups are carried the banners, painted for the occasion, representing the new saint in various remarkable episodes of his life; such an instance, for example, as in the case of Blessed John Bosco, as the dream which he had when but nine years of age, and which determined the whole future career of this great apostle of youth.

Immediately behind the banners comes the Master of Pontifical Ceremonies, preceding the chamberlains of honour, the chamberlains of cape and sword, the custodian of the pontifical jewels, accompanying the tiaras and precious mitres which are to be used in the course of the office, and all the religious and lay personnel of the Vatican; chaplains, clergy, advocates, protonotaries, choristers, etc.

Next comes the papal cross, accompanied by seven acolytes carrying candlesticks ablaze with candles, and followed by all the higher clergy of the Church. Abbots of monasteries, bishops, archbishops, primates, patriarchs, cardinal-deacons, cardinal-priests and cardinal-bishops all walk by in due order.

Now the Prince-assistant at the pontifical

throne (1) comes into view and, behind him, those persons who are to assist the Pope during the course of the ceremony—two assistant cardinal-deacons and the officiating cardinal-deacon, and, last of all, under the dais, preceded by two masters of ceremonies, comes the Pope, borne aloft on the *sedia gestatoria*. At his side are two privy chamberlains, holding on high the '*flabelli*,' the famous ostrich-feather plumes of dazzling whiteness; and officers of the Noble Guard with gleaming swords.

(1) This title was formerly reserved to the ancient Roman barons. Since the time of Julius II, and in order to put an end to jealousies and discord, only the families of Colonna and Orsini have been permitted to share this glory.



The Pope at the Throne during the ceremony.

As soon as the Holy Father appears under the atrium of the basilica, the silver trumpets salute the Vicar of Christ in triumphant notes, whilst, in every way imaginable and in a Babel of tongues, the faithful, exultant, proclaim their devotion, loyalty, respect and faith.

The Office of Canonization.

Once the Holy Father has taken his place on the throne in the apse, beneath the Chair of Peter, the ceremonies begin.

They commence with the act of obedience. The cardinals approach the Pope and kiss his hand; the patriarchs, primates, archbishops and bishops kiss the cross on the papal stole which rests upon the knees of His Holiness; abbots of monasteries kiss his foot.

This prologue ended, one sees advance between a master of ceremonies and the advocates of the 'Cause,' the cardinal-ponent, as he is called, who has had charge of the 'Cause' and has carried it through to the end. On arriving at the pontifical throne, he addresses to the Pope, by the mouth of an advocate, the following prayer:

Most Holy Father, the Right Reverend Cardinal here present begs 'instantly' (earnestly), that Your Holiness will inscribe in the catalogue of the Saints of Our Lord Jesus Christ, and order to be venerated as such by all the faithful of Christ, the Blessed.

In the name of the Holy Father, a prelate replies in Latin that the Sovereign Pontiff is indeed edified by the virtues of the 'Blessed' for whom the supreme honours of the altar are proposed, but before pronouncing sentence in an affair so important, he exhorts all assisting to implore the divine light by the intercession of the Virgin Mother of God and all the heavenly court.

Then the Pope and his assistants prostrate, and the Litanies of the Saints are intoned.

These finished, the Pope sits down and the same group comes once more before him. The advocate of the 'Cause' repeats the formula, substituting this time for the word *instantly* the word *instantly* (more—or very—earnestly).

His Holiness causes a reply to be made that, filled with the greatness of the act which is taking place, he desires that the assistance of the Holy Spirit be implored. The assem-

bly then chants the *Miserere*, followed by the *Veni Creator Spiritus* which is intoned by the Pope himself.

After the *Oremus* of the Holy Ghost, His Holiness sits down once more and the postulators come forward for the third time; but this time they beg neither *instantly* nor *instantly* but *instantly* (most earnestly: with the greatest possible earnestness).

The prelate replies that the Pope, now intimately persuaded that the canonization is the will of God, is ready to pronounce the definitive sentence.

At this promise, all stand and the Vicar of Christ, his mitre on his head, and seated on his throne in the fulness of his office as Teacher and Head of the Universal Church, pronounces the solemn formula:

In honour of the Most Holy and Undivided Trinity, for the exaltation of the catholic faith and for the increase of the christian religion, by the authority of Our Lord Jesus Christ, of the blessed apostles Peter and Paul, and Our Own, after mature deliberation and having often implored the divine assistance, by the advice of our venerable brethren, the Cardinals of the Holy Roman Church, the Patriarchs, Archbishops and Bishops present in the City, We decree and define to be a Saint, and We inscribe in the catalogue of the Saints, the Blessed... determining that his memory shall be celebrated every year with pious devotion in the Universal Church.

(Here the Pope announces the day fixed for the feast of the new saint). Immediately following this declaration, the Pope intones the *Te Deum*.

At this instant, trumpets high up in the dome sound forth, whilst the great bells of St. Peter's ring out in joyous peals; the sign which sets in motion the bells of over three hundred churches of Rome, announcing to the city that in the Church of God there is yet one more saint.

With the singing of the *Oremus* of the newly-canonized, and the Apostolic Benediction given by the Pope, the first part of the ceremony is at an end.

It has lasted about two hours.

The Papal Mass.

There follows the Papal Mass, a triumph of splendour. The rite is long, but of rare beauty and variety. For a considerable por-

tion of the Mass — from the end of the *Introit* to the *Offertory*, and from the *Agnus Dei* to the end — the Pope officiates at the throne. The majestic office is marked by five special ceremonies: the opening procession, the sing-

from his throne to the high altar of the basilica. Preceded by seven acolytes, the papal procession makes a complete tour of the *Confession of Peter* whilst a second procession, made up of the three cardinal-priests last



St. Peter's illuminated at night.

ing in two languages of the *Epistle* and the *Gospel*, the pregustration, the offerings and the Communion of the Pope at the throne.

As soon as His Holiness has been robed by his assistants in the sacred vestments used during the Sacrifice, he proceeds solemnly

created by the reigning Pontiff, goes to meet him, to welcome him, as it were, at the threshold of the solemn office.

Having recited the prayers at the foot of the altar, the Pope returns to his throne. It is from here that he assists at the singing,

first in Latin, then in Greek, of the *Epistle* and *Gospel*, the last vestige of an epoch when the promiscuity of the two languages was in current use by the Church.

This last Gospel finishes with the singing in Greek of a hymn of praise to God, after which the Pope delivers, in Latin, a short allocution having the two-fold character of a homily on the Gospel of the day and of a panegyric of the new saint. This ended, the *Credo* is intoned.

During the singing of the Creed the papal altar is the scene of a curious ceremony known as the *pregustation*, the reason for which no longer exists, but which survives as a relic of the papal mass of bygone days. Twice, first before putting the wine and water into the cruets and, secondly, after having poured them in, the pontifical sacristan tastes them. He then consumes two hosts which have been placed in contact with the inside of the paten and the chalice. This double trial recalls the times when criminal hands did not shrink from attempting to poison the Pope.

At the conclusion of the *Credo*, a grand procession, composed of the postulators of the *Cause*, of religious of the Order, or priests of the diocese to which the saint belonged, and gentlemen-in-waiting to the cardinals go from the high altar to present to the Pope, seated on his throne, the customary offerings: five large candles, two big loaves, two small barrels of wine and water and three cages, the first containing turtle-doves, the second doves, whilst in the third are a number of small birds. The symbolism of these gifts is easy to understand; the candles represent the saints, who are the burning lamps of the House of God and who shed their light by the example of their virtues, the loaves symbolise the Eucharist, and the wine sanctifying grace or the fire of charity; the water recalls the tribulations through which the courage of the elect must pass before they attain to eternal peace; the turtle doves, the doves and the little birds express certain outstanding virtues of Catholic sanctity — fidelity by the turtle doves, purity by the doves, detachment from earthly things by the little birds who, scarcely do they settle upon a branch before they leave it again to soar towards heaven.

The offering completed, the Pope proceeds solemnly to the altar to begin the central part of the Mass: he offers the bread and

wine, soon to be changed into the Body and Blood of Christ, and according to the usual rite, incenses these oblations and the altar itself.

After the *Preface*, chanted by the Vicar of Christ, eight prelates, bearing lighted torches, range themselves in front of the altar — the most solemn part of the great sacrifice is at hand!

Words fail to describe the beauty of the moment of consecration. In imagination, endeavour to reconstruct the scene at the *Elevation*. A mighty crowd prostrated, fifty thousand or more people lost in but a single thought of faith; a silence of adoration, so complete, so intense, that one feels overwhelmed; every eye fixed upon the altar, every step of the altar filled with a kneeling throng — the officiating clergy, deacons, subdeacons, masters of ceremonies, assistant prelates — in the apse the college of cardinals, the assembly of archbishops and bishops; all uniting their prayers with the prayer of the Pope. Then, all at once, rings out a sharp command, the Noble Guards unsheath their swords, bend their knees, and bring swords smartly to the salute whilst, from the lofty cupola above, there descends, in waves enchanting, a symphony of sweetness and wondrous melody.

The Pope bows down. He rises, and with in his hands he holds the Sacred Host, and, facing the people (1), and turning slowly from right to left, he raises it above them! An instant later, and the movement is renewed, but with the Chalice of Salvation! Unforgettable moment! Vision of Paradise! What christian heart can restrain its tears, check its emotion or remain unmoved as, holding between his fingers the Bread of Life or the Chalice of the Blood of Christ, the Pontiff thus elevates it for the adoration of that mighty throng?

On to the *Agnus Dei* the mass proceeds. And then the Vicar of Christ, imitating the attitude of Peter, first of all the Popes, recalling his humble prayer, *Depart from me*,

(1) The faithful, visiting Rome, will notice in the great basilicas that the papal altar is always turned towards the congregation. Hence when the Pope celebrates at these altars he always faces the people. The position of the altar in the Chapel of the Popes in the Catacombs of St. Calistus shows that this custom was observed in the first centuries of the Church.

for I am a sinful man, O Lord! withdraws to his throne and there kneels to receive, in profound recollection, the Sacred Host, which the officiating subdeacon brings to him, and the chalice, presented to him by the cardinal-deacon, from which, through a golden tube, he drinks the Precious Blood.

In his turn, the Pope communicates both deacon and subdeacon with the second half of the consecrated host. The remainder of the Precious Blood is consumed at the altar by the deacon, by means of a tube, and by the subdeacon in the ordinary way.

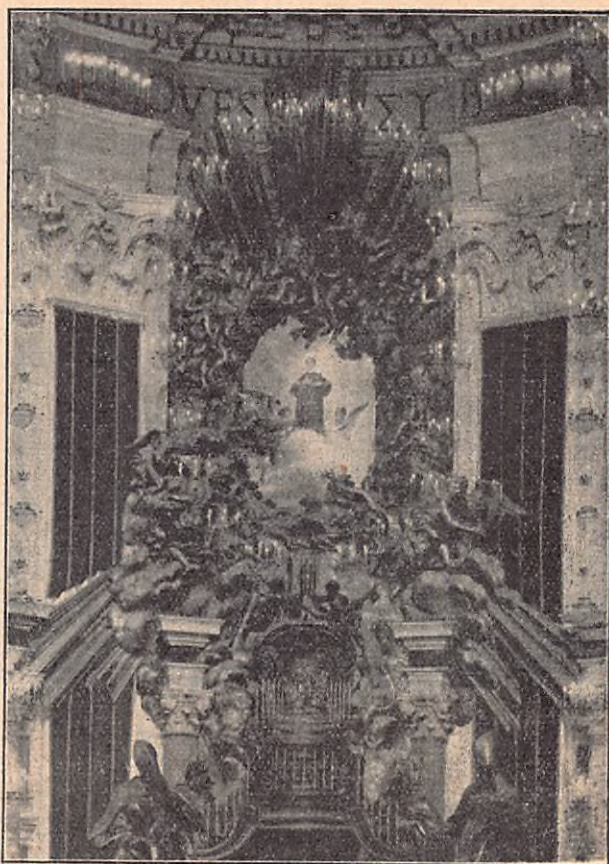
A last time the Pope appears at the high altar, this time for the concluding prayers and the last Gospel, the reading of which is preceded by the solemn blessing, given by the Pope.

A brief thanksgiving and His Holiness once more mounts the *sedia*, but before he is again raised on the shoulders of his bearers, the archpriest of the basilica advances and, in a purse of silk embroidered with gold, offers him twenty-five *jules* (1) of ancient money *pro messa bene cantata* — for a mass well-sung.

Finally the pontifical procession moves off in the same order in which it arrived. The faithful await its approach and, as the white-clad figure appears once more above the crowd, mighty waves of cheering resound, acclaiming the Pope and, through His Vicar, the ruler of all the ages — Christ, the eternal, king!

The Nocturnal Illuminations.

At night, crowning in a glorious apotheosis these hours of deep emotion, the colonnades, the portico and the dome of St. Peter's are illuminated by innumerable tallow flares. In the peaceful calm of a Roman night the spectacle is fairy-like and enchanting. No matter what vantage point is selected for the



Don Bosco in the "Gloria" of Bernini at the Beatification.

view, be it from the heights of the Pincio, from the steps of the Trinità dei Monti, or below in the Piazza of St. Peter's itself, one stands enraptured at this wondrous 'conflagration.' Picture the basilica flooded with light, not by a cold electric glare but by the golden warmth of myriads of these flickering, "living" flames. As the great clocks of the basilica strike nine, the *Sanpietrini* dart here and there, high up on the roof of the great church, until at last they reach even to the lantern surmounting the mighty dome of Michael Angelo.

A glorious end to a day of rare emotions, wondrous sights and scenes beyond compare.

Who can resist? Which of you, having a few days to spare, would not, even at the cost of some small, temporary economy, come to relish from dawn to dusk, nay, even into the depths of night, the marvels of such a day?

(1) The *iulus* was an ancient Roman coin.



Chapel of the Relics: Interior.

THE CHAPEL OF THE RELICS

Considerations of space have prevented us from calling attention in recent issues to a new and important addition to the Basilica of Mary Help of Christians at Turin.

The Devotion of a Life-time.

In September last, a magnificent chapel, destined to house some three thousand relics, was consecrated in the crypt of the Basilica. The history of this rich collection is an interesting one. It owes its origin to the munificence of a pious citizen of Turin, the late Comm. Michael Bert, who devoted his life to the acquisition of famous relics of the Passion of Our Lord and the bodies of the saints. This desire for relics was the outcome of a most tender devotion and goes back to the time when, as a child, he secured his first relic and spent the whole night before it in prayer. On the death of his father he succeeded to a large inheritance, and this he devoted to every work that charity

and piety could suggest. On his own land he erected a parish church and presbytery, churches and convents were provided with rich treasures; good literature, notably the Catholic Readings of Don Bosco, found in him a zealous propagator, and to his great devotion to relics the rest of his fortune was directed. A voluminous correspondence, innumerable journeys for the purposes of research and confirmation, all bore witness to the fact that nothing was to be spared in the enriching of his treasure. Every addition was subjected to the most scrupulous authentication by the competent ecclesiastical authorities.

He died on March 2nd, 1926 at the age of 81 years, leaving his collection to the Salesian Congregation in the person of the Superior-General, the late Fr. Rinaldi, happy in the knowledge that a permanent and worthy abode, where they would be exposed to public veneration, was assured for his beloved relics.

Fr. Rinaldi, at his death, left the task of carrying out this undertaking to his successor. For this work Fr. Ricaldone selected two men of taste, Fr. Giraudi, the Economist-General of the Society, and the architect, J. Valotti, a Salesian lay-brother, who is responsible for most of our churches and houses in Italy. The result is a real work of art.

An Artistic Gem.

The chapel occupies a relatively small part of the crypt of the Basilica. It rests on four large pillars which support central arches, decorated in the manner of the catacombs. The chapel, which is closed by an iconostasis, has one nave, terminated by an apse, and is in the form of a latin cross. It contains seven altars. The high altar is dedicated to the Holy Cross, a famous relic of which is exposed above the altar for the veneration of the faithful. At the foot of the cross is a small phial containing the relic of the Precious Blood, formerly at Mantua, and

obtained from Mgr. Joseph Sarto, afterwards His Holiness Pope Pius X, of saintly memory, who was Bishop of Mantua at the time. The altar is constructed of marble: in it the alabaster of the near East mingles with the red onyx of Morocco, the black marble of Belgium with the green marble of Varallo.

Six other altars occupy the side chapels. The central altar on the Gospel side is dedicated to the Holy Martyrs, the corresponding one on the Epistle side to the Holy Confessors. Of the four remaining altars, one is dedicated to the Doctors of the Church, another to the Founders of Religious Orders and Congregations, a third to the Holy Virgins and Martyrs, the fourth to those neither Virgins nor Martyrs. Like the high altar, they are all of precious marble. Mosaics figure largely in the decorations of the walls.

Whilst this chapel, as can be judged, is a real artistic gem, its dominating note is yet one of austere gravity. Recent pilgrims have been unanimous in its praise: here, too, one may find a quiet peace which is not possible in the Basilica above.



The Altar of St. Cecilia.

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.

"Monstra Te Esse Matrem!"

Thoughts occasioned by the news of the death of a saintly mother
— Maria Hlond, mother of His Eminence Cardinal Hlond.



His Eminence Cardinal Hlond, S. C.

The sympathy of the whole Salesian family will be extended to the Salesian Cardinal, His Eminence, Augustus Cardinal Hlond, on the death of his mother, which took place two days after Christmas. The deceased lady, for the repose of whose soul our prayers will be offered, was a splendid example of the ideal, Catholic mother.

Maria Hlond was blessed with twelve children, to whose welfare, in a spirit of truly Christian sacrifice, her whole life was dedicated. Of humble birth, she yet succeeded in giving her children an education which was of immense benefit to them in later life. Four of her sons entered the Salesian Congregation. To one of them, after the Polish plebiscite, was entrusted the difficult task of organising the new diocese of Katowice. He became its first bishop, was eventually

promoted to the primatial see of Poland and, finally, was created a Cardinal of the Holy Roman Church; we refer, of course, to His present Eminence, Augustus, Cardinal Hlond.

At the time of his elevation to the Sacred College, this illustrious son of so good a mother addressed to her a remarkable letter which was widely quoted in the press of all the nations as a wonderful example of filial piety and devotion. The letter appeared in the *Bulletin* of March-April 1928, and is a document so elevated, so inspiring, and containing a lesson such as was needed never more than at the present time, that we feel amply justified in re-printing it once more here. It runs as follows:

Dear Mother,

The Holy Father has graciously made me a Cardinal of the Holy Roman Catholic Church. With deep gratitude, I turn my heart and mind towards you, my dear mother, and write my first letter to you.

When I consider the ways in which God's Providence leads me, your image is always before me. Better than many learned pedagogues, you instilled in the souls of your children a strong foundation of life based upon faith and the Divine Law. And, as you knew yourself how to pray sincerely and fervently, you taught us children earnest prayer, in which I find courage and confidence in God to this day.

You showed us the way to happiness, teaching us not to be indolent but to be strong in character, and to work, and you taught us to love duty and to desire to carry out our duties sincerely and gladly.

Therefore, nowhere but in the nobility and the sublimity of your simple and devoted heart is to be found the beginning of that way on which God's grace guided me and led me to that which, generally, is called dignity, but which, after the conception of our family, means a higher fulfilment in work and devotion.

On this day, on which the pleasure of the Holy Father is shining in its splendour over our Upper Silesian hut, I thank you heartily that you were a good mother to me, and ask for your pious prayer that I may by my work serve the honour of God, the cause of His Holy Church and the happiness of my father.

These same sentiments, in spirit, I lay upon the tomb of my beloved father, whose pious and strong character confirmed me and made me willing to follow him.

With gratitude and piety, I kiss your hands, hard from work, and ask your motherly benediction on the way that duty will lead me.

Your son, AUGUSTUS,
Cardinal.

For a tribute more generous and unstinted, no mother could wish.

Ponder for a moment merely on the second paragraph of this grand eulogium. How opportune, in these times of "seeking after novelties" and of hours, nay years, spent in the quest of so-called new "learning" is the beautiful truth there contained!

How many of us, priests and religious, there are who can go down on our knees and thank God for the blessing of a good, Catholic mother; one who taught us our early prayers and to whose pious example and teaching can, under God, be attributed, in no small measure, the great grace of our vocation! How many, be they clergy or laity, can trace to the same source the 'spiritual success,' — if it be not presumption thus to describe it — of their later lives; the fact that, with the help of God's grace, and with the example of such a one before their minds, they have remained, in spite of all obstacles, loyal children of God and His Holy Church!

English Catholics will be familiar with one outstanding example of this: the undying influence of the mother of the late Cardinal Vaughan on himself and the other children of that famous family.

Turn for a moment to the thought of the mother of Don Bosco. Who does not know of the marvellous spiritual benefits derived by our future saint from that grand and saintly mother, "Mamma Margaret?" A feature of the coming canonization celebrations will be the homage paid at the humble Bosco

home to the mother of the saint by a great gathering of Catholic mothers. And surely none deserves more than she, whose birthday present for 1934 will be the joy of sharing from heaven in the triumph of the canonization of her son, a part in the glory she helped him to win.

May not Catholic mothers take confidence, courage and inspiration from the example of these saintly models of a duty so well-done!

In fine, let the thoughts of us all soar still higher to her who, being the Mother of the God made man, is yet our mother, too. May she be the guiding star of our lives and as she, Don Bosco's great Madonna, led him, throughout his life, almost by the hand, bringing him at last in glory, a saint, to the court of Her Son, so, assuredly, will she bring us there also if we will but have confidence in her and, in the words of Holy Church, beg of her *Monstra te esse matrem*: "Show thyself a mother!"



Don Bosco's Madonna.

PROGRAMME OF THE FESTIVAL OF BLESSED JOHN BOSCO

At ROME

April 1st. — In the Basilica of St. Peter — CANONIZATION OF BLESSED JOHN BOSCO.

April 2nd, 3rd and 4th. — In the Basilica of the Sacred Heart, Castro Pretorio (Via Marsala, 42).

SOLEMN TRIDUUM in honour of the new Saint, at which Their Eminences, the Cardinals, their Graces the Archbishops and their Lordships the Bishops will assist.

PREACHERS: Their Eminences the Princes of the Church.



OTHER OFFICIAL MANIFESTATIONS

On the same days, the 2nd, 3rd and 4th of April, three other imposing manifestations will take place:

- 1) General AUDIENCE of the SALESIAN FAMILY at the feet of the Holy Father.
- 2) Solemn COMMEMORATION of the NEW SAINT in the presence of the Public Authorities at the Institute of the Sacred Heart. (Via Marsala, 42).
- 3) HOMAGE to the Holy Father, Pius XI, in the new church of Mary, Help of Christians near the Pius XI Professional Institute. (Via Tuscolana, 361).

IES FOR THE CANONIZATION HN BOSCO



At TURIN

April 5th, 6th and 7th. — In the Basilica of Mary, Help of Christians:

SOLEMN TRIDUUM, at which Their Eminences the Cardinals, their Graces the Archbishops and their Lordships the Bishops will assist.

PREACHERS: Their Eminences the Cardinals.

April 8th. — Pontifical High Mass, at which their Eminences the Cardinals, their Graces the Archbishops and their Lordships the Bishops will assist.

In the afternoon. — Solemn PROCESSION with the URN OF THE SAINT.

April 10th. (Tuesday). — COMMEMORATION of the NEW SAINT and inauguration of the « Count Rebaudengo » Missionary Institute.

April 12th. (Thursday). — Laying of the FIRST STONE of the works destined for the enlargement of the Sanctuary-Basilica of Mary Help of Christians and for the new ALTAR dedicated to St. JOHN BOSCO.

April 22nd. (Sunday). — Homage of the Mothers to MAMMA MARGARET, near the House where Don Bosco was born at BECCHI.

DON BOSCO AND ENGLAND

Though England cannot boast of having had a personal visit from Don Bosco during his life-time, his interest in it and his knowledge of persons and places in that land were by no means lacking. How otherwise explain the fact that it was one of the lands to which, in the later years of his life, he sent his sons.

An interesting example of the English connection of Don Bosco is contained in the two letters sent by the then Duke of Norfolk to him which we print below.

Norfolk House,
St. James's Square, S. W.
LONDON.
Oct. 6th. 1882.

Very Revd. and Dear Sir,

We have heard that you yourself and your great army of children have been praying for the health of our little son.

This good news of such great kindness, coming as it does from those so far away from us and upon whose generous sympathy we have no claim, has touched my wife and myself very deeply. We have heard too of the great works you are carrying on and the account of them has filled us with great interest. May I ask you to accept the enclosed offering of £ 40.0.0 as a small help to your great undertaking.

We both most earnestly commend our son's health to you and yours as an intention for your continued prayers and we only wish we could properly tell you how very deeply thankful we are.

*I have the honour to be
Your very faithful servant,*

NORFOLK.

Al Rev.do Giov. Bosco.

Arundel Castle,
Arundel,
ENGLAND.

Oct. 26th. 1882.

Very Revd. and Dear Sir,

Let me thank you for your most kind letter. If at any time you are so good as to communicate with me I beg you will use what language you please as I can easily get a friend to translate it for me.

Of those you name French is the one I can read with least difficulty.

*I have the honour to be
Your very faithful servant,*

NORFOLK.

Al Rev.do Giov. Bosco.

In honour of the new Saint

The April-May number of the "Salesian Bulletin" will, in honour of the canonization, be a special number.

It will be considerably enlarged, printed on special paper, and will contain a series of articles portraying the life, the spirit and the work of the new saint.

Copies of this special issue will be available in Rome on the day of the canonization.

WHAT WE HEAR

That we should like to see you all at Rome and Turin at Easter next.

Furthermore, that we hope we shall!

That quite a large number of you are really coming!

That you are also bringing your friends!

That those who haven't made up their minds yet intend to say 'Yes' — and mean it — immediately after they have read this number of the *Bulletin*.

That they are going to show the article on the ceremony of canonization to all their friends — and that they will come, too!

That no Co-operators or Old Boys will be taking their Easter holidays anywhere else but in Turin and Rome!

That if they attempt to do so, it will rain!

That that's that!

Turin. More Pilgrims.

Christmas in Rome evidently proved a big attraction for many English Catholics, and a visit to the Oratory either *en route* to Rome or on the return journey was included in the programme of many.

Three parties have recently arrived. On Friday, Dec. 22nd., Fr. Fox of Liverpool came with an imposing party under the auspices of the Catholic Association.

Another happy group, members of a C. A. pilgrimage also, though arriving in Turin on the return journey late at night and having to depart soon after eight o'clock on the following morning, were determined to fit in a visit to the Basilica and the Oratory at all costs. Wherefore, leaving the warmth of their beds very early on a cold Sunday morning, that of Dec. 31st., to be precise, they arrived at the Basilica shortly after 6 a. m. They heard mass at the altar of Blessed John Bosco, received Holy Communion, and then, whilst the day was still young, set out on a brief and hasty tour of the rooms of Don Bosco and as much of the Oratory as time would, or rather was forced to permit. Then followed a rush back to the hotel in time to be late for an early breakfast, off to the station and the train for Paris, London and

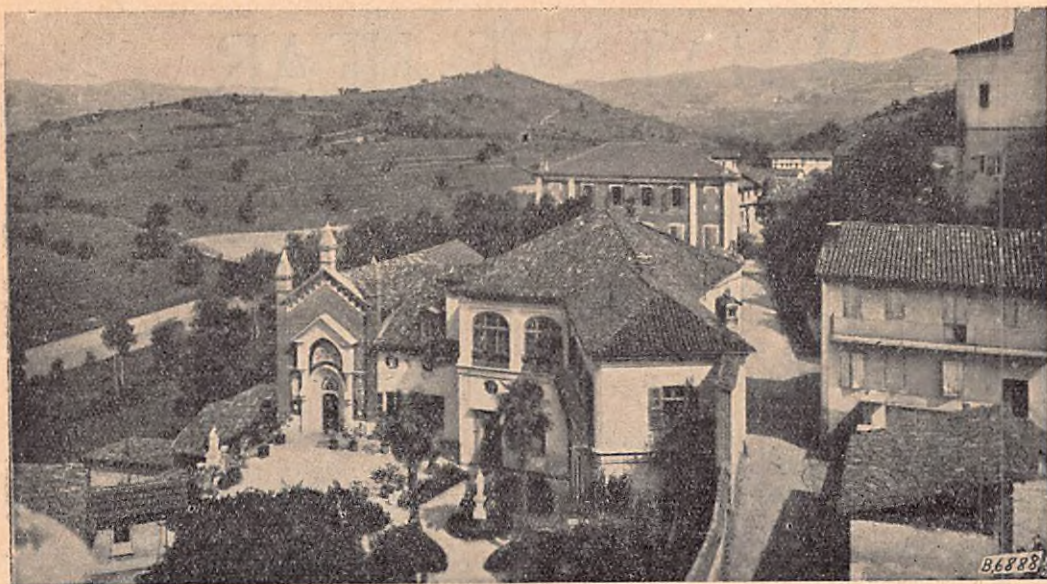
home! Their virtue, combined with their rush, won for them the honour of being the last pilgrims of 1933.

And, as England supplied the last pilgrims of the Old Year so, too, did it provide the first of the New. To a N. T. A. party, under the able leadership of Fr. Francis McCabe of



Turin: The Basilica invaded by pilgrims.

the Salesian College, Farnborough, fell the distinction of heading the roll for the great canonization year of 1934. It was the first pilgrimage from England led by a Salesian during the Holy Year. We hope it will be by no means the last. It was certainly but poetic justice that a member of Don Bosco's own congregation should lead the first pilgrimage of this year and England may, indeed, feel proud that it was she who — if we may be pardoned the expression — "supplied the goods." The number of visitors to Rome from the British Isles during the Holy



Castelnuovo Don Bosco: Theological Institute.

Year has more than once evoked words of praise from the lips of the Holy Father himself. May the "long trail" long "keep winding" and let us express the fervent hope that the coming of brighter days will bring even greater crowds, and that at Easter 1934 there will come from the British Isles and from America an "avalanche" of pilgrims bound for Turin and Rome.

More fortunate in the matter of time than their compatriots of the previous day, Fr. McCabe and his flock were able to make a more leisurely and a fuller tour of the Basilica and the Oratory, after which they paid a visit to Turin Cathedral and the Chapel of the Holy Shroud before they, too, set out once more for home.

London. Battersea.

As the canonization draws near it is pleasant to hark back to the days and the friends of Don Bosco himself. The College of Battersea, founded by Don Bosco, looks back, too, to those who assisted in the difficult days of its foundation. Happy, therefore, was the reference made by His Lordship Bishop Butt, deputising for Cardinal Bourne, at the recent Prize Day to the fact that the College was commenced on the invitation of his late uncle, Bishop Butt, then Bishop of Southwark. Interest in the College is, in this case, evidently a family failing.

"I want to see the Salesian College, Battersea, go on from strength to strength in the spirit of its founder, Blessed John Bosco, and achieve new triumphs in the scholastic and athletic fields," said His Lordship.

If one may judge from present indications, it seems that this wish will be more than fulfilled.

London. Westminster.

Hearty congratulations to Canon George Craven on his promotion to an honorary canonry at Westminster Cathedral!

Father Craven (as he then was) spent a few days a short time back at the Mother House in Turin in order to see more of the work of Don Bosco at first-hand. His own work, Administrator of the Crusade of Rescue, is a work which would naturally be much after Don Bosco's own heart. Canon Craven recognises this, too, for, when leaving the Oratory, he remarked that Don Bosco must have a "soft spot" for him and would, he felt sure, help him. Perhaps our co-operators will hear more later of the good Canon's interest in the work of Don Bosco — but we must say no more at present. At the moment, whilst congratulating him, we express the hope that his health, which had been causing him some concern, has much improved, and that God will bless him with many years to enjoy his well-merited honours.

Shrigley.

A brief note appeared in the last issue under this heading calling attention to the proposed Shrine of St. John Bosco to be erected there. It will be the tribute of the whole Province — Salesians, Daughters of Mary Help of Christians, their pupils and past pupils, and the co-operators — to the Saint, in thanking to God for all the graces received since the Province began. May the shrine be worthy of the Province! More will be heard of this project later. In the meantime we content ourselves with repeating to all the hope that they will rally to the aid of this good cause, and refer them to the advertisement on the cover of this issue.

Ireland. Dublin and Belfast.

Irish co-operators are to be heartily congratulated on the splendid example they set of real, *practical* co-operation. Two concerts, for example, were recently organised to help the missions, and were well-supported; one in the Theatre Royal, Dublin and the other in St. Mary's Hall, Belfast. May the example prove "catching." Our grateful thanks to all — organisers, artistes and supporters!

Newton. (New Jersey).

The town of Newton was selected as the venue for 1933 of the traditional gathering of the Society of the Holy Name, composed of men from about forty of the surrounding parishes.

Thus it was that on a glorious afternoon of October last a body of men, some four thousand strong, to the accompaniment of the music of their bands and the fluttering of their banners, marched to the Salesian House, dedicated to the Blessed John Bosco. What a magnificent spectacle of faith for the almost entirely Protestant population of the town!

Spread out on the field in front of the building, the men were addressed by Fr. Michael Donnelly, the local parish-priest, and by Fr. Patrick O'Leary S. C., in words of warm greeting and encouragement. Benediction of the Blessed Sacrament was then given from an improvised altar in the open air.

Don Bosco, whose figure dominates the facade of the chapel, must certainly have re-

joined in this triumph of love for Jesus in the Blessed Sacrament on the very spot where the future apostles of his work in the United States are undergoing their preparation. Never before had such a manifestation of faith been witnessed in the district, and the Salesians rejoice that the presence of the recently-constructed House of Formation should have made it possible, and that it was associated with the name and the eucharistic tradition of our Blessed Founder.

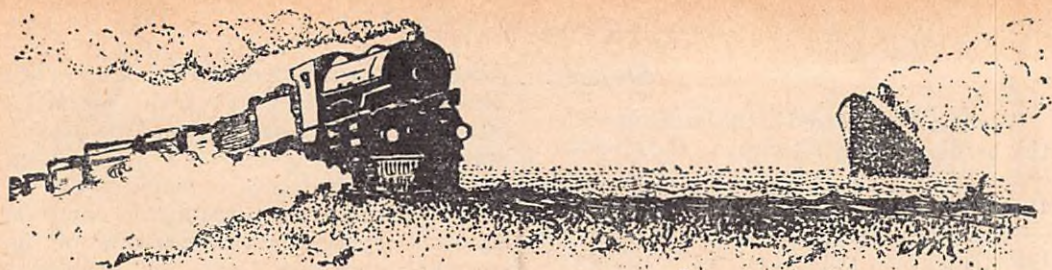
Castelnuovo Don Bosco (Turin).

The development of the Salesian work has imposed upon the Superiors the necessity of opening a new theological institute to harbour the large numbers of theological students for whom it was not possible to find room at the International Institute in Turin. The new institute, the buildings of which have been suitably transformed and adapted, is in the heart of Don Bosco's own country, in the district formerly known as Castelnuovo d'Asti, the name of which has in recent years been changed in honour of him.

The inauguration of this new college took place recently, when it was solemnly opened by the Superior General, who, after Solemn Mass of the Holy Ghost and the taking of the profession of faith by the professors, urged the students to prepare themselves thoroughly for the vast work which the Salesian Congregation was called upon to do in the Church.



Castelnuovo Don Bosco: Interior of the Chapel.



HERE, THERE & EVERYWHERE

India - Madras.

Village named after Don Bosco.

His Grace Archbishop Mederlet, S. C., Archbishop of Madras, recently paid his first visit to a small village called Laxmivillasapuram, where, in a little chapel constructed by the catechumens themselves from the materials obtained by demolishing the little pagan temple which had formerly served them for their idol-worship, he administered the Sacrament of Confirmation to some eighty newly-baptised Christians.

At the suggestion of His Grace, the name of the village was changed into "Bosco palayam" (Boscoborough), and the chapel was dedicated to St. Joseph that, under his fostering care, the new Christian community may flourish.

New Salesian Novitiate.

In Madras itself Archbishop Mederlet opened, on the 11th December, the long expected Novitiate for the Novices of the Salesian

Congregation. This is the second Novitiate in India, there being one at Shillong, Assam.

His Grace was received at a decorated arch and was conducted to the Novitiate in a procession, formed of altar boys from Jalarpet, novices, clergy, and laity. Addresses were presented in Tamil and English, to which His Grace replied, exhorting the faithful to live as true Catholics.

The *Te Deum* was sung in the Novitiate Chapel, which was crowded, and Benediction of the Blessed Sacrament was imparted by His Grace. After this, Fr. Cinato, the Vice Provincial, thanked the people for the warm reception accorded that evening to his young clerics. He reminded the novices what exemplary lives they would have to lead for the edification of the laity.

Brazil - Rio Negro.

A warm tribute was recently paid to the work of our missionaries in Brazil in the course of an article which appeared in the columns of 'America,' a leading Catholic journal. We quote from the article itself...

« In the October *Harper's* an English woman novelist attacks war, which deserves all the beating it can get; but also attacks charity, which is another story. What can these jaundiced minds truly mean, who clamour for "justice," yet try to poison at the source the only moral force that ever has secured any lasting justice in the past, or will secure it in the future?

An unconscious refutation of her jibes is offered by the explorer, Earl Hanson, who asks if it be true that the tropics necessarily bring physical ruin to the white man



Archbishop Mederlet arrives for a visitation.



The Missionary boat, the "Help of Christians" on the Rio Negro.

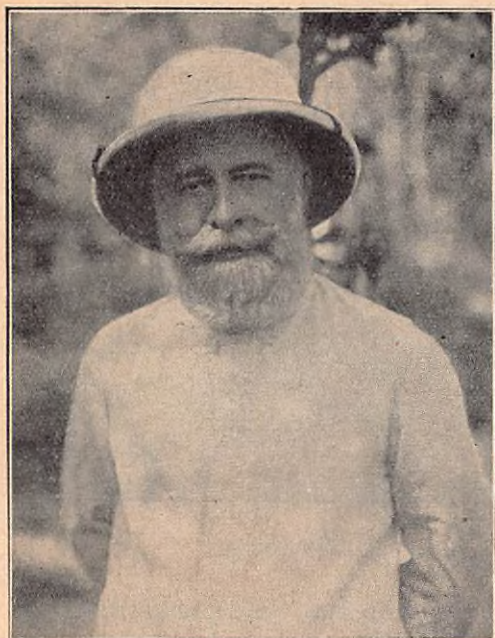
Much of the bad reputation that the tropics have acquired, thinks Mr. Hanson, is due to the type of people that leave civilization and take to the jungle. They are the sort attracted to the tropics because they hope for freedom from the discomforts of the North, and escape from work. But "the men who went to the tropics for the purpose of engaging in man-sized jobs are easily spotted, since they are almost invariably more healthy and more alert than the others."

A trip down the appallingly unhealthy Rio Negro, in Brazil, bore this out. And Hanson adds:

On this trip, however, I formed the highest respect for the Salesian Fathers, self-sacrificing missionaries who had come largely from Europe many years before in order to carry their gospel to the Indians and establish hospitals and schools on the river. These men had often suffered from tropical ailments, but in many years of residence in one of the most unhealthy spots of the Amazon Basin they had never developed that apathy and listlessness which mark the man who has gone to seed. From sunrise till sunset they laboured both physically and mentally, erecting their own buildings, teach-



One of our mission residences on the Rio Negro,



Mgr. de Ferrari, S. C., Prefect Apostolic
of the Upper Orinoco.

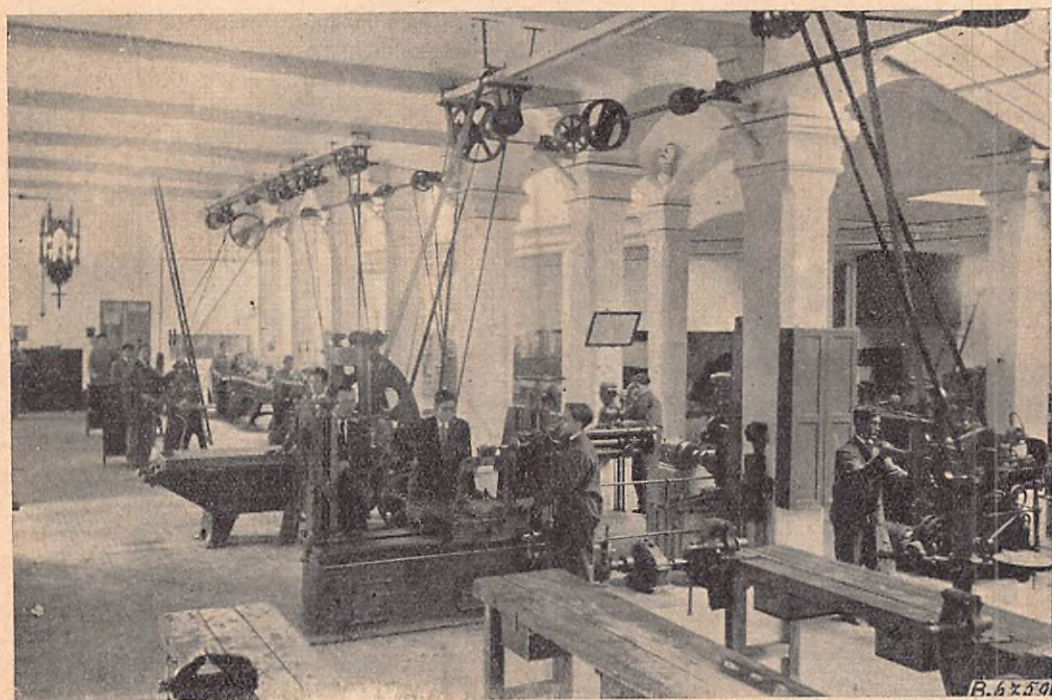
ing in their schools, preaching in their churches, and curing the sick in the hospitals. They retained that curiosity about their world which marks the alert man. Purely for amusement they kept meteorological records and studied and reported ethnological acts.

These men had been ill; many of us become ill at times even in more favoured climates.

But they had not let their illnesses ruin their spirits. From the fact that they were still able to labour, that they delighted in labouring, that they were still able to laugh, they distinguished themselves from other white men on the river.

Experience had taught Mr. Hanson caution in reaching conclusions:

It is always dangerous to draw conclusions as to cause and effect from a mere juxtaposition or synchronization of facts. Let it be enough here, to state that these missionaries had not moved from Europe to the South American tropics in order to escape work. They had moved there to find it. They knew very well before they left Europe that they were going to pit themselves against a bad stretch of country.



Columbia. Bogotá: One of the new workshops at our Professional School.

Instances are not confined to the missionaries of the saving quality of hard work. The writer cites the example of a grand old Spaniard, an American, an Englishman, and the "Portuguese Lobo d'Almada, for seven years governor of the Rio Negro territory late in the eighteenth century, who through his own efforts and enthusiasm made the Rio Negro a better place for the white man than it ever was before or since."

He likewise ascribes efficacy to diet, particularly fresh vegetables, the lack of which causes the ruin of most white men in those parts. "The Salesian Fathers on the Rio Negro and the Benedictines on the Rio Branco plant and eat fresh vegetables."

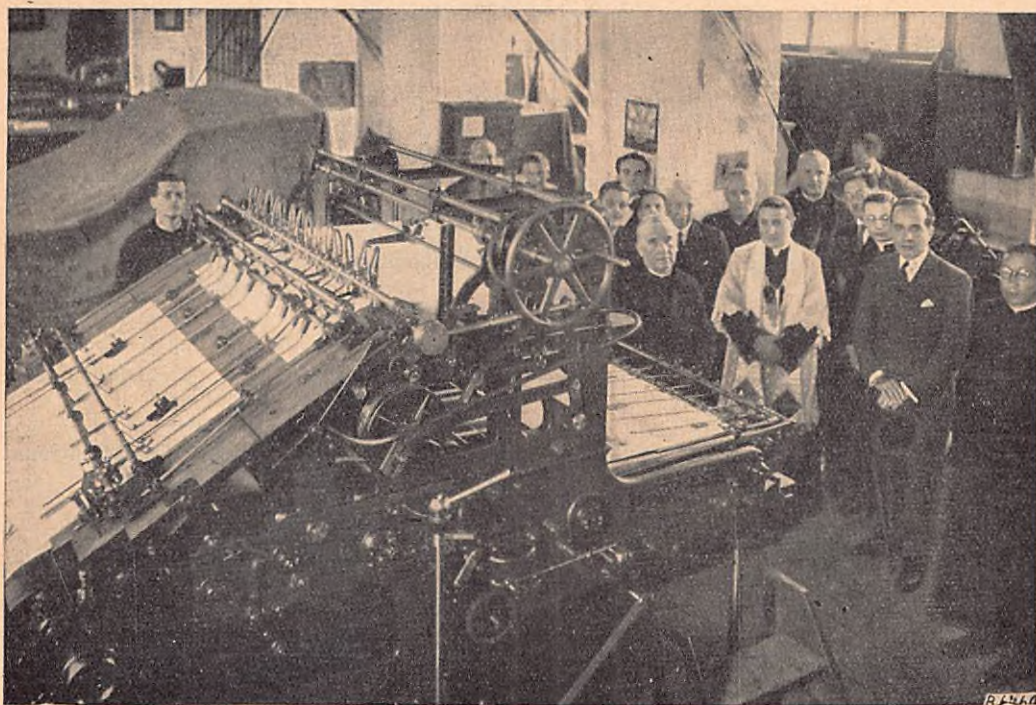
Whatever the explanation of the health phenomenon may be, the plain fact remains that the spiritual phenomenon, that Europeans, should leave home and country to go down and bring life to the death-dealing waters of the Rio Negro and the Rio Branco, can be explained by no other motive force than charity, which jaundiced minds mock at as an "outrage" and a mere emotional luxury ».

Venezuela - Caracas. Missionary Expedition for the Upper Orinoco.

In the Sanctuary of Mary Help of Christians in Caracas the special function of the departure of the missionaries, who together with Mgr. De Ferrari, Prefect Apostolic of Upper Orinoco, left immediately for their new and extensive mission, took place a short time ago. The ceremony was graced by the presence of the Archbishop of Caracas, who, after the singing of the *Magnificat*, blessed the Crucifixes and gave them to the intrepid pioneers of this yet almost unexplored corner of South America.

Colombia - Bogotà. Extension of our Professional School.

On the occasion of the feast of Blessed John Bosco, the Professional School of Leo XIII opened the extension to its already large workshops. They have now a mechanics' machine-shop fully equipped with modern machinery, while the Carpenters, the Printers and the Compositors have a new future opened for them by the purchase of several pieces of new machinery.



The Apostolic Nuncio blesses the new printing machine.



NEWS FROM THE MISSIONS

China - The Vicariate of Shiu Chow.

STATISTICAL TABLE 1932-1933

Vicariate Apostolic of Shiu Chow (China) - Founded in 1920.

Area. 33,500 sq. Kilometres. Population. 2,200,000. Catholics. 4,102. Catechumens. 154.

PERSONNEL

Missionaries	Nuns.	Catechists.		Masters.	Mistresses.
19	14			62	16
(of whom 13 are working in the district		Male.	Female.	Christians 46	14
		16	23	Pagans 16	2

CHURCHES, SCHOOLS, INSTITUTIONS, ETC.

Churches and Chapels.	Mission Stations	Seminary	Work of the Holy Infancy	Asile for the Poor and Aged.	Dispensary.	Kinder- garten	Elementary Schools.
33	48	1	1	1	1 (14514 consultations)	1	19 1146 pupils
		(16 students)					
Middle School	Schools for Catechists.		Schools for Doctrinal instruction		Female Hospice.		Associations
1	For Men 1 For Women 1		17 (225 pupils)		40 orphans. 13 blind inmates.		26

SPIRITUAL FRUITS

Adult Baptisms.	Baptisms of Children.	Confessions.	Communions.	Instructions. To Christians
89	455	28,936	72,240	9415
				To Pagans 4626

The Report of the Work accomplished by the Salesian Missionaries in 1932-1933.

More than one of our good benefactors and benefactresses will have asked why the Vicariate Apostolic of Shiu Chow has not yet presented its annual record of work done.

The reason is a simple one and is to be found in one thing alone, economy! Times are most difficult and it is necessary to count every penny. Hence it is that the usual account has been delayed and comes with the greetings for the New Year.

At the commencement of this New Year I wish you, in the name of the whole Mission, every good, both spiritual and material, from our Redeemer, Jesus Christ. May He recompense every one of you, individually, for all that you have done during the past year for our poor Mission. May He bless your families, your enterprises, and may He fill your homes with peace and tranquillity and, most of all, may He enrich your Hearts with His abundant and omnipotent grace.

To this end our missionaries, priests and nuns, our Christians, but especially our little ones and those poor abandoned souls, rescued by the aid of your charity, send up their prayers to heaven.

Accomplishments of 1932-1933.

And now, permit me to give you some small idea of the work done during 1932-1933.

Thanks to God, this has been a peaceful year; nothing extraordinary has occurred to disturb the work of the missionaries — the temporary occupation of some missionary stations (at Yingtak and Chihling) and the destruction made by the Communists in the north-east zone, at Namyung, where they destroyed two of our houses, are things already forgotten by all.

The Daughters of Mary Help of Christians have also been able to continue regularly their work in colleges, hospices, asiles for the aged, in the work of the Holy Infancy and in the dispensary.

A brief examination of the statistical tables provided will reveal at a glance the work done here and there in different parts of the vast

territory confided to the Salesians and the Daughters of Mary Help of Christians.

To know how to 'read' statistics is by no means easy! One who lives far away and does not know the peculiar difficulties of these countries, the distances between the various Christian centres, the quality of the



Mgr. Canazei S. C., Vicar Apostolic of Shiu Chow.

secondary personnel (catechists and teachers), not over-prepared for their work, the passive character of our christians, their poverty and misery, the few material resources, etc., could easily form an altogether erroneous judgment and one far removed from the truth. But whatever statistical tables may say, for the honour of my good missionaries and co-operators who follow their work attentively throughout the year, be it said that their zeal and apostolic spirit is worthy of sons of that great "hunter after souls," the Blessed John Bosco.

Consider: 4102 catholics scattered over an area of some 35,000 square kilometres; 154 catechumens, a few here and a few there, whom it is necessary to follow step by step

as a mother teaching her little one to walk; 28,936 confessions heard in so many different places, after long and fatiguing journeys; 14041 instructions given by missionaries to christians and pagans; thousands of miles over mountainous paths traversed by our missionaries, in the heat of the summer sun and during the long rains of the spring, — all these things without mentioning those ordinary difficulties which are the everyday lot of the missionary in any land, but especially in China: how many things do they not say to those who know how to value these numbers!

And yet the real and visible fruit of new conversions of adults is but 89 new christians (about seven for every missionary! this, moreover, is about the annual average of adult baptisms for the other more southerly provinces of China, whilst the average for the central and northern provinces is about 16.5). God alone knows the moral forces and the bodily fatigues demanded of a missionary in order to be able to add to the Church of God, in the course of a year, seven neophytes! Readers must not be surprised or mistrustful when they read of such scarcity of conversions, but let them imitate the missionaries who, after ten years, undeterred and full of confidence in God, in Whose service they are, still continue their work without marvelling or being discouraged in the least.

Help, spiritual and material.

For the rest, who does not see clearly in all this the supernatural help of God, the fruit of the *prayers and good works* offered all over the world for missionaries? Let our good benefactors and friends continue, then, to assist the missionaries with their prayers and their sacrifices. It is assistance which all can give, be they young or old, rich or poor, and this is the aid of which the missionaries have need more than any other, help so necessary that without it any other kind would be useless to them, nay would work to their harm and destruction.

But if the missionary has need in the first place and above all of the grace of God obtained for him by means of prayers and good works, material assistance is, on the other hand, indispensable, for without it, in the ordinary course of events, he could do nothing

when the question arises of building and of continuing the works and institutions of the Church of God in this land.

I should like to describe to you the condition of a poor missionary bishop who must — and that daily — find food for his missionary personnel, for so many children, youths, seminarists and the aged, who all flock to him, and the means necessary to continue the numerous and varied works of the vicariate. But what purpose would it serve? If you yourselves, in these critical times, meet, some more and some less, your own difficulties, imagine in what difficulty the Vicar Apostolic of Shiuchow must find himself! He is in a hot-bed of paganism, cold and frigid, surrounded by thousands and thousands of men from whom he can hope for nothing for his needs and works. He lives far away, lost, as it were, in the fastnesses of the mountains of southern China, and scarcely succeeds — and how often he does not succeed at all — in making his voice reach to where there are good and generous hearts who love the Mission and are ready to help it.

If you, brothers and sisters in Jesus Christ, do not help us, to whom shall we look for aid? Help us, good benefactors and friends, help us now that the crisis is universal, but doubly heavy for the poor mission of Shiuchow.

And now I should like to conduct you on a tour through the eleven districts or sub-prefectures which form our Vicariate. We can pass over at once the districts of *Yu Lun*, *Lin Shan*, and *Yung Yun* for this is still virgin soil. It is sad to relate it, but it is so. I have not the missionaries to send and, even if I had, I have not the means to open out new mission stations at present. It is possible to pass whole days of travelling without ever coming across the slightest trace of christianity: there is no missionary residence, not a christian, perhaps not even a pagan who has so much as heard of the name of Our Lord Jesus Christ. Who knows for how many years yet they will remain on the map of our Vicariate marked 'desert'?

The Central District - Shiuchow.

Notwithstanding all that has been done, we have not yet succeeded in obtaining from the Cantonese Government the recog-

dition of our Middle school dedicated to Blessed John Bosco. It is a very serious obstacle to the development of the school for, without this recognition, students are not allowed to pass to advanced schools, nor are they even allowed to sit for the examinations for these other schools. Pray to Blessed John Bosco that in this, the year of his canonization, he may obtain this recognition for us.

In the *Little Seminary at Hosai* we have this year done away with the four lower

the life of perfection, he felt unequal to it and "went away sad, for he had great possessions." It is not riches which restrain the young Chinese from following the life of a seminarian, but the moral code of the master of the Chinese people, Confucius, and, as far as the present question is concerned, it is expressed by him in these words: "*Mo hau yau sam, mo hau wai tai*" — that is: "there are three sins against filial love, but the greatest of these is that of not having posterity." Perhaps they do not know they are



Shiu Chow. — Don Bosco up-to-date.

classes (the preparatory course) which up to now had to be passed through in every school of the mission. For the seminary your prayers are, indeed, needed. How many and how great are the difficulties which a youth of these countries finds on the way to the sanctuary, and having discovered that he has a vocation, what obstacles has he not to overcome in order to preserve it! The young Chinese of ten years of age finds no difficulty in saying he would like to be a priest, and would to God that it were possible for the Bishop to receive him, but when he reaches the age of sixteen or eighteen years he all too often imitates the young man in the Gospel (MATT., XIX, 22) of whom we read that, being invited by Jesus to follow

citing the words of the master, but the fact remains that the doctrine expressed in these few words forms for every Chinese an axiom of life concerning which there can be no discussion.

Great difficulties, although of another kind, occur also for the foundation of associations of native religious women ("Announcers of the Lord"), for whom this year, at the cost of great sacrifices, a suitable house has been built. Pray to the Lord that He may help us, little by little, to form a native personnel, both priests and nuns. A mission progresses, in the true sense of the word, not in proportion to the numbers of the newly-baptised but rather in proportion to the number of its native workers. If Pope Innocent XI,



Shiu Chow. — "Sounds good!"

in a letter to a Vicar Apostolic in China declared that he would feel more satisfied at the good news that *a single native priest* had been ordained than that 50,000 neophytes had been baptised, was not, and is not still, the reason always the same: the Church of God begins to take firm root in a country only in proportion to the number of its native workers, priests naturally first of all, children of the very people whose conversion is sought.

The work of the Holy Infancy, the Asile for the poor and aged, and the Dispensary have been transferred to two houses better adapted to the scope of the work, for the original house (at one time the residence of Mgr. Versiglia and his missionaries) is now too old and is falling into decay. Which of our good benefactors would like to help us to reconstruct it? It is a house splendidly situated in the heart of the city on a fine, new road. It is truly heartrending to see it in such a state. But the capital and the centre of our vicariate still lack two very important things: a proper church and a hall for conferences, lectures and propaganda. But if the first of these, the church, is important, the latter, the hall, is absolutely imperative and urgent. Our first need is to think of the living church (the faithful and the catechumens) and then we can begin to think of the church made of bricks and mortar. Once more: who will help us?

The District of Namyung and Chi-hing.

Here the regular work continues. The ministry is fatiguing and difficult, for the christians are very scattered and are in entirely pagan surroundings and, moreover, their instruction is still rare. Many christians in this region are in such dire poverty that they are unable to do even the least thing to help their children, who need to go to be taught their catechism and prayers, not even though we should receive them free in our residence.

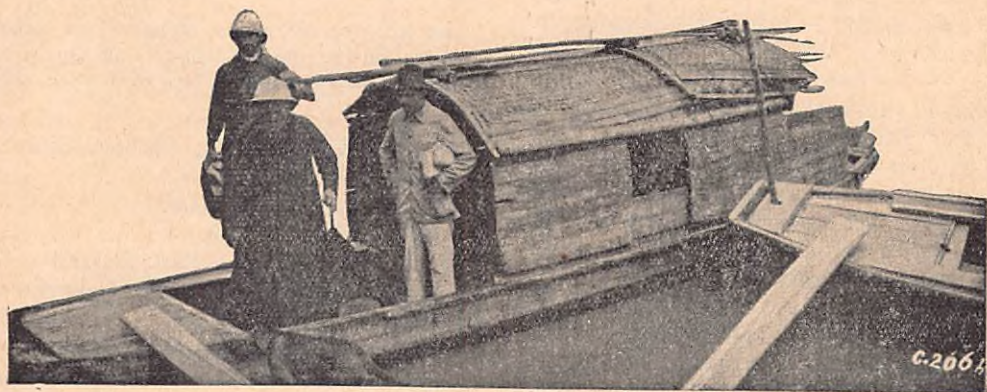
The schools at Namyung, Li How Kiu and Fontung are going on well. The masters are christians and the education bears a specially christian stamp. At Li How Kiu the little house of Kuneong (for female catechists) has been reconstructed and here, every evening, girls gather together to learn christian doctrine. How many difficulties the missionary encounters in that region, pagan to the core, can be gathered from the following extract from a letter received from one of our confrères who is at work there: "My troubles began with an invasion by the communists; then I had to go away and resign myself to a month of enforced rest. On my return, I visited the village of T'ai Ling P'ui to advise the christians that the storm had passed. Finally the catechist also returned, but after a few days, on account of some disagreement, he went back to the place from which he had come. The female catechist next informed me that, owing to the illness of her father, she must return home. Soon after my servant, who was also my cook, went back home to look after his family. I was like a dead man! Finally, however, I found a zealous catechist who desired to serve the Church. I sent him at once to the region of P'ac Shan to carry on the work of propaganda, but two days later he returned being unable to find anyone who would accompany him. I next borrowed from my friend, Fr. Avelle, a catechist who was an expert with men and at places, and sent him with mine to that region hoping that the visit would last at least ten days. In the meantime I went to Shiuchow to obtain a supply of medicines, placing great hopes in the application of this means of propaganda. But one day my two friends returned heavy and sleepy for they had covered some twenty kilometres

without having eaten the morning rice or being able so much as to wash their faces. They told the story of the nauseating apathy with which they had been greeted everywhere, and how they had finally had to depart as unwelcome guests. Courage! And now the medicines arrived with which we were to heal bodies and souls of both pagans and christians. The catechist set off with the box from which, by chance, the red cross was missing. But soon he returned looking quite sorrowful. "Somebody dead?" "No, this strange box draws attention and suspicion upon me; it is impossible to continue. I hand in my resignation." "There is nothing to fear," I said, "it contains remedies for all." Soon afterwards we attempted another excursion to *P'ak Shan* to find out the real intentions of the present catechumens. At the entrance to the first village a great hubbub greeted us. Very soon we saw two very tall bamboo poles planted by the sides of the great door of the temple of the ancestors. We understood at once that superstition was in full swing. We called a certain 'catechumen' who, although still a bigamist showed a little sympathy towards christianity. At once many pairs of severe eyes were centred upon him and a voice murmured: "why have you called this stranger here now?" He reserved his reply for another time, or rather, "I did not invite him; he has come of his own accord." Meanwhile he took us into the castle (a kind of fortress) and hastily began to excuse himself, denying that he had any part in the superstitions.

But the servant and the catechist had already seen in front of his door a plate of turnips and a card; to honour the ancestors. Supper brought another surprise; a more meagre meal I had never experienced, for the simple reason that the wives, fearing lest they should ruin the 'vokteau' (rice-pot) had not cooked the pork provided by us, and this added to the confusion of the evil-headed husband. In compensation the catechist delivered a stupendous discourse on christian duties. In the second village which we visited we found a better welcome which was decidedly encouraging; our wings were soon to be 'clipped', however, for in the evening we were lodged in a miserable recess already over-occupied by fleas, bugs, and other unwelcome guests. Added to all this, we were not given the slightest opportunity of explaining the missionary work.

All the cocks in the country crowed over and over again; the sun rose on the horizon but not a soul appeared to bring us water to wash. Finally it came. We made the sacrifice of waiting a long time also for our rice. After such experiences we thought it useless to proceed any further and returned home. After some days, having collected the famous medicines in a basket made of Chinese rushes so that they would not attract too much attention, I sent the catechist into the neighbouring villages. But the work was too hard for him to be able to resist and so, having put everything in order, he, too, went! "

(To be continued).



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

Miss D. L. Derry. — I enclose P. O. for a Mass to be said in thanksgiving for a great favour obtained through the intercession of Blessed John Bosco.

Mr. J. P. M. Wallasey. — Enclosed donation promised to Blessed Don Bosco for work, after unemployment period of three years, with no hope of ever obtaining same.

N. N. Wallasey. — A donation in thanksgiving to Blessed John Bosco for a favour received.

Mrs. T. L. Dublin. — I enclose offering in thanksgiving to Our Lady Help of Christians and Blessed Don Bosco, from my husband and myself, for a great favour received.

Mr. M. B. Tralee. — Enclosed is a donation for your College and Boys, as promised for a favour received during the past three months.

Mrs. McD. Mallow. — I am enclosing offering for two Masses of thanksgiving to Blessed Don Bosco. I am sure he is taking care of us, we are so well.

Miss. B. M. Dublin. — Some time ago I promised Blessed Don Bosco a little sum if a bad debt owing to me was paid. Shortly after making the promise I was surprised to receive part of the debt. I am now enclosing offering in honour of Our Blessed Lady Help of Christians, and Blessed Don Bosco.

Miss. C. F. Kirkdale. — I enclose P. O. to help your boys, in thanksgiving for a great favour received.

Mrs. M. C. Leigh. — Enclosed is offering for two Masses — one in thanksgiving to Blessed John Bosco for favours received.

Anon. — Enclosed is offering for a favour received through Mary Help of Christians.

Mrs. T. L. Dublin. — I enclose herewith P. O., in fulfilment of a promise made to Blessed John Bosco, for a great favour received.

Mrs. McD. West View. — I am sending offering for two Masses, one in thanksgiving for favour received on the day I had finished Novena to Blessed John Bosco.

Mrs. R. Acton. — ... and the enclosed is a donation as a thanksgiving offering in honour of Bl. Don Bosco for a favour obtained through his intercession.

Mme B. Manchester. — Please accept the

enclosed in thanksgiving to Blessed John Bosco for obtaining new pupils (splendid ones too).

Anon. — A Mass of thanksgiving to Our Blessed Lady, Mary Help of Christians, and Blessed Don Bosco for favour granted after promise of Mass and prayers.

Sister M. D. Milltown. — Please offer up four Masses — three in honour of Our Lady Help of Christians, St. Bernardette, The Little Flower, and Bl. John Bosco in thanksgiving for the success of our school children at Religious Exam.

Miss M. McM. Glasgow. — Please find enclosed an offering in thanksgiving to Mary Help of Christians, Bl. Don Bosco and St. Anthony for a great favour received.

Miss. E. J. C. Bangor. — I am sending a thanksgiving offering for the wonderful recovery my sister made after having two unsuccessful operations. Peritonitis set in and the poison went through her whole system. Vomiting started three weeks after the first operation, and the Professor and Doctor said she could only live forty-eight hours. Mrs. E. of Bangor sent her the relic of Blessed John Bosco. From the time it was placed on her wound she never vomited again, and when the Doctor saw her he said he was surprised to see the change for the better. Every time she applied the relic she got instant relief.

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 Cooperators who have died recently.

Very Rev. A. X. Coelho, Catholic Church, Negapatam, India.

Miss Doherty, Derry, Ireland.

Mr. Hall, Ealing, London.

Miss Sarah Magennis, Belfast, Ireland.

Mr. Daniel McAfee, Ballycastle, Ireland.

Mr. Mulhern, Derry, Ireland.

Mr. Roddy, Long Tower, Derry, Ireland.

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TRIBUTE OF THE ENGLISH AND IRISH PROVINCE TO DON BOSCO

A SHRINE in honour of DON BOSCO
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The Centre of Salesian Missionary Vocations
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Salesian Missionary College,
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Macclesfield, CHESHIRE

1934

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