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THE SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

Volume XVI.

NOVEMBER-DECEMBER 1924

Number 6.



*The Salesian Bethlehem.
The Memorial Church at Becchi, Don Bosco's Birthplace.*

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THE SALESIAN BULLETIN

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

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

The Salesian Co-operators

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

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

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

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

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

For the Salesian Missions

Co-operators! Co-operators! We are now in the Golden Jubilee Year of the Salesian Missions. The first Missionaries left the Mother House in 1875; they numbered 10; increasingly larger groups have been sent out almost annually since then; this year, at least 120 Salesians have departed for the Missions; we would like to double the number next year —will YOU help us? Will you become a Co-operator in the great work—become a Missionary in heart and in spirit even though your duties tie you to the homeland?

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

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SUMMARY: *Christmas Greetings.* — *Pilgrimages and the Holy Year.* — *Education.* — *Pet Bears.* — *The Late Dr. Arthur Conelli.* — *The Pope and the Rule of Don Bosco.* — *The Golden Jubilee of Don Bosco's Work in Argentina.* — *Salesian Notes and News.* — *News from the Missions.* — *Eighteen Churches in Oxford.* — *Devotion to Our Lady Help of Christians.* — *Christmas in the Glen.* — *The Life of the Ven. Don Bosco.* — *Protestant Tributes to Our Spotless Mother.* — *Obituary.* — *Index for the Year 1924.*

CHRISTMAS GREETINGS.

A Holy and a Happy Christmas, dear Co-operators and Readers! Such is the sincere wish which the Very Rev. Fr. Rinaldi, Superior General of the Salesians, desires to be broadcasted to you at this holy season by means of the *Bulletin*.

We may well say *broadcasted*, for the Third Salesian Family, besides being phenomenally numerous (the *Bulletin* in one language alone is sent to more than 100,000 readers) is scattered throughout the length and breadth of every continent, has members in every country, and even in many remote villages. The mind of the Salesian General turns naturally at this time of peace and goodwill to this large army of well-wishers and helpers who give their moral and material support, so generously and so consistently, to Don Bosco's Religious, and to the promotion of our Venerable Father's ideal of practical charity. God bless each and every one of you, he says, and may the Sweet Babe of Bethlehem come and reign in your hearts and in your homes, lighten your burden in life and help you potently in your temporal and spiritual pursuits. These will be his thoughts as he ascends the Altar for the celebration of his Christmas Mass in the Basilica of Our Lady Help of Christians — thoughts of gratitude and paternal benevolence: do you join with him in spirit from your homes, near and far, in far-off India, in China, in Australia, in America, in Europe — so that copious blessings may descend upon the three Salesian Families, so that all may continue in their good work under the inspiration of Our Lady Help of Christians, and in the realisation of Don Bosco's ideals.

A HAPPY CHRISTMAS!

Pilgrimages and the Holy Year.

The dawning of the Jubilee Year, which commences on Christmas Eve inclines us to look forward with hope to the great impulse that will be given to the pious practice of making pilgrimages, and pilgrimages especially to the centre of Catholicity, to venerate the Tomb of the Apostles, and to kneel in humble homage at the feet of Christ's vicar, the reigning Pontiff.

Even in our day the people of the British Isles make occasional pilgrimages: our sick poor make great sacrifices in order to be able to go to Lourdes; and who has not heard of Lough Derg, St. Winefride's Well, and, in these latter days, the Scottish Lourdes at Carfin? But the practice is by no means as general or as popular as it was in the old days of faith before the so-called Reformation; sanctuaries are fewer, and the spirit of penance born of the habit of devotion, and of looking at the hideousness of sin from the proper angle, has waned amongst our people of a softer and more self-complacent age; and even our modern facilities for travel have not succeeded in linking us up as intimately as they might with the sanctuaries and places of Catholic interest throughout the world.

The Pilgrims of Old.

The eleventh century was the great century for pilgrimages. These pious journeys were undertaken by all classes and conditions of the people, and for all sorts of devotional purposes—pilgrimages of gratitude, of penance, of intercession. The spirit of the time regarded them as an almost necessary part of religion, and everyone looked forward to the making of at least one arduous pilgrimage during the course of his life. The Church herself encouraged these pious practices, and often, in fact, allowed them to be substituted for public penances inflicted for sins. Besides a host of minor sanctuaries towards which the pilgrims bent their steps, the Major Pilgrimages were made to the sanctuary of St. Martin of Tours, St. James of Compostella, the Tomb of the Apostles in Rome, Montecassino, the Sanctuary of St. Michael on Mt. Gargano—and before and above all, to the Holy Places in Palestine.

Every year, especially at Easter time, groups of pious pilgrims set out from all parts of the West. They first of all went to Confession, had their knapsacks and pilgrim's staffs blessed, and garbed in a special dress betook themselves

to some distant sanctuary, often ignorant of the way, but strong in faith and confidence in a guiding Providence who would help them to satisfy their devotion or expiate their sins. A priest accompanied the group in procession to the confines of his parish; after that they were the special objects of the Church's favour and protection, their persons were inviolable, and to steal their goods was regarded somewhat in the light of a sacrilege.

Pilgrims were generally well received in the towns and villages, for the next best thing to making a pilgrimage was to offer hospitality to those who had undertaken the arduous venture. Castle doors flew open at their approach, hospices were erected for them everywhere—along the banks of rivers, in the mountain passes, and especially along the Hungarian frontier, and in the provinces of Asia Minor. And in return for such hospitality prayers only were asked from them—a promise to intercede for these good wayside friends when they reached the object of their devotional journey.

Pilgrims to Palestine.

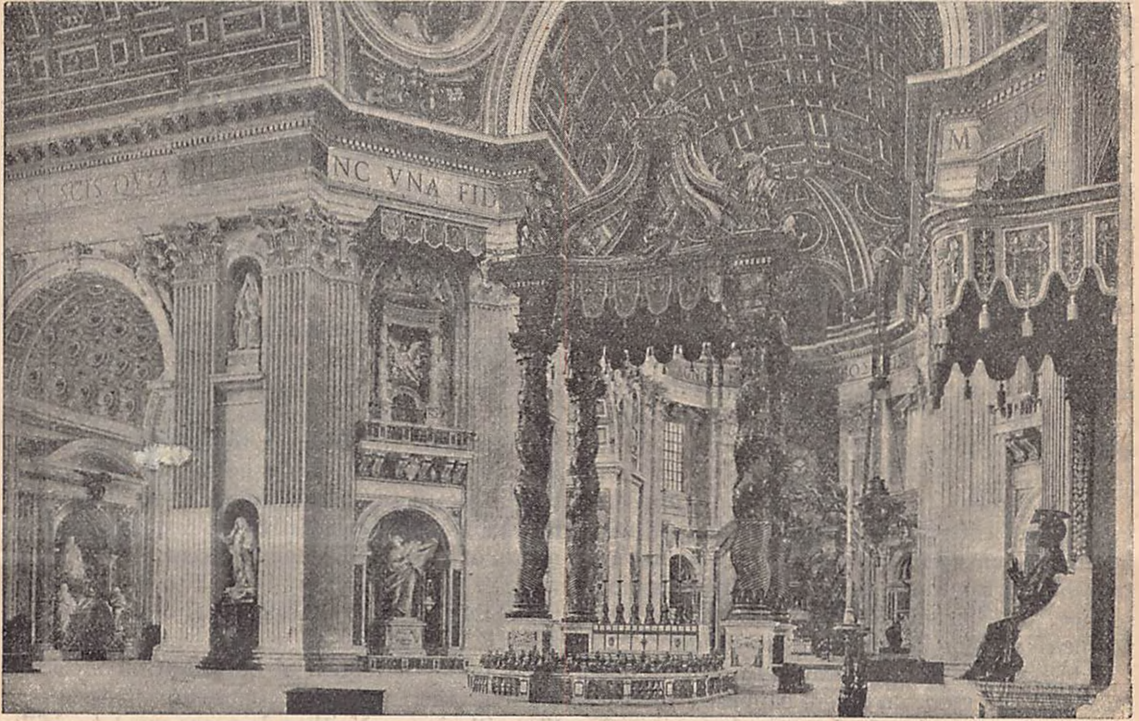
As everyone knows, the Holy Land was the great goal towards which the devout pilgrim bent his steps in those far-off days. Once arrived at Jerusalem, the wanderer paid his tax to the Mussulmans and was then free to enter the city. Having prepared himself by fasting and prayer, he at length approached the Church of the Holy Sepulchre—the great object of Christian veneration, whose destruction in the eleventh century by order of the notorious Calif Hacken, was perhaps the first event that put the idea of a Crusade in the minds of the Christians of the West. For the visitation of Our Lord's sepulchre, the pilgrim dressed himself in a species of shroud which he afterwards carefully preserved and hoped to be buried in. After visiting the other holy places in the city, he joined some group of fellow-pilgrims and set out anew for Tabor, Bethlehem, Nazareth etc.,. He made a special point of bathing in the Jordan in which Our Lord was baptised, and on visiting Jericho he procured some palm branches to carry back with him to the West, and because of their carrying of these palms, pilgrims returning from the Holy Land were generally known as "palmers".

Pilgrims generally made a point of visiting

Egypt, and returning thence to Europe by the best means that offered, they went to Rome, saw the Pope and the wonders of the "Eternal City", and visited whatever Italian sanctuaries lay on their homeward way.

When pilgrims returned to their native parishes they were received with great joy and jubilation, and as privileged persons, by both clergy and people. They went in procession

lestine under the leadership of Bishop Gunther. They numbered close on 12,000 persons and were well received everywhere, especially at Constantinople by the Emperor Constantine Ducas. Their equipment, however, attracted the avarice of the Beduins as they travelled through the deserts of Asia Minor and Syria, and they were attacked and besieged in an old castle for the three last days of the Holy Week



View of the Interior of St Peter's Basilica, Rome.

to the parish church, and after prayers and hymns of thanksgiving, placed their palms and staffs in the sanctuary in token of a pilgrimage happily completed. They were then joyfully escorted home by their friends and relatives who listened with awe and admiration to their tales of adventures experienced, and dangers escaped, in foreign lands, and were thereby urged on to imitate them in their pious wanderings.

In the next century the companies of pilgrims journeying to the Holy Land sometimes assumed vast proportions, and as they were often composed of knights and soldiers they had all the appearance of real expeditions—a sort of foreshadowing of the great crusades that came after them. We are told of one such company of knights and ecclesiastics from Southern Germany who were travelling to Pa-

le of that year. The Emir of Ramla delivered them on Easter Sunday, but of the 12,000 who set out, only 2,000 returned home, and Bishop Gunther was numbered amongst the slain.

The Jubilee Year.

Pilgrimages to Rome for 1925 are being organised in every Christian country; all those who can, desire to fulfil the ordinary conditions of the Jubilee, the visiting of the four great Roman Basilicas—St. Peter's, St. Paul's, St. Mary Major and St. John Lateran—for a fixed number of days in order to gain the indulgences. And those who cannot travel to Rome may still enter into the spirit of the Jubilee by performing the other good works prescribed, and so participate in the spiritual privileges granted to all.

The Holy Year is inaugurated by the opening of the Holy Door at St. Peter's. This aperture is walled up in the interval between Jubilees, the Pope himself opens it and simultaneously other similar doors are opened by the Cardinals at St. Paul's, St. Mary Major and St. John Lateran. The whole event is surrounded by magnificent ceremonial, and the meaning of the beautiful symbol is evident to all: with the advent of the Holy Year we must all enter through the door of a higher Christian perfection, be admitted into the inner chamber of Our Lord's Sacred Heart, enter upon a new era of peace and concord.

The Bishops of the world are presenting the Pope with the golden hammer for the opening of the holy door at St. Peter's; French Catholics are supplying that for St. John Lateran's, the King of Spain the hammer for St. Mary Major's and St. Paul's is being given by an Italian society. The greatest enthusiasm is being displayed everywhere for the fitting celebration of the Jubilee; the Italian government are offering very encouraging railway facilities for pilgrims, and the Pope himself drives almost every day to inspect the arrangements for the International Missionary Exhibition in the Vatican gardens. When this account appears in print an enterprising group of pilgrims will be already on their way from far-away Argentine, bound for Rome and for the inauguration service on Christmas Eve. Another batch will arrive from China early in January.

Jubilees were first instituted by Pope Boniface VIII in 1300, and were supposed to take place only every hundred years, but succeeding Pontiffs reduced the interval in order to give all the Faithful a reasonable expectation of availing themselves of the Jubilee privileges. The interval was reduced from a hundred to fifty years, then to thirty-three and finally to twenty-five years. The idea is not as familiar to us as it might be owing to the interruptions that took place during last century because of political disquietude.

The great idea underlying the notion of a Jubilee in the Christian sense is that of *reconciliation*—reconciliation with God and man, between individuals and between nations: and we may be sure that it is the present Holy Father's earnest wish that the Jubilee of 1925 will be one more step towards the realisation of his cherished dream of the coming of the "peace of Christ in the reign of Christ". Here is an exquisite work of Salesian co-operation: let us co-operate in mind and in heart, by word and by deed during the Jubilee Year with the wishes of the Holy Father, our first and high-

est superior, and we shall participate to the full in the special graces and favours of the Holy Year—the last Jubilee Year for many of us, a special grace not to be despised or treated with indifference but used as one more rung on the ladder leading to a blissful eternity.



Education.

"The philosophy of education is preached now but it was practised by the founders of the Gaelic system two thousand years ago. Their very names for "education" and "teacher" and "pupil" show that they had gripped the heart of the problem. The word for "education" among the old Gaels was the same as the word for "fostering"; the teacher was a "fosterer" and the pupil was a "foster-child". Now to "foster" is exactly the function of a teacher: not primarily to "lead up, to "guide" to "conduct through a course of studies", and still less to "indoctrinate", to "inform", to "prepare for exams", but primarily to "foster" the elements of character already present.... the true work of the teacher may be said to be—to help the child to realise himself at his best and worthiest. One does not want to make each of one's pupils a replica of oneself (God forbid!) holding the self-same opinions, prejudices, likes, illusions. Neither does one want to drill all one's pupils into so many regulation little soldiers, or so many stodgy little citizens, though this is apparently the aim of some of the most cried-up of modern systems. In point of fact man is not primarily a member of a state, but a human individuality—that is, a human soul imprisoned in a human body; a shivering human soul with its own awful problems, its own august destiny, lonelier in its house of clay than any prisoner in any Bastille in the world. The true teacher will recognise in each of his pupils an individual human soul that has ever been fashioned by God, miles and miles apart from the soul that is nearest and most akin to it, craving, indeed, comradeship and sympathy and pity, needing also, it may be, discipline and guidance and a restraining hand, but imperiously demanding to be allowed to live its own life, to be allowed to bring itself to its own perfection; because for every soul there is a perfection meant for it alone, a perfection which it alone is capable of attaining.

So the primary office of the teacher is to "foster" that of good which is native in the soul of his pupil, striving to bring its inborn excellences to ripeness rather than to implant in it excellences exotic to its nature. It comes to this, then, that the education of a child is greatly a matter, in the first place, of congenial environment, and, next to this, of a wise and loving watchful-

on the part of the child itself, struggle, sacrifice, self-discipline, for by these only does the soul rise to perfection. I believe in gentleness, but not in softness. I would not place too heavy a burden on young shoulders, but I would see that no one, boy or man, shirk the burden he is strong enough to bear...'

PADRAIC H. PEARSE.



Fountain of the Virgin, Nazareth.

ness whose chief appeal will be to the finest instincts of the child itself.

But in pleading for an attractive school life, I do not plead for making school-life one long grand pic-nic; I have no sympathy with sentimentalists who hold that we should surround children with an artificial happiness, shutting out from their ken pain and sorrow and retribution and the world's law of unending strife; the key-note of the school-life I desiderate is *effort*!

Pet Bears.

Somebody has said that every person who would be happy in this world must keep two pet bears. They are called "bear" and "forbear": that is, if we expect to have good friends and happy homes, we must learn to bear patiently with unpleasant things, and forbear doing or saying things that are unpleasant to others.



The Late Dr. Arthur Conelli.

Economer General of the Salesians.



The death of this good Salesian Superior took place, under rather tragic circumstances, at Rome on the seventh of last October, and his demise was largely mourned in the press of the capital, in Milan where he was born, and at Turin where he had numerous intimate friends and admirers.

Fr. Conelli had been indisposed for some days but having decided to return to Turin on the 7th. Oct, he descended into the Basilica of the Sacred Heart on the early morning of that day, went to Confession, said his Mass, and heard another in thanksgiving. At 7. a. m. he went to his room with the Provincial and after arrangements had been made for the taking of his luggage to the station and the procuring

of his ticket, he set out towards the refectory for coffee. But he had scarcely put his foot on the first step of the large staircase, when his strength seemed to fail him completely, and yielding to the advice of the Provincial, he decided to abandon his journey for that day and turned back towards his room. He had only taken a few paces, however, when he was seized by apoplectic paralysis, and by 10 o'clock that morning he had already gone to his reward. He had the consolation of receiving Extreme Unction, the Benediction *in articulo mortis*, and a special Benediction sent him by the Holy Father who had been quickly informed of his precarious condition. How true it is that death comes when least expected, and how beautiful and consoling are Don Bosco's words: "At the end of life we reap the fruits of our good deeds!"

Don Conelli had just passed his sixtieth year. Large-hearted, and of an open and sweet disposition, Divine Providence led him to the Oratory at Turin on the 18th of Oct. 1877, where he completed his first school course, being noted for acuteness and versatility of intellect, always first amongst the first, not only in his studies, but also in virtue and piety. He was beloved by all, and particularly so by Don Bosco who had him to dinner once as a reward for merit—a unanimous vote having been given in his favour by his school-fellows. Our Ven. Father received him into the Congregation on 3rd Nov. 1881, and he received the clerical habit in the following year on 7th Oct.—so that it was on the 42nd anniversary of that day that Our Lord called him to himself. Don Bosco had promised him that he would persevere in the Congregation until his death.

Once admitted, he immediately set to work. He was first appointed *repetitore*, then teacher of philosophy to a class of new clerics, and in

this capacity he was transferred from San Benigno to Foglizzo. Once ordained priest he set about preparing for his doctorate in theology and was highly successful in his examinations. For some years he was editor of a series of "Dramatic Readings", and at the same time he wrote and published a treatise on logic which earned great praise for its clear treatment of the subject, and which has played no small part in the education of many of our confrères and amongst them, the Servant of God, Fr. Andrew Beltrami.

Fr. Conelli was scarcely twenty-nine years of age when Don Rua gave him the direction of the Leonine Institute at Orvieto, and in 1895, five years afterwards, he was given charge of the College of Villa Sora at Frascati. In 1902 he was elected Provincial of Lazio and the Umbrian province, and it is impossible to tell in a few lines of all the good work he did during his fifteen years residence in Rome.

Delicate and reserved in his management of affairs, he was an admirable director and an able and trustworthy counsellor, and one who enjoyed the greatest esteem in the eyes of the civil and ecclesiastical authorities, commencing with His Holiness, Pope Pius X who summoned him on several occasions to the Vatican to avail himself of his wide and illuminated experience. After the death, in 1917, of Don Cerruti, who had had charge of the scholastic affairs of the Congregation for more than 30 years, Don Albera called upon Fr. Conelli to take over this important office, and after two years of admirable work, he was promoted to that of Economer General.

For seven years he was a most active member of the Superior Chapter and contributed

in no mean way to the wise government of the Congregation and the spread of our work throughout the world. With great self-sacrifice and generosity he last year accepted the onerous task of visiting all our houses in North America and Mexico and completed his important mission with great prudence and tact. But his labours cost him more than he cared to own, and no casual observer would have known from his cheery manner and robust appearance of the physical ailments from which he suffered almost continually.

Just recently he had gone to Rome and was there engaged for some months in important business for the Congregation; there is no doubt that the worry and preoccupation that this work entailed, and his habit of hiding his sufferings, all tended to hasten the last sorrowful day. But his exemplary life had been one long preparation for that solemn moment—the preparation of a good religious and a worthy son of Don Bosco.

His sudden death was the cause of widespread mourning and letters of condolence were sent to the Congregation from personages of the highest authority and distinction. A special communication was received from His Eminence Cardinal Maffi, Archbishop of Pisa, who had asked for the company of the dead Superior when summoned to the last two Conclaves.

Fr. Conelli has been acclaimed by all as one who possessed a large and generous heart, a grand intellect, and a superior soul—as a great priest and an exemplary Salesian. "He will be remembered by us all" says Don Rinaldi, "for his humility, for his goodness, and for his love of Don Bosco and the Salesian ideal".

May he rest in peace!



The Pope and the Rule of Don Bosco.

(By M. O' H.)

(During this year the Salesians have been celebrating the Golden Jubilee of the approbation of their Holy Rule. In the following article an able writer tries to show how well Pope Pius IX and Don Bosco knew how to interpret and to foretell the trend of modern thought and to safeguard the ancient institutions of the Faith in spite of it. Incidentally he proves that the Church is perennially up-to-date).

The Huns were thundering down the Roman Roads and the Goths clamoured at the gates of the City of the Caesars—an old man, a grey old man, venerable in papal insignia, came out from the city....and the Huns and the Goths called him Father. This is a historic type—a symbol of what has taken place and what will continue to take place down the ages.

The Popes are the Fathers of mankind; and by their paternal beneficence alone are the wild beasts of the world changed into lambs of the flock, savages turned into cultured and civilised men. The steel and bronze and lead of armed hordes have been blunted into ploughshares at the silken touch of the papal robes. As Christ himself, so the Vicar of Christ is always assailed but never conquered, ever at war but always peaceable.

The Vicars of Lucifer.

And so it was in the beginning of the nineteenth Century. The nations of Europe were honeycombed with secret societies; Freemasons controlled, and Nihilists threatened their governments. The Protestant Revolution in Faith was bearing rich harvest in moral, social, and political corruption. All authority was in bad favour; but what was hated and feared above all was that centre of all authority which is the Papacy and Papal Rome. The vicars of Lucifer would dethrone Christ and exterminate Christianity: they could find no better means than to crush the Vicar of Christ. And it was so easy, an old man, a grey old man! Surely....

Yes, a grey old man, an amiable old man.... But no, no, it was not so very easy to crush him; for the weak things of this world God hath chosen to confound the strong.

It did not seem very much that Pius IX should be somewhat sentimentally grateful to the handful of Turinese boys who, in his misfortunes, sent him the value of a few dozen rosaries; nor

was it of much apparent moment that he should be gracious to an obscure Turinese priest called Bosco, who ran a kind of soup-kitchen for poor boys; yet here we have what proved to be the foundation of a friendship which would bear fruit in a Society the like of which the world had never seen, a friendship rarely, if ever equalled in the history of the Church. Well might Don Bosco have put his shoulder under the sedia gestatoria of Pius IX one Easter morning; for what St. Francis of Assisi did to the tottering Church of his time, it seemed that Mary intended Don Bosco to do for the Church of modern times.

In those days there were three far-seeing men, one was Urban Ratazzi, the Public Minister of Piedmont, who was the enemy of Religious Orders; another was John Bosco, the priest of Piedmont, who was the friend of Religious Orders; the third was John Massaia, the common Father of all mankind, and 257th successor of St. Peter. John Bosco was a man of Providence, a friend of Ratazzi, a servant of Our Lady and the Pope. He was to found a Religious Order, Our Lady had told him so; but he did not know how. What was he to do? The Public Minister of Piedmont who was the enemy of Religious Orders told him.... Urban Ratazzi, of all men, to build up with one hand what he was doing his level best to pull down with the other! It was he who showed John Bosco how to avoid the civil laws, which were putting the strangle hold on older Religious Orders, by forming a Society which, as far as the State was concerned, was a body of free citizens, each retaining the duties of all other free citizens and each consequently entitled to the rights of all other free citizens.

Sheep in Wolves' Clothing.

Don Bosco saw very well that the wholly secular Society as outlined by Ratazzi could never do much good. It was a husk, a corpse; it needed the breath of life. Only one man could give it this, the Pope. How fortunate it was for Don Bosco—for the world, or rather how providential, that Pius IX lived. He saw what the customs and, shall we say the prejudice, of ages hid from the eyes of most of his counsellors. The Vicar of Christ saw that if Christ's work was to be done, it had to be done in a different way, a "new-fangled", a "dau-

gerously novel" way. That is why he received Don Bosco with open arms, out-Ratazzied Ratazzi in his zeal to make the projected Society as seemingly secular as any merely philanthropic organisation and at the same time ensured that its members should be not merely philanthropists but also Religious. The members were to take vows, for without vows no co-ordination or stability of action is possible; but these vows were to be simple, and so, easily dispensed. The religious exercises were to be easy and such as could be expected from any ordinarily good Christian living in the world; the habit was to present no special feature—the hall-mark was to be that of "ordinariness"; the very name was to be *Society* and not the more religious-sounding *Congregation*. In all things the outward and unessential trappings of religious life were to be sacrificed to the spirit of an age which loathed such things, which associated all that was vile and of mean repute with them, and which, while they remained, was "un-get-at-able" by the genuine soul of religious truth and charity which lay behind them. What did it matter, thought the Vicar of Christ, whether the flock of Christ are gained by sheep in sheep's clothing or by sheep in wolves' clothing. Satan should not have a monopoly of all the tricks, and if he could destroy souls by dressing in sheep-skin, why should not the children of light gain them by dressing in something approximating to wolf-skin? Did not the first of the gentile apostles become all things to all men that he might gain them to Christ?

It was a question of speaking to the people in the language of the people; of giving truth a chance. The people of the eighteenth and nineteenth centuries could not see religious truth for its despised trappings, they could not see the wood for the trees. Nor could they be expected to do so; as well expect to see white light through red spectacles.

People were, and are, tired of *goodness*: they wanted to see something good. Religion, as they understood it, was something cold, aloof, abstract and unpractical: they had no room for it. The obvious remedy was to show them that they were mistaken, that religion, instead of being cold, was aglow with the heat of love—human and divine; instead of being aloof was everyday, something that could be worked into the warp and woof of daily life; instead of being abstract, was concrete and part and parcel of the *hic et nunc* of every thought and word and action; instead of being unpractical, the most practical and lucrative investment a man could possibly make.

This obviously was the answer. Who was to give it?

It was Pius IX. In the teeth of opposition of all kinds and from all quarters, he fathered his adopted child, the Salesian Society, and brought it safe to a status equal, and in some way greater than that of any other religious Congregation. He was the Vicar of Christ, and the grace of his state enabled him to see what others could not see; that Don Bosco's young Society, by material means, was destined to prove to a material-minded world that Christ was right when He said: "Seek ye first the kingdom of God and all these things shall



His Holiness, Pope Pius IX.

be added unto you"; and that the soundest investment—individual, social and political no less than religious lay in the conscientious application of the religious principles of the Popes.

Work is Prayer.

"What Pius IX affirmed, every succeeding Pope has confirmed, until now, we have our present Holy Father, Pius XI doing something which sums up the message of Mary Help of Christians, of the Papacy, of Don Bosco's Salesians, to the modern world.

If you are a man of prayer, present-day people—some of them—will admire, but few will understand, you; but if you are a man of work, they—all of them—will understand you and probably love you. The Salesians are men of work—"work and prayer" is the slogan emblazoned on their standard. But Pius XI has changed it. "No," he says, "not work and prayer. Work is prayer. *Laborare est orare*."

"To work is the same as to pray." For this reason he has granted to every member of the Salesian Family, Past Pupils, Co-operators and all, one of the most remarkable Indulgences ever granted at any time to anyone by any Pope. You may be studying, you may be teaching, you may be working hard in an office or in a coalmine you may be doing anything..... Is it a duty? Well, says our Holy Father, no man, not even a saint, can do more than his duty; raise your mind to God, unite your will to His, and each time you do so you may gain 400 days' Indulgence, and a Plenary Indulgence every day.

Thus does Pope after Pope make explicit, that innate character of wholesome modernness, implicit in the Rule approved by Pope Pius IX; and enable the Salesian Society more and more to fulfil in these times the work entrusted to it from on High by Mary Help of Christians.

The Golden Jubilee of Don Bosco's Work in Argentina.

(*"Southern Cross" Report*).

On Sunday next, the IX. International Congress of Salesian Cooperators will inaugurate its public sessions in the public hall of the Liga de Damas Católicas Argentinas, Calle Montevideo No. 850, with the object of commemorating in a suitable manner, the 50th anniversary of the arrival of the first Salesians in Argentina.

The idea of the Congress, from the very beginning, met with general and enthusiastic sympathy from all parts; and during the past fifteen days a large number of public acts of homage towards the Salesian Institute and adherence to the Congress, have been organized all over the country.

It is not our intention to chronicle all these acts, but we think two of them deserve special mention, namely, that of the government teachers and that of the manufacturers and business men.

Government Teachers pay Hommage to the Salesian Institute.

There is nothing strange in the fact that pious associations and Catholics and Catholic entities in general would stand up in a body

and proclaim unanimously their sympathy towards Don Bosco's grand work.

But it is almost a novelty to see the lay school authorities, rendering homage to religious education.

The act to which we refer, took place on Thursday evening, 25th ult., in the grand public hall of the Liga de Damas Católicas, and consisted of an interesting programme of music, choir singing and appropriate speeches.

It was organized by a group of Directors and Professors of government schools, principally ex-pupils of the Salesian Colleges, and was patronized by an Honorary Committee of ex-Members of the National Board of Education, ex-Inspectors-General and government school authorities now pensioned off, as well as several acting Rectors of National Colleges and Directors of Superior Normal Schools, all of whom enjoy general esteem as leading authorities in educational matters.

His Excellency the Minister of Public Instruction presided over the grand assembly, which was formed by Members of the National Board of Education, Rectors and Staff of National Colleges, and of Normal and elementary Schools, the Inspector-General of secondary education, the Staff of Inspectors of Elementary Schools and upwards of four hundred teachers.

After the singing of the National Hymn, Sr. Armando Bucich in a short and eloquent introduction, stated that the object of the meeting, as had been already set forth in the invitation, was to pay homage to Don Bosco, the greatest educator of the past century.

Dr. José Rezzano, ex-Inspector General, explained the mechanism and internal working of Don Bosco's system of education and the immense superiority of its results over those of godless education.

He referred in a most enthusiastic manner to the genius of Don Bosco who over three quarters of a century ago had a clear and lucid vision of the actual state of society and commenced one of the greatest works ever known in history for the prevention of evil and regeneration of youth. He laid special emphasis on the debt of gratitude that Argentina owes to the Salesians for the universal and successful manner in which they are carrying out Don Bosco's ideas all over the country and for the benefit of all classes of society.

Miss Maria Rega Molina of the Normal School of Professors in Modern Languages rendered a most graceful and poetical description of the Institute of the Daughters of Our Lady Help of Christians.

Professor F. Julio Picarell, Inspector of

Public Schools, made a special study of the present state of society, the social medium and dangerous surroundings in which children live, the dark prospects for the future of the rising generation, and the inefficient action of the public school to counteract the constant and terrible advance of vice; whilst Don Bosco's system of education amply provides remedies for all these ills and constitutes a comforting hope and guiding light for the future.

In our next issue we hope to insert some appropriate extracts from his striking speech.

Father Vespignani closed the proceedings, thanking the assembly in a most hearty and eloquent manner and stating that on his arrival here after visiting Central America and many South American countries, it was indeed a consolation for him to see the exceptional sympathy shown towards Don Bosco's system of education by the School Authorities and the public in general in this most privileged country, where he had happily passed forty-six years of his life and where the Salesian Institute received such hospitality and found itself so much at home from the very first day of its introduction, half a century ago, that it has now almost become an Argentine entity, as at present all the Members of the local Council and nearly all the Directors and staff of the Colleges are Argentines, who willingly contribute their humble labours and energies, with those of the educational authorities, towards whom they bear deep sentiments of sincere gratitude for the numberless acts of kindness received and in union with whom their most ardent aspiration is to labour in mutual harmony in the same noble cause of education.

Manufacturers and Business Men's Tribute to Don Bosco's Work.

Last Sunday some two hundred manufacturers and merchants assembled in the public hall of the Colegio Pio IX, to pay a tribute of homage to the Salesian Fathers as a recognition of the efficiency of the education given in their Colleges.

The following extracts from the introductory speech delivered by Mr. Sisifus Regis, Head Engineer of the Mechanical Department of The Trust and Agency Co. of Australasia, Ltd, will give an idea of the tenor of the proceedings:

"Fifty years ago ten zealous sons of D. Bosco, headed by him who is today his Eminence, Cardinal Cagliero, reached our shores in order to spread over the extended lands of Patagonia

the light of the Gospel together with civilization and progress.

And on considering after ten lustres the prolific effects of that marvellous work, on feeling the innumerable benefits which our society reaps from the assiduous, constant and disinterested labour of the Salesians it is right that all of us who know and appreciate the said work should unite in order to offer the applause of our admiration which it so well deserves.

A group of Heads of industrial establishments amongst us, interchanging views, agree in offering this simple homage which is at the same time an eloquent act of admiration of the work of Don Bosco, for we have seen amongst our labourers two great ramifications; the one of workmen prepared for any branch of trade, men intelligent and moral, of sound ideas and strangers to everything that would indicate a want of order or obedience; the other, of those of superficial preparation, as a rule, who content themselves in doing what is strictly necessary to, comply with their duties, who do not lose a chance of complaining of everything they can and only await the moment, as they say, to shake off the yoke with which the proletariat is oppressed.

Well, it would be hard to find amongst the latter a workman who had been trained in the Salesian schools of Arts and Trades and almost always in meeting with the former and asking them where they learned their trades and who were their instructors we obtain the same sympathetic reply: "I am an ex-pupil of Don Bosco"

But, gentlemen, my part does not figure in the programme and therefore I must not make a speech but simply say a word representing this assembly, and chief owners of workshops, who have experienced the benefits of Salesian education in the personnel of their houses and who are here as an adhesion to the 9th International Congress of Salesian Cooperators

Accept then, well-deserving Salesian Fathers, this simple act of recognition of the patriotic work you are realising in the regeneration of society, especially amongst the labouring class who need most attention".

Donations for the propagation of Salesian works, and offerings in connection with "Graces and Favours" received may be sent to:

**Very Rev. Don Philip Rinaldi
32 Via Cottolengo, Torino, Italy.**

SALESIAN NOTES AND NEWS.

Church of the Sacred Heart, of the Feast of the Dedication **Battersea**, on Oct. 19th. If we may mention one or two striking features, it would be to bestow a word of praise on the excellent programme of sacred music provided for the feast and so well rendered. Also we ought to say that our new Rector, the Very Rev. Father Michael McCarthy, S. C., gave us one of the best sermons we have had for this celebration. It was in every sense of the word a "Dedication Sermon".

At the evening service, which was fully choral, the proper Vespers of the Feast of Dedication were sung, together with a harmonized Benediction Service. We give a summary of the discourse:

The Very Rev. Preacher chose as his text the words of the 83rd Psalm, 1st verse: "How lovely are Thy tabernacles O Lord of Hosts! My soul longeth and fainteth for the Courts of the Lord".

He said: "The Psalmist was not considering the material beauty of the tabernacle or the Temple so much as the spiritual beauty. He does not exclaim 'how beautiful are Thy tabernacles' as he would have done if considering the material beauty; but how lovely, how worthy of the affections, of being loved are the tabernacles of the Lord. The second part of the text confirmed this, for no one would long and faint after the merely material beauty of a building.

"The love of the Temple at Jerusalem was deeply fixed in the heart of every true Israelite, year by year, he, on the great feasts, resolutely turned his steps towards Jerusalem, and journeyed on over mountains and seas, if need be, till he beheld the compact city in front of him, and his eyes sought the Temple and his heart rejoiced. 'I rejoiced at the things that were said to me; we shall go into the House of the Lord'. One regular round of solemn feasts; the smoke of the sacrifices ascending from the courts of the Temple, the devout congregation of religious-minded men, the mercy cloud over the sanctuary, all made a strong appeal to him. The Temple was the centre of his religious life and of the lives of his people.

"Nevertheless, the material and architectural beauty of the Temple was very great. The

Holy Scriptures describe it and tell us that Solomon expended his vast wealth in building it, and that the whole nation of the Jews contributed to the expense. Then on the completion of the building, the Temple was dedicated to the worship of God with solemn festivities lasting eight days, and the anniversary of the dedication was observed as a holy day.

"This no doubt," the preacher said, "was the origin of the Christian festival of the dedication of Churches.

"Magnificent as are some of our Churches as St. Peter's in Rome, St. Mark's in Venice, St. Mary's at Florence, they are not so magnificent as regards the material of which they are built, the vastness of their proportions, as was the Temple with its doors, walls and posts, and even the roof covered with plates of gold. But then spiritual beauty is much greater. The Old Testament only foreshadowed the New.

"The Parishioners of Battersea, who were keeping the feast of the Anniversary of the Dedication of their Parish Church that day could be proud of the beauty of their Parish Church, and of the excellence of the music, the decorum of the services which enhanced the worship of God. They should love their Parish Church and make it the centre of their religion. They were brought to the Parish Church to be admitted into the number of God's children by Baptism, at its altar they were strengthened by Confirmation, to their Parish Church they came to be reconciled to God by Confession, there they are fed by the Most Holy Sacrament, at the altar they received the blessing of God in Matrimony, and they hoped to be brought to the Parish Church at the last to receive the solemn obsequies of the Church.

"In Catholic times, the Parish Church in England was the centre not only of the religious life, but also of the social life of the people. The trade guilds, to which modern trade unions correspond, were in touch with the Parish Church and the Parish Priest was the chaplain. The Parish Church was the place where the people heard what music they did. Any articles in any way connected with religion which might be of interest to the people were placed in the Parish Church, as coats of mail which had been worn by the crusaders, and banners which had

been blessed and had come out of a victorious campaign. So with the drama. On festival days after the Mass in the Parish Church, the people were both instructed and amused by the mystery plays. The preacher enlarged on the advantages which would accrue to the people if the Parish Church to-day were to be the centre of the religious and social life of the people, and exhorted his hearers to be interested in all that took place in their own Parish Church, and to make it once again the centre of their own religious and social life".

the erudite work on moral theology by Fr. Piscetta in collaboration with Dr. Andrew Gennaro professor of moral, and of the writings of Dr. Mezzacasa, professor of Holy Scripture and who was one of the first to carry off the coveted Roman degree in Holy Writ.

The Institute is too young yet to have the privilege of conferring degrees, but those students, who wish, may take the examinations of the Theological Faculty attached to Turin University, and in fact, no less than twelve were promoted to the Doctorate at the termi-



Students of the Salesian International Seminary, Turin.

Salesian Inter-national Semi-nary, Turin. A year ago this theological centre was transferred from Foglizzo to the Crocetta district of Turin, and the large halls, and study-rooms, the beautiful chapel, and the spacious grounds around the building provide all that could be desired from a scholastic and a health point of view for the students who have the good fortune to be able to frequent this—the "Salesian University". The courses are carried out under the most eminent of professors—specialists all, and men who have won fame by their writings and who are regarded as authorities in their own particular branch of ecclesiastical science. There are few church students of our day who have not heard of the liturgical works and the ceremony manuals of Dr. Visnara, professor of dogma at this seminary; of

nation of last scholastic year, whilst many others graduated as Bachelors and Licentiates.

This year the solemn inauguration of the scholastic year took place on 15th. October. During the previous days contingents of students had been arriving from most of the countries of Europe and from nearly every state in South America; the English province was represented by three soldier-clerics, veterans of the World War. And so, on the morning of opening it was an assembly of 130 Salesians representing over 20 nations that congregated in the beautiful Seminary chapel to assist at the Solemn High Mass, *De Spiritu Sancto*. The professors of the Institute were the ministers, the music of the Mass was rendered in plain chant by the theologians under the masterly direction of Rev. G. Grosso, S. C. Very Rev.

Fr. Piscetta was there as the representative of the Rector Major.

After the Mass the formula of the Profession of Faith was read aloud before the tabernacle, and each professor in turn went forward to subscribe to it according to the required form.

This ceremony over, Fr. Piscetta, in the Church's own language, delivered a few welcome and encouraging words to his rather mixed congregation—words that in substance could be reduced to three: "Charitas, Alacritas, Romanitas", admirably adapted as a motto for the scholastic year, and as a slogan for any theological institute.

Thus began the new year of work and effort in this important Salesian centre. The quiet halls were soon re-echoing once again with the accustomed Babel of tongues: old friend met old friend and made the acquaintance of new ones; and men who, a few short years ago, were engaged in deadly strife, and in opposite camps, were here united by the strong link of spiritual brotherhood and comradeship in Don Bosco's army, working for the same ideals, sure of their cause, and confident of a great success. A prayer for them that their efforts may be blest, and that this important seat of ecclesiastical culture may prosper and have a world-wide influence for good!



Our Lady's Basilica, Turin. Oct. 5th, Rosary Sunday was observed as "Missionary Day" at the Oratory, Turin. The Superior General pontificated at Solemn High Mass in the morning and in the evening we witnessed the touching ceremony of the departure of more than a hundred Salesian Missionaries and ten Sisters for the various fields of missionary labour confided to the Congregation.

The parting sermon was preached by Dr. Garelli, S. C., a valiant Missionary who has already done good work in China, and who was then returning as head of a new expedition to Shang-hai. The preacher's words were eloquent and practical, and whilst his listeners were both edified and entertained by his anecdotes of missionary life and endeavour in the "field afar", they could not but at the same time be impressed with this truth—that, if we at home in our discussions with adversaries use the argument of the Church's catholicity, her spirit of sacrifice, her unswerving effort to bring all nations into the fold, it is these men, our heroic Missionaries, who *create* the argument, and give truth, and unction to our words. All praise to them!

Mgr. Perlo, Vicar Apostolic of Kenya in

Africa, then ascended the steps of the altar and blessed the missionary crucifixes and distributed them to the departing Salesians. This ceremony took some time but the throng of worshippers crowding the large church were too much impressed by the significance of the scene to grow weary of waiting. The theologians from the Salesian International Seminary, under the able direction of their music-master, Don Grosso, sang some beautiful motets in the meantime, and when the distribution was over the Bishop addressed a few words of farewell to the new apostles.

The adieu was renewed in the large theatre of the Oratory that evening when a large concourse of Co-operators and well-wishers assembled to witness the first production of a most interesting missionary film taken with the concurrence of the Belgian government in the Salesian Mission of the Belgian Congo. The picture gave one a firsthand idea of the work performed by the Catholic Missionary in the heart of Africa, the conditions under which he lives, and the great benefits of religion and civilisation he has already conferred on the black tribes inhabiting those regions. It is hoped that this film may soon be able to be seen at home, in the colonies and in the United States, and it will no doubt also beshooen at the International Exhibition in Rome.

The highly-talented "Cardinal Cagliero" band discoursed classical music between the various parts of the picture, and at one interval, one of the new Missionaries mounted the platform and in touching terms thanked all those who had helped his companions and himself to the attainment of their ideal. Later on a veteran Missionary from the wilds of Matto Grosso in South America rose to express his appreciation of the encouragement and help which the people of the Old World had so faithfully and so constantly sent to the Sons of Don Bosco labouring in his particular territory in the New: the thought that the people at home were interested in and sympathetic towards the work they were doing had been one of their chief sources of comfort during the long years of struggle and sacrifice.

This was the day that officially marked the departure of those 103 Salesians and 10 Sisters for the Missions; since that time some 21 more ardent young clerics have found their way to the mother-house and are being formed into various groups for immediate service in the field.

Dear Co-operators and Readers, here is a hard fact which will perhaps demonstrate more than anything else that this work on behalf of

the Missions is not merely poetry and bombastic oratory: the mere fitting out of those hundred and more Missionaries—cost of voyage, initial requirements for the Mission etc,—has cost, in round figures, £ 10,000. The mere statement of this fact is enough to show how heavy is the burden of our Superior General, and how its financial responsibilities sometimes weigh upon him. He would be grateful for gifts of money or kind that would help him in the ful-

included a clever gymnastic display and music specially composed for the occasion, whilst the Prince was able to judge of the important work being done for young artisans from the interesting exhibition then taking place of the various objects made in the up-to-date workshops.

On the 14th of August, His Royal Highness visited our house at Tucuman, and on the 17th he was present at Mass in the Salesian Institute at Cordoba. Mass was celebrated in the open



The Prince of Piedmont with the Salesians in S. America.

filment of his task. What has been done so far is largely the result of small sums contributed by generous souls who are by no means too well blest with the goods of this world; their reward will be in proportion to their sacrifice.

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South America. Our houses in the Argentine, in Chile and in Uruguay have recently been honoured by a visit from His Royal Highness, the Prince of Piedmont, heir to the throne of Italy. The first house to be so honoured was that of Rosario in the Argentine. This visit took place on the 12th. of August and the Prince was delighted by the presence in the Institute of some 700 pupils, children of Italian parents. A great entertainment was given in his honour which

by His Lordship, the Auxiliary Bishop, Mgr. Davila, in the midst of a great concourse of people who filled every available inch of the large play-ground. The Prince was afterwards shown over the Institute and expressed himself as well pleased with all he saw. After visiting the Salesian colleges in Mendoza the distinguished guest journeyed to Chile, and at Santiago on Sunday the 24th of August with his whole suite assisted devoutly at Holy Mass in the Church of Mary Help of Christians attached to the Institute of *Gratitud Nacional*, filled, for the occasion, with the Authorities and eminent people of the town.

He was in Valparaiso on the morrow and was there presented by the Italian colony with an artistic helmet wrought in silver with gold mountings. Returning again through the Cordil-

leras he was at Collegio Pio IX in Buenos Aires for the 28th of August, and there received the homage of 3,000 pupils of the 7 Salesian Institutes of the town and of 1,000 pupils from the Sisters' schools. An enormous crowd of spectators surrounded the college, and the scene in the playground in which the pupils were arranged in 20 long columns was truly a magnificent one. After the reception the Prince proceeded to the Church of San Carlos where a beautiful shield commemorative of his visit was unveiled, and then from a balcony outside he took the salute of the numerous battalions of Don Bosco's Boy Scouts filing past below.

On the eve of his departure for Europe the Prince visited our Professional Schools at Montevideo. He was received with great enthusiasm by the 3,000 Salesian pupils gathered there, and was also delighted to receive the homage of an Indian of the Chamacoco tribe who had been brought to the capital from Ciaco Paraguay by the Provincial, Don Pittini.

The affability of the Prince with all ranks of society, and his love of religion which he demonstrated without any sign of human respect even though many of his hosts in those states were active members of masonic and anti-clerical institutions, won him the respect and esteem of all our co-religionists in South America. Long live the Prince to labour for the good of his country, and his countrymen throughout the world!

♦ ♦ ♦

Cowley, That the Church is divine can
Oxford. be known from the supernatural wisdom of her laws. At

Cowley it has been possible during the last few months to see in practice the good effects following from a closer conformity to one of these laws. For a long while circumstances rendered impossible the observance of the Canon which bids those responsible to keep separate the novices from the professed; but the building and fitting out of St. Joseph's as a Novitiate removed the difficulty. It is not easy to say how quickly and how fully its effects for good were felt. And now as one watches the steady progress of those "secular" young men who came to Cowley a few months back, and their gradual transformation into Salesians filled with the veritable spirit of Don Bosco, it becomes a matter of gratitude to God, and of congratulation to all those benefactors who, in helping us to build St. Joseph's, built, perhaps, better than they knew.

An item of more than usual interest to our

Co-operators must be the advent to Cowley—on October 24th—of the Daughters of Mary Help of Christians. They have established themselves in a large house called "Elmthorpe" and are already busily engaged laying the foundations of a work which all, especially those who see deep, are agreed will become one of great, not to say vast, proportions. Their first care will be to see to the religious and scholastic welfare of the smaller children of Cowley (several non-Catholics have already stated their intention of sending their children to the "Sisters"!), and it needs little imagination to foresee that with the blessing of their great Patroness, our common Mother, Mary Help of Christians, they will go far, and in a short time. We feel sure that we are echoing their desire by asking all the readers of the "Bulletin" to follow up their work with as close and sympathetic—and practical—an interest as possible.

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Farnborough, An interesting missionary lecture was given on the evening of Wednesday, Oct. 8th, at the Salesian School in Farnborough, by Rev., Fr. H. F. Hall, secretary of the Society of the Holy Childhood.

The rev. lecturer gave a vivid description of the callous indifference shown to little children in the Far East, and showed how the work of rescuing these little mites is successfully carried on by the various religious communities, who are assisted by the alms of the members of the Holy Childhood Society. As the school possesses a cinema apparatus, Fr. Hall was able to have some very fine views shown. In passing a vote of thanks to the able lecturer, which was seconded by Rev. Fr. Cressey, Very Rev. Fr. Sutherland, Rector of the school, went on to show how the Salesians were directly interested in the great work being done for children in the Far East. They had large mission tracts in Macau, China, and in Shiu-Chow, of which latter place a Salesian Bishop, Mgr. Versiglia, was Vicar Apostolic. One of their principal activities there was the care of large Orphanages in which these abandoned children were received gratis and brought up as good Christians and useful citizens. The Salesians were entering upon a new venture on behalf of youth in January next at Shanghai, viz. a School of Arts and Trades, for which, by the generosity of an enterprising Chinese Catholic gentleman, the plant had already been obtained, and many little needy pupils were there already awaiting the advent of their new masters. During the Holy Year the Salesians

were also expected to take over an immense field of Missionary labour in Japan. The new territory includes many small islands in some of which there are still traces of an attempt at evangelization that must have taken place centuries ago.

After the lecture, Benediction of the Blessed Sacrament was given in the church by Rev. G. Fayers S. C. assisted by Fr. Reedy and Bro. Francis.

Though the weather in the district during the early Autumn was very bad, and many of the farmers around had a large part of their crops ruined, Copsewood was singularly fortunate and had no losses to complain of: Our Lady Help of Christians, the great Patron of the College, had evidently been more than generous in her never-failing protection.

Copsewood is a place of manifold activities; besides providing first-class instruction for



Chapel of the Salesian College, Copsewood.

Copsewood, Limerick. The beginning of the new term saw a substantial increase in the number of pupils attending the Salesian Agricultural College at Pallas-kenry, and much good work has been done, in field and in school, during the past three months. The College has become very popular in the district, and its fame as a first-class educational establishment has spread far and wide so that applications for places were made even from distant counties in the North and South of Ireland. With all the improvements that have been made the College can still afford accommodation for a few more boys, and parents who are thinking of sending their sons there for the new year would do well to make an early application to the Rector (Copsewood College, Pallas-kenry, Limerick) so as not to be disappointed.

young gentlemen farmers and for boys bent on a commercial career, there is a special Aspirant's Class, which includes some of the stalwarts of the school, and for whom a specially adapted classical course is arranged under the care of able and kindly masters, imbued with the spirit of Ven. Don Bosco, whose greatest ideal was the fostering of religious and ecclesiastical vocations according to the paternal Salesian system, which seeks to establish confidence and sympathy between master and pupil—a system much at variance with the old rigorous repressive system. Information regarding this special branch of study may be had on applying to the Rector.

NEWS FROM THE MISSIONS.

Amongst the Savages of Ecuador.

By Fr. Charles Crespi S. C.

(Continued).

The onslaught of millions of tiny mosquitoes whose sting was most annoying when they attacked one in the face, ears, arms, hands—with vicious cruelty, caused me to hasten my steps from this part of the equatorial forest. I found a savage who offered to conduct me to the Kivaria, or native village, and here, fortunately, I fell in with a brother Missionary. After we had held a catechism class for the youngsters of the place and made them recite some prayers, we spread some banana leaves on the naked earth and were soon sleeping peacefully.

But a violent thunderstorm broke out during the night; the flashing of the lightning just a few hundred yards away and the deafening peals of thunder gave one the impression that all nature was in arms and the scene of the tragedy was laid within the murky gloom of the awesome forest. A torrential rain began to fall and the place became like a swamp. To add to the pandemonium, hundreds of wild boars, driven by fright, began to surround our hut: round and round they circled churning up the earth, biting and kicking one another, and emitting such a squealing and such a noise as almost to out-do the fury of the elements. To add to the commotion, the distant Zamora became swollen and turbulent and the sound of its rising waters was borne to us in a deafening, hollow roar, as of hundreds of guns vomiting forth a continuous and deadly fire, a noise that grew all the more distinct when the storm and torrential rain had ceased and the bright stars appeared overhead. After this night of noise and discomfort we celebrated Mass on an improvised altar and as early as we could set out on our journey.

A Wild Boar for Companion.

This time we were accompanied by two savages and one wild boar. The journey was on the whole a pleasant one; the Kivari had to

lead the wild animal right to Gualaquiza and they showed themselves quite equal to the task in the hope of a generous reward. You can imagine how many things happened whilst they attempted to drag this unwilling companion along by means of a rope tied, not to its head, but round one of its forelegs; it seemed to take advantage of every slightest occasion that presented itself amongst the intricate forest vegetation for the regaining of its lost freedom, and countless times we ourselves had to help in dragging it out of a hole or through the waters of some stream running across our path.

We arrived eventually at the Bomboiza and the Kivari with their prisoner threw themselves immediately into the water, and without much difficulty were soon on the other bank: but our passage was conducted under much more annoying conditions!

When it is a question of a necessity the savage is proud and presumptuous. The old Kivari who owned the ferry-canoe did not wish us to cross, and it was necessary to induce his son-in-law to help us by speaking nicely to him and presenting him with some yards of cloth for his wife. The wily young man, however, instead of taking us across to the other bank, steered for a little island in the middle of the river, and landing us there, refused to help us further unless we consented to enrich him with more gifts. This was a nasty trick to play on us and one that merited punishment instead of reward, but we were in a dilemma, and another storm was threatening, too, which meant a further swelling of the river and perhaps the disappearance of the island on which we were conducting these negotiations, so we had perforce to yield to his pretensions. I had nothing left but my pocket-handkerchief and a piece of fine red cloth wrapped around my camera. Undoing this latter I threw it round the savage's shoulders with a flourish and stepped back to admire him; he was quite pleased with this, his face broadened into a smile, and in a very short time he had pulled us to the other bank. Some more hours of arduous walking and we were listening to the bell of the little Mission church as it rang out its welcome for us, and before long we were kneeling before the altar of Our Lady Help of Christians and offering up fervent

prayers of gratitude in return for her protection and guidance.

The Tambour that Laughs, Speaks, and Sings!

We were soon recompensed for the sacrifices and hardships of our long journey, for on the following day crowds of natives began to visit the Mission. The rumour had gone round that the Missionary had brought with him a curious box that laughed, spoke, sang, and did all sorts of things that ordinary boxes are not expected to do. The fact was that in a large box we had brought along a gramophone with many fine records, and hardly any of the savages had ever seen an instrument of the kind before.

It was something new and had to be baptized, but what name should it be given? The word 'gramophone' used by the Missionaries was too difficult and too strange! and so straightway without any sort of preliminary glottological congress, they named it after their commonest and biggest musical instrument, the "tunduli" or tambour.

Tunduli oyendo! tunduli oyendo! was the phrase that was continually on the lips of these hundreds of savages from every part of the forest, the gay tunes of the gramophone were a real delight for these poor woodland people, and especially for the women, who soon got over their first fright and their apprehension that a spirit might be in the box, and gathered round eagerly to listen to the most pleasing sounds they had ever heard.

The Hour of Redemption.

Dear Father Rinaldi, the recent visitation of Mgr. Comin, the journeys accomplished, and the new works introduced, have imbued even the savage Kivari with a new sentiment of sympathy and goodwill for the Missionaries. The Kivaro tribe, so proud, and yet so wild, is not by any means destined to disappear at once from amongst the races of the earth. During the last ten years their numbers have increased by some hundreds, and many of the younger people who have had better opportunities for coming in contact with Christian civilisation, are beginning to show a certain docility in accepting Christian teaching and they would be quite willing, and happy even, to allow their sons and daughters to be cared for by the Salesians and by the Sisters.

It is quite true, as I have said before, that, in general, they are only actuated by selfish and interested motives, but all the same, I am

morally certain that on the day on which we can have a sufficient number of ardent and generous priests willing to undertake the heroic task of traversing these forests, from Mission to Mission, periodically and constantly, the hour of Redemption will have sounded for these unfortunate Kivari.

During these days the Missionaries have discovered the existence of a revolting plot, hatch-



Kivari Woman and Child
clothed by Christian Charity.

ed by these savages for the assassination of the powerful *Timasa*: for the present the word of Christ has disarmed and subdued such of the conspirators as have come to the Mission, but how many other crimes could be averted, and how many fires of hate could be extinguished, if only we had sufficient Missionaries to penetrate into the homes of these savages and lead them to the peace of Christ.

Dear Father, animated by the fervent discourses of Mgr. Comin, and thanks to the offerings which he had managed to collect, a new spirit has been given to this Mission: ground is being cleared, houses are being built or en-

larged, and roads are being made. This is all a work of feverish preparation to facilitate the efforts of the new apostles whom God will deign to raise up for the evangelisation and redemption of this tribe, so difficult to bring to the One, True Fold, and so proud of its own materialism.

But unlimited faith in the efficacy of Don Bosco's educative system gives us great ground for hope and makes us think that perhaps, after all, the day is not too far distant on which Our Lady Help of Christians will be receiving a loving and humble service from the savage and independent Kivari.

The Salesians in China.

(By Fr. Garelli, S. C.).

In extent equal to the whole of Europe and inhabited by a population of something like four hundred millions, China has for long centuries been almost isolated from the rest of mankind. Its civilization, based essentially on the superstitious cult of ancestors, has a history extending for four thousand years. Its greatest master was Confucius, who lived five centuries before Christ. His fundamental principle was: "The best wisdom is that of the ancients". Thus, by making perfection consist, not in the creation of a future, but in the preservation of a past, he deprived the Chinese people of all true progress, but procured for them, in return, the benefit of preserving themselves from any disastrous retrogression. In this way, a spirit of stability and conservation has become one of the principal characteristics of China. It is, however, necessary to remark that the Chinese as a race are extremely intelligent, and have made great strides since they first began to be more intimately connected with the Christian civilization of Europe.

**400,000,000 Chinamen,
2,000,000 Catholics!**

As early as the 12th century, several Italian Missionaries made their way as far as the Capital of this vast Empire, but, owing to the great difficulty of communication, those early Missions were unproductive of any results of a lasting nature. When, in the 16th century, the Portuguese had sailed as far as the seas around China, and had gained possession of the small territory of Macao, the Catholic missionaries again took in hand the evangelization of that

innumerable people. The Italian priest, Fr. Ricci, of the Society of Jesus, was received at the Imperial Court of Peking, where he was esteemed on account of his learning, and where he remained till his death. Other missionaries continued to follow him; but, when the Chinese authorities became aware that the national cult of ancestors was incompatible with Christianity, they commenced to expel the missionaries and to condemn to exile and death those Chinese who had been converted. In the year 1800, as opposed to four hundred million pagans, there were hardly one hundred thousand Christians. In the course of the first fifty years of the 19th century, the Christians, far from increasing in numbers, could not but diminish, because both the European and native missionaries were everywhere driven into exile or martyred. To-day the Catholics are about two millions in number, there are about sixty European Bishops, and they are helped by a thousand missionaries and an equal number of native priests. They all enjoy the protection of the State, and are working under the leadership of the Papal Delegate for the propagation of the Faith and the penetration into China of Christian civilization.

Europe in China.

From the time when, in 1911, the Imperial rule came to an end and a Republic was established, science, art, European industries and even the very manner of dressing of the Westerners, have been sensibly forming part of the spirit and life of the Chinese people, who, with the Japanese, seem destined to play an important part in the future lot of the civilized world. It is interesting to notice that, in opening up for China the way to progress, Divine Providence makes use of England. Right from the 18th century, many British subjects in India opened commercial negotiations with China under the Imperial flag. As long as the exports of local produce were equal to the imports, no difficulty was put in the way by the Chinese Empire. But when the imports became far superior to the exports, and consequently put the Chinese in the necessity of paying for them, in cash, the Government, with the intention of saving her finances, made pretence of objecting to the opium trade, and, in the name of hygiene and morality, closed all ports against European commerce. England was then obliged to open up for herself this field of commerce by force of arms and this was providential. The victory was gained with little difficulty and China, when conquered, opened up five ports to Europe.

This was in 1841. Thus the first opening was made,

Soon France allied herself with England. China, again conquered by the united force of England and France, was obliged, not only to open up all her ports, but also to guarantee the safety of the missionaries and to promise not to molest in any way those Chinese subjects who preferred to embrace the Christian religion.

was beginning to gather his first boys around him and form his as yet nascent Oratory. But in 1875, Don Bosco was already able to send his first missionaries to America, and from that time he turned his thoughts to the Far East. In 1887, he wrote: "In good time our Missions will be opened in China... but let us always remember that we seek poor and neglected children". The time came in 1905.



Mgr. Versiglia S. C. with some of his Chinese Flock.

In 1911, at the downfall of the Empire, that superstitious *cultus* of the State, to which all those who held public offices were obliged to belong, was abolished, and, in 1917, the Chamber of Deputies voted with a great majority for liberty of conscience for all Chinese subjects. This was an event of the greatest importance, for, by it, one of the greatest obstacles to the conversion of China was removed. But in all probability this would never have happened, had it not been for the war of 1839, by which England opened up a new era for China.

Salesians Go Out.

At this time the Salesian Society was not yet in existence. Just two years later, in 1841 Don Bosco, who had just been ordained priest,

Led by Fr. Louis Versiglia, the present Bishop and Vicar Apostolic of Shiu-Chow, the Salesians set out for Macao, where they opened a small orphanage for poor Chinese boys. The work, at first, of an extremely modest nature, has now become the most important professional school in Southern China, and 300 young Chinese are there taught the trades of tailoring, shoemaking, carpentry, typesetting, printing, book-binding, mechanical and electrical engineering, and at the same time the most important European languages. The playing grounds of the Institute are often turned into a football field or a theatre to which Chinese and Europeans go to admire the gymnastical exercises performed with marvellous skill by those young champions of New China. The band, composed of forty players, completes the wonder

of the European visitor, who little expects to hear his national anthem played by those young Chinese. No wonder, therefore, if the professional School at Macao is the place of which the Europeans prefer to make use when they wish for personnel. The pupils trained there are welcomed everywhere.

Four years ago, one of the boys there was named Cho; he was fourteen years old, quick, intelligent, almost European in his manner, and famous for his prowess at football and gymnastics. Although his parents were pagans, he asked to be baptized and become a child of God. He was given the name of Ernest. Three years later, after he had been successful in his English examination, he obtained an important position in the customs offices. There are many others who, like Ernest Cho, have, after a few years, received Baptism, and at the end of their professional training left the Institute and become fathers of Christians families.

The European Devil!

When last year an anti-Portuguese and anti-European movement broke out at Macao and the town was in the condition of a besieged city, 70,000 Chinese quickly abandoned the colony, and the town was deserted. Only the pupils of the Salesian Institute remained unperturbed. When they passed on their walks along the deserted streets of the city, the Europeans looked at them in amazement, and began to realise that the Catholic Faith, when propagated among the Chinese, is the most efficacious means of destroying their racial antipathy and of creating a reciprocal relation of sympathy between China and Europe.

From Macao, the Salesians set out to evangelize the region of Heong Shan, a large island formed by the delta of the "River of Pearls," and inhabited by a population of a million, whose principal occupation is the manufacture of silk. Father Olive, the principal evangelizer of this district, penetrated even into the regions that were altogether pagan and in which aversion towards Europeans was very strong. The boys of the lower classes received him with shouts of contempt, calling him a European devil, and ran after him, mocking him and throwing stones and mud at him. The good missionary, however, was not disheartened; he came back again to the same district a second, a third, and even a fourth time, until in the end he gained the respect of all and even succeeded in converting a goodly number to the Faith of Christ. Owing to the hardships endured in visiting his Christians and catechumens of

Heong-Shan, he died three years ago, a martyr to his zeal for the conversion of the pagans, who, in their thousands, owe to him the grace of Baptism.

In 1918, the large Vicariate of Ling-nam-tou, North-West of Canton, was entrusted to the Salesians. With more than four million pagan inhabitants, it is a vast field of Apostolic labour. When this important Vicariate, the centre of which is Shiu-Chow, was taken in hand by the Salesians, there were only five missionaries and a few Christians there. Now, more than twenty Salesian missionaries, occupying several different residences, and assisted by six Daughters of Mary Help of Christians, are labouring in the district, and the Christians number several thousands. When the Vicar Apostolic, Mgr. Versiglia, was consecrated in the Cathedral of Canton, the Governor-General of all Quang-tong, the famous Cheng-Quin-Meng, who, in 1911, was one of the first to set up the flag of the Republic, who had put to death with his own sword two of his best friends who tried to dissuade him from his purpose, and who now has supreme command of the South, wished to honour the banquet with his presence. On that occasion, he expressed the great sympathy he felt for the Catholic Church, and declared the Catholic Church to be the best educator of the people. Nevertheless, at Shiu-Chow, the Episcopal residence and centre of the Vicariate, there was no land suitable for the development of the Catholic works, and great difficulties were in the way of their obtaining any.

(To be continued).

IMPORTANT. Correspondents are kindly asked to note the postage rate for letters from their respective countries to Italy: large sums have to be paid away continually at this office for excess postage.

Eighteen Churches in Oxford.

The opening of a Salesian Convent at Cowley, last Saturday, Oct. 25th following closely upon the coming of the Ursuline nuns to the Banbury Road during the vacation, raises the number of Catholic altars in Oxford to 18. These include the three parish churches, the Chapel in St. Ebbe's, the Catholic Labour College, the Benedictine, Dominican, Jesuit, Capuchin, and Salesian houses, the Carmelite, Dominican, Ursuline, Holy Child, Salesian and Nazareth House Convents, St. Charles' House and the University Oratory.

The Universe.

DEVOTION TO OUR LADY HELP OF CHRISTIANS.

As Co-redemptrix of mankind Our Lady is in a special way the help of those who turn to her with confidence; it is she who, at all times, in all places, and in manifold ways, upheld and consolidated that Christianity which Her Son came on earth to found. She commenced her mission in the Cenacle when she taught the Apostles how to receive the grace of the Holy Spirit in a worthy manner and how to profit by it. And when the Apostles had to separate in order to go and preach the Gospel to the whole world it was, without doubt, Mary Most Holy who sustained them, who encouraged them, and who blessed them.

The experience of twenty centuries shows us in an unmistakable way how, from Heaven, Mary has continued with even greater power and goodness the mission she began whilst still on earth. During the first centuries of struggle and persecution, when the Christians were not sure from one day to another whether they were not going to fall into the hands of the pagan butchers, the Blessed Virgin, by means of numerous apparitions, infused heroic courage into the hearts of the martyrs, rendering them superior to every torment and able to affront even death itself. Numerous drawings and paintings of Our Lady may still be seen on the walls of the catacombs—a true indication of the devotion of the first Christians to the Mother of God.

But although Mary has been the help of Christians at all times and in all necessities, she has been in a special way the help and support of those who were the great champions and exponents of the Christian Faith. Baronius tells us how St. Gregory Thaumaturgus, when offered the See of Neocesarea, was most unwilling to accept such a responsible office because, he declared, he was insufficiently instructed in religious science, and incapable of guiding the Faithful aright in those tempestuous times when most of the inhabitants around were pagans, and even many Christians had lapsed into heresy. Being constrained to accept, he turned for help to the Madonna, who appeared to him, encouraged him to undertake the difficult task, and offered to instruct him. And this good Mother so helped him from then onwards that whereas at his election there

were not more than 17 good Christians in the large and populous city of Neocesarea, at his death there were no more than that number of pagans.

The same Baronius tells us how at the time of the Iconoclastic heresy, St. John Damascene wrote several books against the fallacies of the heretics, and ably expounded the doctrine of the Church in regard to the cult of images. As a punishment for this his right hand was cut off by command of the powerful enemies of the true Church. St. John prayed to the Blessed Virgin and asked her to help him to save the many souls who were apostatizing, Our Lady appeared to him and St. John, full of faith, placed his mutilated arm near the severed hand; in an instant both were joined as before and St. John was then able to continue his learned writings against the Iconoclasts, whilst at the sight of such a great miracle the Faithful were confirmed in their faith, and the spread of the heresy was notably arrested.

Graces and Favours. (1)

WATERFORD (*Ireland*). — I wish to publish my gratitude for my son's delivery from death and safe return home, and would like a Mass to be said in thanksgiving.

A Client of Our Blessed Lady.

DUBLIN, (*Ireland*). — I would like to have a Mass said in the Sanctuary of Our Lady Help of Christians in thanksgiving for favours received, and that I may do well in my forthcoming examination in dental surgery.

J. P. O' T.

TRICHUR, (*India*). — To fulfil a promise I made some months ago would you please publish in the *Salesian Bulletin* my thanksgiving for the obtaining of a pass in my examination after making the Novena in honour of Mary Help of Christians.

GEORGE. A. PANICULAM.

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

INVERCARGILL, (*New Zealand*). — I am forwarding a money Order and would like to have Mass said in thanksgiving for favours received through the intercession of Our Lady Help of Christians. My little daughter, 2 years of age, was taken ill and had been unconscious for a few days; the doctor thought she had meningitis, a very serious malady, as you know. I knew our only hope was to turn to Our Blessed Lady. With my husband and our two older children I started a Novena and about the fourth day there was some improvement. In less than two weeks my little girl was as well as ever..... I would like to have your prayers for my other children..... so that Our Lady may watch over them and keep them good and pure.....

W. S.

NEW YORK (*U. S. A.*). — I am sending you a small donation in thanksgiving for a favour received through the intercession of Mary Help of Christians. My brother had not been able to find a suitable position; I made a Novena in honour of Mary Help of Christians and promised that if my request were granted I would send you an offering and ask for publication. Thank God, he has found a good, remunerative position, just such as he had been looking for.

Miss E. Mc. D.

COWLEY (*England*). — A short time ago I was attacked by a malady of the throat which caused me great suffering. One night when the pain was very bad a relic of Ven. Don Bosco was applied and the effect of this was that I experienced instant relief. I am now almost well and without hesitation ascribe my cure to the intercession of Don Bosco.

AN UNWORTHY CLIENT.

BOOTLE (*England*). — Whilst on holiday in Ireland my baby was taken seriously ill. I immediately had recourse to Our Lady Help of Christians and on the second day of the Novena I made, my child was quite well and has never suffered since. I enclose an offering and would be pleased if this favour were published in the *Bulletin*.

Mrs. E. C.

CORK (*Ireland*). — All thanks to Our Lady Help of Christians for restoration to health. I had promised publication in the event of a cure and would like two Masses to be said according to my intention.

M. D.

LUSK (*Ireland*). — The enclosed postal order I am sending as a thanksgiving for two favours

received through the intercession of Ven. Don Bosco, and ask you to have two Masses celebrated for my intentions as soon as possible. The balance may go towards the works of the saintly Founder of the Salesians. May I ask your prayers to Our Lady Help of Christians and Don Bosco for two sick friends.

M. M. A.

SAN FRANCISCO (*U. S. A.*). — I am enclosing a cheque for the Missions in India and China in thanksgiving for favours received. Pray that through our Blessed Mother and Ven. Don Bosco I may be granted another very special favour.

Mrs. G. F.

FEDERATED MALAY STATES. — I enclose a postal order and request you to publish in the *Bulletin* the obtaining of a favour (my wife's restoration to health) through the intercession of Our Lady Help of Christians.

E. P. C.

DUBLIN (*Ireland*). — Please publish my heartfelt thanks in the *Bulletin* for many favours received through Novena in honour of Our Lady Help of Christians.

S. M.

Christmas in the Glen.

*Christmas Bells are ringing, ringing,
Sounding, resounding along the glen:
Christmas snow is clinging, clinging,
On lofty oak, and on lowly fen.*

*Faithful hearts are burning, burning,
With thoughts of home and loved ones there:
Faithful souls are yearning, yearning,
For kindly friends their joys to share.*

*Christian folks are list'ning, list'ning,
Up and away! to prayer, to Mass!
Christian steps are hast'ning, hast'ning,
'Long mountain side, through rocky pass.*

*Golden lights are gleaming, gleaming,
Around the Eucharistic Shrine:
Silver strains are streaming, streaming,
Hark to the Christmas hymn sublime!*

*Christmas joy is stealing, stealing,
O'er hill and dale throughout the glen:
Christmas peace is healing, healing,
Sad rifts amongst the sons of men.*

THE LIFE OF THE VENERABLE DON BOSCO

By G. B. LEMOYNE of the Salesian Society.

(Continued).

CHAPTER XIII.

The Consequences of a Suspicion.

Don Bosco transmits a letter from Pope Pius IX to King Victor Emanuel. — He writes to him again. — His care of wounded foreign soldiers. — He predicts peace. — At the Oratory. — He sends a letter of condolence to the Pope. — Foundation of the Pius Salesian Society. — The Gentleman's prophecies. — A Brief from the Holy Father — Unfounded suspicions. — The Servant of God is searched. — Singular admonitions. — A manuscript of our Ven. Father. — Fiscal rigour and Don Bosco's serenity. — The comfort of a friend. — Purchase of Filippi House. — Another search. — Sorrowful scenes and strangers interrogated. — The effects of this second visit. — Censures from authority. — Audiences refused. — Death of Ven. Joseph Cafasso. — Don Bosco and Cavalière Silvio Spaventa. — Conversations with the ministers Turini and Cavour. — Don Michael Rua's first Mass. — The little Seminary at Giaveno. More holy undertakings.

On the 10th Jan. 1859, at the opening of parliament, Victor Emanuel pronounced these words: "The horizon on which we see the new year rising is not serene... Our country, though small territorially, has acquired renown in the Councils of Europe, because of its greatness for the ideas which it represents, and the sympathy that it inspires. This situation is not free from peril, for though in the meantime the treaty is respected, we are not insensible to the cries of suffering that reach us from so many parts of Italy". The process for the realisation of national unity in the Peninsula was entering upon its last phase.

All perceived the trend of events. The Pope sent a messenger to Don Bosco with two letters: one was a secret letter and was addressed to Victor Emanuel; the other was a personal letter from the Pope asking the Servant of God to find some way of conveying the letter to the king—to deliver it to him personally or by means of some trustworthy messenger. He had to let the Pope know when the letter reached

its destination, or to send it back to him if it were not possible to deliver it.

The king was then with a hunting party in the Valley of Aosta. Don Bosco asked for an interview with Cavalière Agheno, and the business was soon settled. The cavalière offered to see to the delivery of the letter immediately after he had concluded an interview with one of his relations who had arrived; but the letter must have been kept elsewhere, for it was only towards the fall of the evening that Don Bosco consigned it to the secretary. The king received it, and the reply was brought to Turin by Dr. Murialdo, the court chaplain, and from Turin it was transmitted to Rome.

And Don Bosco himself, when he saw the course that things were taking notwithstanding the remonstrances made and the promise given, wrote again to the king. In doing this he obeyed a command from on high: his mission was similar to that of Jeremiah to the Princes of Juda. To Don Rua and a few more of his intimate associates he manifested the tenor of the communication he had felt called upon to make in order to dissuade the king from the annexation of the Papal States. The letter, no copy of which, it seems, was preserved, commenced thus: "*Dicit Dominus: Regi nostro vita brevis.....*" (The Lord saith: to our king short life.....). and hinted at new misfortunes if the war against the Church were persisted in. Its sentences were few, concise and imperious. The king was disturbed on reading this short note; he showed it to his ministers amongst whom was Urban Rattazzi, and they recounted its contents to some of their office staff. The news spread from one to another in government circles, and soon became known in the city as well. It was said that Don Bosco had threatened Victor Emanuel with death; but the Servant of God explaining to Don Rua and others the purport of the letter, as we have said, had added:

"This phrase '*vita brevis*' can be explained in many ways without attributing to it a sense purely material".

Baron Bianco of Barbania, a gentleman devoted, as were all the Piedmontese nobility, to the royal house, said to the writer in 1875:

"I had Don Bosco's letter to the king in my own hands; with my own eyes I read those

words '*Regi nostro vita brevis*' and from that instant I expected something to happen".

This was only one new proof of the sincere attachment which Don Bosco entertained for his king, Victor Emanuel, and for the Sabauda dynasty; but this very affection, misunderstood, was perhaps the occasion of the first suspicion that he himself was a dangerous person.

During these days Don Bosco gave a splendid proof of his singular charity. After the fighting at Montebello, at Palestro, at Magenta and at Melegnano, various cities of Piedmont and especially Turin, began to be filled with wounded soldiers who were soon offered the comforts of religion and of medical skill. It was a pleasure to Don Bosco to be able to assist a great number of Austrians, Hungarians, Poles, and Tyrolese, and he opened the doors of the Oratory to hundreds of French soldiers. One of the older pupils who spoke French fairly well began to make friends with these soldiers and urged them to visit Don Bosco in his office. The Ven. Servant of God received them with great kindness, entertained them with cheerful conversation, invited them to come freely to the Oratory and to bring as many comrades with them as they could.

"You may come here," he said to them, "when you want to write to your people, and you will always be sure of finding paper, pen and ink, and the necessary stamps. You can come and read French books here, and if any of you have an inclination to learn Italian or arithmetic I shall assign you a capable instructor. But," he added, "as we are now in the Easter season, and as it is possible that not all of you have had an opportunity of fulfilling the precept of the Church, I would like to tell you that in our church here you will find confessors who know your language, and they will place themselves willingly at your service."

This gracious welcome, and Don Bosco's words filled these brave sons of France with enthusiasm; returning to their quarters, they told their companions of the treatment they had received, and many were embued with the desire of visiting the Oratory. And, in fact, after a few days, during the free hours, quite a procession of French soldiers began to be seen on their way to Valdocco in order to spend some time with Don Bosco and with his pupils, and the friendship engendered was quite fraternal. Hundreds of them also approached the Sacraments, and in such an edifying way that it was plain to be seen many of them belonged to pious and religious families. From time to time, the Ven. Servant of God, more than contented, invited some of them to dinner, and

it was a pleasing spectacle to see them fraternising with our people, one party stammering over French words, and the other getting into difficulties with Italian. Some of the officers behaved in such a homely way that they appeared to be members of the household.

After a short time, those who knew Don Bosco personally were so numerous that he could hardly go into Turin without being accompanied or stopped from time to time by some French soldier. Don Turchi tells us that one day our Ven. Father encountered a whole squad of soldiers; they saluted him with a lively "*Viva l'Italia!*" he approached and spoke to them cheerfully, invited them to the Oratory, and then, when they had accepted the invitation, he had them all served with a refreshment.

Another time, when he was on his way to visit a sick person at Collegno, four miles from Turin, he fell in with a dozen or so *Turcos* on the Rivoli road. Some of these soldiers were convalescent, others were wounded and had only one arm or one hand, and since they were out for a walk they asked Don Bosco if they might accompany him for some part of the way. They discoursed on one subject and another in the shade of the ancient holm trees that flanked the highway, and the way seemed so short that almost before they knew where they were they found themselves already at Collegno. The *Turcos* wanted to turn back immediately then, but Don Bosco said to them: "Since you are all invalids and out with your Superiors' permission, please wait here for me; I shall get through with my business quickly, and we can return together to Turin", and so they agreed to wait. But, contrary to his expectations, Don Bosco did not succeed in speeding up matters as he had thought to do, and when at last he came out from the sick person's house, the clock was already striking the hour of noon. Coming up to his companions of the road, he said to them: "I am sorry to have kept you so long, you must certainly be hungry by now, and since you are invalids who have need of nourishment, I mustn't send you walking again on an empty stomach; come with me, then, and we shall have, as they say, not *une ribote*, but a modest merry-making."

After this little speech, he led them to an inn, paid for their dinner, and sitting in their midst, helped them to pass a very happy afternoon. Returning to the city the soldiers told their superiors of the affair, and these were so delighted with Don Bosco's act that next day found some of them at the Oratory to express their most lively gratitude to him for his kindness.

During these same days Don Bosco sent the cleric, Celestino Durando, to collect offerings from priests and other gentlemen in order to be able to buy a large number of instructive and entertaining books written in French; he carried them himself to the soldiers, or handed them over to the Sisters of Charity for distribution in the hospitals. He did the same thing in regard to religious books in German, and distributed them amongst the Austrian soldiers being cared for in the Ecclesiastical College.

For these and other reasons the soldiers of France, resident at that time amongst us, conceived such a great liking for the Oratory that when they received orders to depart from Turin, their first thought was to run and seek out Don Bosco and their teachers in order to express their gratitude to them and to bid them an affectionate farewell. Several of them kept up an epistolary correspondence for a long time afterwards with the Servant of God and with others of the house, and especially with Don Michael Rua who had been their teacher of arithmetic.

The Countess, Sister Philomena Cravosio attests to the following incident: "One evening, in the year, 1859, whilst the war was taking place in Lombardy, my mother who had already had a son and a brother wounded, with sorrow and fear for the future depicted on her countenance, besought me to accompany her to Don Bosco. It may seem strange, but that time Don Bosco had us conducted into the refectory where he had just finished having supper with his priests who still surrounded him. A little distance away from them, several pupils, some of them sitting on the table, some on rude benches, were practising singing with music-sheets in their hands. From time to time, some little boy slipped up to Don Bosco to whisper something in his ear and Don Bosco always replied with the same air of secrecy. After he had greeted us with a few words, he began to speak of things indifferent, but from time to time he glanced at my mother with a look full of expression. When the other priests had gone out of the refectory he said to her: 'My dear Countess, I know all that you wish to tell me; but take courage! for (and here he lowered his voice) this very night Napoleon will make peace and the war will be over'.

'But that is impossible!' said my mother, 'you are only saying so to console me, and the facts are all otherwise.'

On the following day my mother and I were on our way to the church of St. Dalmatius to hear Mass, and crossing over Via Garibaldi—

known at that time as *Dora Grossa*—we heard the news-vendors shouting: 'Peace of Villafranca! Concluded last night between the Emperor Napoleon, Victor Emmanuel and Emperor Francis II of Austria!'

After the Mass we went straight to the Oratory to find Don Bosco. He came across the play-ground to meet us and was the first to speak: 'Let us thank God' he said 'that the peace terms have been accepted'—and he led us into the chapel where we remained some time in prayer".

(To be continued.)

Protestant Tributes to Our Spotless Mother.

*Virgin and Mother of our dear Redeemer,
All hearts are touched and softened at her name;
Alike the bandit with the bloody hand,
The priest, the prince, the scholar and the peasant.
And if our faith had given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure—
This was enough to prove it higher and truer
Than all the creeds the world has known before.*

LONGFELLOW.

*Ave Maria! 'tis the hour of prayer;
Ave Maria! 'tis the hour of love;
Ave Maria! may our spirits dare
Look up to thine and to thy Son's above?
Ave Maria! oh, that face so fair,
Those downcast eyes beneath the Almighty
Dove!*

BYRON.

*Mother! whose virgin bosom was uncrossed
With the least shade of thought to sin allied;
Woman! above all women glorified—
Our tainted nature's solitary boast.*

WORDSWORTH.

"To be the Mother of God is a prerogative so lofty, so tremendous, as to surpass all understanding. There is no honour, no beatitude capable of approaching an elevation which consists in being, of the whole human race, the sole person superior to all others, unequalled in the prerogative of having one common Son with the Heavenly Father".

MARTIN LUTHER.

"We cannot acknowledge the blessings brought us by Jesus without acknowledging at the same time how highly God honoured and enriched Mary in choosing her for the Mother of God".

JOHN CALVIN.



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

- Rt. Rev. Mgr. John, J. Garland V. F. Iowa (U. S. A.).
 Rev. L. J. O'Farely, *New York*, (U. S. A.).
 Mr. F. Weber, *East London*, (S. Africa).
 Mr. John O'Keefe.
 Mr. Peter Toole.
 Mrs. W. Kelly, *Dublin*, (Ireland).
 Miss Baylis, *Burnham-on-sea*, (England).
 Miss E. Stokes, *Dublin*, (Ireland).
 Miss Mary Nolan.

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