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Salesian Bulletin

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*Beatus qui intelligit super egenum et pauperem:
in die mali liberabit eum Dominus. [Ps. XL.]*

Sanctus



DA MIHI

ANIMAS CAETERA TOLLE

SCRIPTURA SACRA

BECHIS MIC., Sacerdos

REPERTORIUM BIBLICUM

seu totius Sacrae Scripturae concordantiae iuxta vulgatae editionis exemplar Sixti V P. M. iussu recognitum et Clementis VIII auctoritate editum, praeter alphabeticum ordinem in grammaticalem redactae. — 2 volumina pp. 1150-1156 Libellae 12 —

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NOVUM TESTAMENTUM

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The Salesian Bulletin

Organ of the Association of Salesian Co-operators

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TO THE READER.

This issue contains the annual letter of the Superior General to the Co-operators. The Ven. Don Bosco brought into being the Association of Salesian Co-operators and personally directed their policy and efforts; his Successors, therefore, have the same relation to it as he did, and every year, as Head of the great Organisation, the Superior General gives his Co-operators an account of what they and he in combination have been able to effect. The Letter this year is of unusual importance and we recommend its careful perusal.

In regard to what is said concerning the inauguration of the memorial to Don Bosco, and the accompanying Congresses, our next issue will provide further information; it is hoped that the readers of the Bulletin will come forward in 1920, and strive to promote some of the good works which are herein recommended to them. They will thereby be co-operating in the important efforts towards religious re-construction.

Letter to the Co-operators from the Successor of the Ven. Don Bosco

Turin, 1st Jan. 1920.

Dear Co-operators,

At the close of every year I am always deeply moved by two sentiments: the first is a feeling of wonder as I gaze in thought upon the innumerable benefits conferred upon our work, and the second is humble gratitude to God, from whom all good things come, and also to you, dear Co-operators, who are the ministering Angels of Divine Providence. At the close of the year 1919 these two feelings have good reason to be indulged, for it brought an abundance of favours to us; and our Co-operators will join in our expression of gratitude, when they have learnt from this brief account, how much the followers of Don Bosco and the Nuns of Our Lady Help of Christians have been able to accomplish with the aid of Divine Providence.

Little more than a year has passed since the cessation of hostilities; normal conditions of society have not yet returned and economic and financial difficulties are testing every land; this notwithstanding, the widespread Salesian family has been able to continue its many flourishing works, has seen the re-population of the Institutes taken over by the military authorities, and has made a beginning of new foundations. The number of new Houses to which I ought to draw your attention in this letter is nearly sixty, and the number of petitions sent to us to obtain new foundations was considerably more than that. They were all accompanied by much insisting, and by touching descriptions of the great need which ought to be supplied, so that it was in truth a grief for me not to be able to grant the requests from lack of personnel. Should we not see in this a clear proof of the maternal interest of the Help of Christians, who has made our work her own,

and who thus urges us on to co-operate in it?

But there is yet another reason why we should raise our voices in gratitude. With the daily arrival of thanksgivings for favours which she has obtained for her clients, there are now coming very frequently favours attributed to the intercession of the Ven. Don Bosco; and they are so many and of so striking a nature that they form a continuance of that supernatural intervention, which was so clear in the beginning and early developments of the Salesian Work; they are indeed the true reason of its continual prosperity. What care we should therefore exercise in preserving intact the spirit of Don Bosco! How closely we should walk in his footsteps, and consecrate our time and energies to the cause of the young. If that be our endeavour the blessing of God will never be wanting as the Holy Father points out to us.

An audience with the Holy Father.

It was my great good fortune to be able to kneel at the feet of the Sovereign Pontiff on the 30th of November last. He received me with his customary cordiality and treated at great length of our affairs. The Vicar of Jesus Christ declared himself well satisfied when I assured him that, after the example of the Ven. Don Bosco, the Salesians and the Co-operators were among his most devoted children. I told him that his intentions are prayed for in all our Houses all over the world, and that his name-day received a special celebration. His Holiness thought that a good method for instilling loyalty to the Holy See in the minds and hearts of the young. He then went on to discuss the many works which occupy the Salesians and the Daughters of Our Lady Help of Christians, the many

priests of ours who had served their country with the colours either as chaplains or in other capacities, and the many novices and many brothers who had gone through the various campaigns and now returned to their Houses, to resume their studies or the work of their vocation.

The continuous development of our Houses received particular attention from the Holy Father. He is especially interested in the success of the Sunday Oratories, and in the Normal Colleges under the direction of the Salesians and the Daughters of Our Lady Help of Christians, through means of which it is hoped to produce the right type of Catholic teacher for the elementary schools, whose training will be in keeping with the spirit and methods of Don Bosco's system.

His fatherly heart was much concerned about the Houses which we have opened in Central Europe, for the protection of so many of the young who are now in the poorest circumstances, and when he gave His approval and blessing to all these undertakings, he declared that the blessing of God would never be wanting or less evident as long as we maintained the spirit of our Venerable Founder.

And this idea of the Holy Father is of the first importance, my dear Co-operators. In fact the lives of the Saints show quite clearly that God points out to them the way in which He desires them to walk; and the history of the Church proves that the greater or less benefit which any association confers upon the Christian people at large, is always in direct proportion to the greater or less fidelity of the members in retaining and following the spirit of their Founder.

Maintaining the spirit of Don Bosco.

As it happens this is a propitious moment to dwell somewhat longer upon this idea of the Holy Father. On May 23rd 1920, God willing, there will be held the unveiling of the Monument raised by the past-pupils of the Salesian Institutes to the memory

of Don Bosco; it stands in the Piazza in front of the Basilica of Our Lady Help of Christians. In 1911 there was a Congress of past-pupils and the assembled multitude decreed this act of filial homage to the Master and Benefactor. If the war had not broken out, this filial and noble idea—through the combined action of the past-pupils both of the Salesians and of the Daughters of Our Lady Help of Christians—would have been realised as far back as August 1915, on the occasion of the first Centenary of the birth of Don Bosco.

However, for a ceremony of that solemn and festive nature, the present year is not less propitious. When the Piazza of Our Lady Help of Christians witnesses this inauguration, in the presence of witnesses from all over the world, the sight will be to the world one of happy augury and of high promise. As our past-pupils will come from every land, not drawn by any political aspirations, but to take their stand around the monument of him, who brought divine light to their intelligences and the flame of charity to their hearts—so may all peoples, all desiring peace with equal ardour, flock together round the Cross of Christ at some not long distant day. But so long as the light of the Gospel does not shed its rays upon them, and while the charity of Jesus Christ is banished from their midst, the world will be ever in confusion. What then was Don Bosco's great ideal? None other than to lead all to Jesus Christ, particularly the young, in order to bring about the Christian restoration of Society. This then should be the plan, constant and invariable, of all his followers.

On these considerations, the Executive Committee whose president is the distinguished Co-operator the Senator, Count Rebaudengo, has decided to introduce the ceremony of the inauguration by holding an international Salesian Congress from the 20th to the 22nd of May. This will be the Eighth International Congress of Co-operators, and will be held mainly in three sections, one of priests, another of

Gentlemen Co-operators, and a third of Lady Co-operators. Besides these there will be held the Second Congress of Past Pupils of the Salesians, and also the Second Congress of the Past Pupils of the Daughters of Our Lady Help of Christians.

Each of these will concentrate its attention separately upon the themes and duties which concern the development of their own Association; general meetings will also be held and members of all parties may attend them. As the Superior General, and as Head of the Co-operators, I desire to impress upon all who take part in the Congress the necessity of taking practical means to realise and to diffuse the spirit and work of Don Bosco. Let me repeat it once more, dear Co-operators: the prosperity of the Salesian Work will ever be in proportion to our fidelity to the teaching and examples of Don Bosco.

New Foundations.

It is time now for me to give you a rough outline of the work accomplished by the Salesians and by the Daughters of Our Lady Help of Christians.

The new foundations were made chiefly in Europe. Italy had six of them, all devoted especially to the Christian training of the young. They were the Festive Oratory attached to the Church of St. Saba in *Rome*; the Institute of Leo XIII. in *Venice*; the Institute of St. Clare in *Palermo*; the Victory Oratory at *Asti*; the Salesian Institute at *Rimini*; the agricultural school near *Parma*.

A greater number still were devoted to the varied and pressing needs of the young generations in Central Europe, whose grave necessities were the subject of the Holy Father's last Encyclical. Poland now re-established brought the Salesians to six centres to take up various schemes of assistance and education; at *Rozanystok* a large parish and an immense place capable of taking 700 boys in trade schools and in agricultural training; at *Aleksandrow* another parish and public schools for 300 boys; at

Varsavia the public church, the parish schools and schools of Arts and Trades; at *Cracow* another parish and Festive Oratory; at *Przemysl* a school for homeless and destitute boys, of whom the war has made many and at *Dolna* a House of Studies for the formation of personnel. May God bless the ancient faith and relieve the sufferings of the generous Polish people.

Another centre of activity is Catholic Bavaria. We opened a technical school for trade students at *Wurzburg*; it has a large Festive Oratory attached to it, which has practically become the centre of all the youthful interests of the city. We have also accepted Institutes or Schools of the same type at *Freyung*, *Passavia*, *Graz* and *Bamberg*; another School is to be opened at Monaco for the general education of the young.

Nor could we remain indifferent to the many appeals on behalf of the little ones in Austria and Hungary. Even during the war, through the agency of the Archbishop of Vienna the local authorities confided to the Salesians a boarding school opened by the Government for the boys of refugees. It was only a temporary measure. The school was soon filled with a hundred and eighty boys, unaccustomed for a long time to any discipline, but in a remarkably short space the educational system of Don Bosco had reduced everything to harmony and progress. Within a few weeks about half were daily Communicants and all went frequently to the Sacraments, and when circumstances caused the closing up of the School, twenty of the boys asked to be admitted as Aspirants to our Congregation, and eight of them are actually at our College of Valsalice, Turin, going through their studies.

The remarkable success which followed Don Bosco's methods induced us to agree to the opening of two other Houses in *Vienna*, one being a Festive Oratory with a public church, and the other a House for boys who need special care. In Hungary a Festive Oratory and elementary School

were opened at *Nyergssjfaln* and another Oratory at Lubiana-Moste in Jugoslavia.

Finally, in order to fulfil a long standing desire and a frequently expressed wish on the part of our Confrères and Co-operators, we inaugurated on the Feast of the Immaculate Conception an Agricultural College in Ireland. It is at Copsewood, *Pallaskerry*, near Limerick. These were the new foundations in Europe.

A Festive Oratory was opened at *Cruzeiro* in Brazil, and a Studentate at New Rochelle in the U. S. A.

Remarkable expansion of our work has also been accomplished in China. By the invitation of the Holy See, the Vicar Apostolic of Canton placed at the disposition of the Salesian Missionaries one section of his immense Vicariate, and he did so with such overwhelming generosity that it will be ever memorable in our annals. This constitutes the new Salesian Mission of *Cuantung* which includes a Prefecture of the size of Belgium and has two and half million inhabitants. By means of two missionary expeditions in 1918 and 1919 we have been able to establish residences in each of the eleven departments into which it has been divided, so that we have in reality formed eleven new centres of Salesian Work in China, from which again there will daily be offered prayers for the Co-operators who have so greatly helped to make these things possible.

You will agree that the field of our labours has been considerably enlarged, and we cannot but render thanks to God for enabling us to cope with so much new work.

The Daughters of Our Lady Help of Christians.

The other Congregation founded by Don Bosco, in order to give to girls by the same methods and the same forms of Apostolate—and especially by the Festive Oratory—a good religious and moral education, ever continues to extend in a most encouraging manner.

Although joining heartily in many of the temporary measures of material and moral assistance which the war conditions called forth, the Daughters of Our Lady Help of Christians have been able to keep their pre-war Institutes going, and also to contribute by new undertakings towards that Christian restoration of Society, in securing which the influence of the woman is so great.

At *Rome*, where they already had six Houses, dealing with more than three thousand girls in their Festive Oratories, the Nuns have begun a new School of women's crafts for young workers in the Testaccio quarter, and in the St. Saba district a Sunday and week-day Oratory which is dealing with hundreds of girls who had scarcely any religious or moral supervision.

They have also opened new trade schools and Infants' School at *Novara-Cittadella*, at *Tornaco* in the same Province, at *San Nicolò di Ferrara*, at *Robbiate* and at *Comerio* (Como); the Episcopal authorities have been responsible in nearly every case for the opening of these places. The interests of young girls have also been promoted by the foundations at *Alba*, at *Piedimonte Etneo*, at *San Giovanni*, at *Senise*, and at *Maglio di Sopra*.

Nor does their zeal rest there. The little girls who have become homeless through the war and its consequent distress have been found homes in new foundations at *Bova* in Calabria, at *Cammarata*, at *Palermo*, at *Tremestieri* (Messina) and at *Pegli* in Genoa, and also in special quarters in their Institute at *Turin*. Many of these have particular charitable works attached to them. *Ancona* and *Asti* have also seen new educational works initiated by the Nuns. They have also opened two new Houses in Spain and two in the Argentine. In the latter country the new foundation was a training College for teachers, through which they will have a great influence upon the future education of the young. All these works again call our attention to the great favours which their Patroness and Mother continually showers upon their Congregation.

Further Recommendations.

With so vast an Apostolate entrusted to us by God, we ought to be moved to more generous correspondences and a more intense devotion to these important and salutary undertakings. The forthcoming Congresses will deal at length and in all their aspects, with the best means to diffuse the spirit of Don Bosco among Society, and to render the action of the Co-operators more fruitful. It is time to prepare your plans and to consider your methods. In the meanwhile let me put before you, after the example of Don Bosco and Don Rua, the special demands of two most important undertakings.

The first is the new Church which will be a great temple to God's honour, that we have undertaken to erect in the city of Turin, the home of Don Bosco's Apostolate. It is to be dedicated to *the Child Jesus and to the Holy Family*, so that it may be throughout the ages to come a pledge of divine benedictions, an incentive to the Salesians and to the Daughters of Our Lady Help of Christians to labour zealously on behalf of the young, and to you, dear Co-operators, an incentive to maintain in the midst of society and in all ranks of the people the good example of model Christian families. It is a work which I have greatly at heart, and therefore, while thanking again most sincerely all those who have sent me an offering for this purpose, I make a request to all others to follow their inspiring example. During the past year, through your charity, we have been able to furnish in a suitable manner the temporary chapel, and to put up a good part of the enclosure for the Festive Oratory annexed to it, which is already doing very good work for the young people of the neighbourhood. This year we hope to begin the building of the new Church itself.

The second recommendation, which I also make with great insistence, is *that you should come to the help of our Missionaries*. I have spoken of the establishment of new Salesian Missions in China, but we must

also deal with the necessities of our Missions in Matto Grosso (Brazil), of the Prefecture Apostolic of Rio Negro, of the Apostolic Vicariate of Mendez and Gualaquiza, and endeavour to consolidate the work already done in Patagonia and in the Apostolic Vicariate of Magellan. Nay more: the Holy See desires to entrust to the Salesians another Mission, that of the region of *Chaco* in Paraguay. I am certain that the Ven. Don Bosco, whose charity was unlimited, must now exult at seeing the evangelical labours of his sons so widely extended; but I make no secret of the fact, that in face of the responsibilities we are assuming before the authorities of the Church and before God, I am almost dismayed, and I am bound to ask myself the question: How can the Salesians carry on successfully such vast undertakings? By themselves they could certainly never do it. These undertakings have constant need of special help from God and from you the Salesian Co-operators.

In imploring this generous co-operation from you, I am providentially assisted by the words of the Holy Father Himself. The Sovereign Pontiff Pope Benedict XV, in His Apostolic Letter of the 30th of November 1919, on the subject of the *Propagation of the Faith*—a wonderful document, replete with heavenly wisdom and a burning zeal—points out three ways in which all can assist the Catholic Missions.

The first is within the powers of all, and it is to win God's blessing for the Missions by means of prayer. The work of the Missionary will be sterile and vain if it be not fecundated by divine grace as St. Paul said: *I have planted, Apollo watered, but God gave the increase* (1).

There is only one means to obtain this grace and it is nothing else but persevering, humble, and fervent prayer, for Christ Himself assures us: *Whatsoever they shall ask, it shall be done to them by my Father who is in Heaven* (2). Nor can there be any doubt as to the answer to this prayer, since it is

(1) 1. Cor. 3, 6.

(2) Matt. 18, 19.

on behalf of a cause so noble and so pleasing in God's sight. Hence, just as Moses of old on the top of the hill raised his hands to Heaven begging the Divine aid for Israel against King Amalec, so should all Catholic peoples bring help to the preachers of the Gospel by their prayers, assisting them as they labour in their sacred ministry.

For this end the Holy Father recommends the *Apostolate of Prayer*, and trusts that everyone will join it so that they may thus have a share in these holy apostolic labours.

In the second place the Holy Father says that is most necessary to increase the number of missionaries; if this need was felt before the war, it is very much more insistent now, for some parts of the vineyard are actually deprived of labourers.

Then the Sovereign Pontiff makes a special appeal to the Bishops, saying that they will be acting in a manner worthy of their great love for holy religion, if they foster among the clergy, and among their young seminarists a vocation for the Foreign Missions, if they should show signs of having such a call; moreover to encourage them he repeats some words so often spoken by Don Bosco: "Do not allow yourselves to be influenced by any prospect of advantage or any human considerations, fearing that what you give to the Missions will be lost to your diocese. In the place of one Missionary whom you send, God can easily raise up several priests, who will zealously watch over the interests of your flock."

And the Superiors of Religious Orders which devote themselves to the Foreign Missions the Holy Father exhorts that they destine for them the flower of their students, those whose sanctity of life, spirit of sacrifice and zeal for souls show them to be truly adapted for the arduous ministry of that Apostolate.

In the third place, the Vicar of Jesus Christ points out that material means are indispensable, and in very considerable amounts, for not only has the war increased the price of everything, but it was responsible for the destruction of many buildings, including

schools, hospitals, homes and other charitable foundations. We therefore make a special appeal to the well-disposed to come forward in aid of these truly Christian and charitable works; for, *he that hath the substance of this world, and shall see his brother in need, and shall close his heart against him, how doth the charity of God abide in him* (1). Thus speaks St. John concerning the material necessities of our neighbor. But how strong is the call for real charity in this case, which is not merely one of dealing with the infinite needs of a stricken multitude, but of saving many thousands from the slavery of the devil, and to win for them the freedom of the Children of God!

I would urge these recommendations of the Holy Father upon all our Co-operators. Let them support as generously as possible the Associations which have been founded in aid of the Missions; such are the *Society for the Propagation of the Faith*, the *Institute of the Holy Infancy* and the *Association of St. Peter*, which latter devotes its energies particularly to the training of vocations among the converted races. The Clergy are recommended to send their names to the *Clergy's Missionary Union*, as suggested by the Sovereign Pontiff Himself. But to all of you I most strongly recommend the Missions of the Salesian Society. The means pointed out by the Pope apply exactly to our now Missions, viz. prayer, new vocations and material assistance. The appeals which our missionaries make to us are heart-rending, and would touch anyone who could have the opportunity of reading them.

May God grant that both these recommendations may through His grace find a response in proportion to the great necessity.

Conclusion.

And now, my dear Co-operators, while I assure you of my own poor prayers and those of the whole Society of St. Francis of Sales and of the Daughters of Our Lady Help

(1) I. John. 3, 17.

of Christians, to implore of God His special blessing for you both in time and in eternity—it will be perhaps of greater comfort to you to know that the thousands of children in our Houses all over the world, and also the newly converted Christians in our Missionary centres, offer up daily prayers for you to Our Lady Help of Christians for the

welfare of your families and for your special intentions.

Do you also remember us in your prayers, and especially him who begs to remain, dear Co-operators,

Your devoted servant,

PAUL ALBERA.

Opening of a Salesian House in Ireland

For many years the Superiors of the Society of St. Francis of Sales have looked towards the western Isle with a longing that the Sons of Don Bosco would soon enter upon its soil. They had always felt that the Venerable Founder would one day make that desire a realisation for he had had several Irish students and Salesians at his Oratory at Turin, and had learnt much of the Catholic spirit of the land, from the Bishops and others who went to see him on their way to or from the city of Rome.

His Successors had been invited to establish a foundation there, but many difficulties supervened, and other places seemed to have a more peremptory call upon the insufficient staff. But at last all difficulties have been overcome, and the Sons of Don Bosco are actually established in Ireland, having opened their first House near the city of Limerick. It was inaugurated on the great festival of the Immaculate Conception, Dec. 8th 1919. That feast of Our Lady has always had a special significance for the whole Salesian family, for it was on that day in 1841, that Don Bosco began his Oratory work with the first boy who came to him for instruction, being sent to him by Divine Providence. That day has also in subsequent years been the starting point for new developments in the Order.

Very befitting, therefore, was it that the Salesians in Ireland should take formal possession of their first House there on Dec. 8th; for it was certainly the inauguration of a new development in our work, and one to which the members of the Society wish a hearty "God speed," and in which they feel a particular interest. On that occasion a prominent Irish

newspaper, the *Irish Independent*, gave an important place to a lengthy account of the new work and its connection with the Society in general. The article is quite authoritative, and evidently from the pen of one who has made himself conversant with the work of Don Bosco. We feel that there are very many in Ireland who are already well acquainted with our aims, methods, and proposals, for the *Bulletin* has long been a frequent visitor there and has made many generous Co-operators.

For the enlightenment of others in Ireland, and for the general satisfaction of our Readers we give the above-mentioned article which was contributed by R. F. O'Connor. It is as follows:

* * *

The founder of a Religious Order may be said to live two lives—his own and that of the Order he has created. The organisation which bears the impress of his genius and character, into which he has infused his spirit—its vital principle—and moulded and directed towards the attainment of a certain definite end, becomes the continuation of his life, work, action and influence.

Such a master mind was the Ven. Don Bosco, founder of the Salesians and of the Daughters of Our Lady Help of Christians. His name is synonymous with social action, a movement greatly favoured by Leo XIII., Cardinal Manning, Cardinal Vaughan, Mgr. Ketteler, Archbishop Ireland and other leaders of thought, particularly bishops who, to use Manning's own words, have their fingers continually on the pulse of the people. It presents to a world,

as "sick about questions and strifes of words," as it was in the days of St. Paul, the philanthropic side of Christianity—something upon which all men of goodwill are in agreement.

As development is evidence of growth, and growth of vitality, the marvellous development of Don Bosco's order is a striking testimony to his worth and work. His activities were multiform. He was the apostle of youth, a social and educational reformer, the founder of Oratories into which he gathered the boys of the large cities, of congregations of priests and nuns, a great church builder, and the organiser of extensive missions both at home and abroad widening the boundaries of the Church and of civilisation. He took the keenest interest in students and in the working-classes, established excellently-equipped schools of Arts and Trades, boarding-schools, day and evening schools, institutes for industrial and agricultural training and organisations for preserving the faith of emigrants.

He was pre-eminently a man of his time, alive to its needs, and ever on the alert to provide for them; quite a modern man in his ideas and methods, which were up-to-date. His zeal for the salvation of souls, for the spiritual and temporal welfare of the people, was inexhaustible. Almost his last words as he lay on his deathbed in January 1888, were: "I might have done more but my sons will do it." They have done, and are still doing it. They have now come to Ireland where they have just established a College of Agriculture at Pallaskenry, Co. Limerick, where a suitable estate has been secured for the purpose near the banks of the Shannon. They have shown their customary wisdom in this since Ireland is largely an agricultural country. The heads of the Order were equally wise in the selection of the Very Rev. A. Sutherland, as the first Superior of the new foundation, which will be a valuable addition to the many excellent Catholic educational institutions already existing in the country.

For many years Director of the Salesian School, Farnborough, Hants, which he most successfully conducted, sustaining the high reputation of the Salesians as educators, he is an Irishman, a native of Cork, and thoroughly conversant with the country and its requirements. Encouraged by Papal and Episcopal approval, with the blessing of Pope Benedict XV., given in a recent audience, and that of

the Most Rev. Dr. Hallinan, Bishop of Limerick, who has warmly welcomed the Salesians into his diocese, Father Sutherland will start his important work under the highest and happiest auspices.

Agriculture was the first subject that engrossed Don Bosco's attention. The son of a small farmer at Becchi, in North Italy, he was employed as a boy in field work, and with that application of mind, and the energy for which throughout his life he was remarkable, he soon acquired an expert knowledge of agriculture; to this he was later on afforded opportunities of adding a knowledge of some technical crafts, of which he made good use in directing his trade schools. An Italian paper the *Stampa* in 1862, referring to an exhibition of their work said: "The efficacy of the educational system in these schools is perhaps best demonstrated in the agricultural section. The results are, without exception, admirable. In 1844, three years after his ordination, he brought out a small work on vine culture, which was widely distributed among the country people at a time when the movement for the promotion of agriculture, afterwards adopted by the State, had begun.

I have said that he was a man of his time. He showed this conspicuously in his relations with the civil power. Although when, in 1855, he began the Society of St. Francis of Sales, the Cavour-Rattazzi Ministry had brought in a motion for the suppression of the majority of the Religious Congregations, he overcame any threatened opposition on the part of the anti-clericals by his tact, candour, and courage; even so far as winning over the concurrence of Rattazzi, Cavour and Victor Emmanuel 1st. Rattazzi was well disposed towards Don Bosco's Oratory and promised it the support of the Government and of the King, "for yours," he said "is a work that is pre-eminently beneficial to society."

That a member of an Administration which had suppressed religious congregations should actually, as Rattazzi did, advise the institution of another was due to Don Bosco's single-mindedness of purpose. Cavour advised him to obtain State recognition for his work, which would have been at once granted, and also promised a large subsidy, but Don Bosco thought such a step detrimental to his freedom of action. Crispi, who when he was in low straits and living in mean apartments in Turin, was

assisted by Don Bosco, often spent feast-days at the Oratory, and when he became Premier of New Italy never forgot the Salesians.

A Government Commission sent to inspect the Oratory at Turin reported: "We have nothing but praise for your work and wish it all success." King Victor Emmanuel, having been out shooting, sent two wild goats to the Oratory, with the message: "From a grateful King, to Don Bosco's little boys." Pius IX. of whom he was the confidant, called him: "The Treasure of Italy."

When he was in Paris in 1883 visitors of every class of society and of all political parties went to see him, including Victor Hugo, who said at parting: "I believe in the immortality of the soul, as I believe in God, and I hope to die a Catholic, with a priest who will recommend my soul to its Creator." When Don Bosco returned to Italy, and these visits were referred to, he said with a smile: "Certainly, God has been pleased to exalt the shepherd-lad of Becchi, and we should be grateful. However, I need not hide from you the fact that I always go far more willingly to the sick-bed of a poor person, than to those of Kings." This was an allusion to his last interview with the Comte de Chambord, honoured by French legitimists as Henri V., and who was then dying.

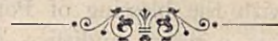
To extend the sphere of influence of his Congregation (and also to gain support for it), he instituted a sort of Tertiaries, under the designation of Salesian Co-operators. Pius IX., who had his own name inscribed at the head of the list, exhorted many Cardinals and Bishops to enroll themselves, expressing his belief that the Co-operators "were destined to achieve much for the Church and Society." Leo XIII. said one day to Don Bosco: "I not only desire to be enrolled in the Association, but to be your chief Co-operator. Pius X. was also a distinguished Associate. Its membership comprises hundreds of thousands of all ranks and classes. A letter, known as Don Bosco's Last Testament was addressed to them: "Without your charity," he wrote, "little or nothing could have been accomplished; but with it and the grace of God we have been able to wipe away many a tear and save many a soul; it has enabled us to gather into homes and schools thousands of the young who would otherwise have been desolate, and to provide for their future." The Association of Co-operators has become a real social force, promoting by its Congresses in

Europe and America, a religious and renovative movement, based on the recognition that the hopes of Christianity in the future humanly depend on the success of the moral and religious upbringing of youth, especially the masses; thus counteracting the work of the enemies of religion, who are also the enemies of social order, and constitute baneful influences which sap the bases of Christian civilisation.

The above article, which gives a fair description of Don Bosco and some indications of the nature of his work, will go far to re-awaken the interest of all our Readers and especially of those in Ireland, where the Irish Agricultural College, under the Sons of the Ven. Don Bosco, already shows signs of being a popular Institute.

The new Superior writes to the Editor to say that Providence has given many proofs already of particular benevolence towards the work. The House which in December 1919 was uninhabited and destitute of furniture had by Christmas been supplied with all necessary articles and the prospect developed so favourably as to sanction hopes of being able to accept pupils in the course of some weeks. The blessing and taking formal possession was performed on the Feast of the Immaculate Conception, a festival which is renowned in the annals of the Society for the inception of new works and for receiving special favours from the Mother of God, who is the Patroness and Mother of the whole Salesian Family. Signs are not wanting that she blessed the new undertaking on that occasion, and before her festival comes round in 1920 the first Salesian House in Ireland bids fair to show signs of prosperity and a fruitful apostolate.

Under these circumstances, is it necessary to recommend the new adventure to the generosity of our Readers and Co-operators in Ireland? We think not. They have long asked for the Salesians to establish their work in the island, which has already given many sons to the Order, and they have of late regarded the coming of Don Bosco's sons as only a matter of time. Now that it has actually been accomplished they are sure to demonstrate their practical welcome by hearty support and co-operation.





News from the Missions.

The Indian Chiefs Part II

The *Cacique*, now converted, and known to us as Cacique Major was a model Christian. His faith and devotion when he approached the Sacraments were a sermon in themselves. Having learnt to grasp something of the power and goodness of the true God, it may easily be imagined that he had a corresponding reverence for the ministers of God—for all Indians have a strongly marked respect and even awe for their native priests. Again he had great influence from his position, whether hereditary or delegated, over the tribe as a whole, and this accounts for much of the docility which was manifested in their behaviour towards us.

The centre of the colony is a sort of public square, which may one day be worthy of the name of piazza. In the middle of the square stands uplifted the figure of the Cross of Christ, the symbol of our Redemption, and it is on the spot where in times now past superstitious worship was offered to the devil. This is indeed a mark of the triumph of the cause of Christ, but it is in great part due to the faith of the Major, and also to his firmness in overcoming the opposition of the leaders of the tribe. His faith in the supernatural was always a special trait in his spiritual life, and almost every day he put some question to the Missionary concerning eternity or Heaven. He was particularly set upon meeting again his sons who had died as Christians, and when years began to show their mark upon his health he began to prepare for his entrance into Paradise.

The illness of which he eventually died was a painful one, but his resignation enabled him to bear it lightly. When Mgr. Malan, the great missionary, was consecrated Bishop and was going to pay his first visit to the Colony, all the Indians were preparing to go out to meet him. But the Cacique Major lay ill. There was a gloom over his countenance and a sadness in his voice. Doubtless he thought of the time

when he would sally forth on horseback at a moment's notice for some hunting or festive expedition, and, to a remark of the Missionary in regard to the morrow's event, he begged him not to mention it, as he so acutely felt his inability to go with his men. But he desired to be taken into the Bishop's presence as soon as possible so that he might pray over him and that the Great Spirit would either cure him or call him to Paradise. And when his wish was at last gratified he declared that he had prayed to God not to let him die till he had seen the Bishop return, and that now he was content.

And then he spoke at length what seemed like the last Testament of the Indian chief. He said he could no longer go about among his Bororos to urge them to believe and to be baptised and to remain steadfast in the true Faith. He desired for them all the happiness he himself felt in the assurance of a heavenly reward, and in the graces of the true Religion. To obtain this for them, he desired the Bishop and the Missionaries not to weary of his tribe, to remember what manner of men the Bororo Indians were, and to be patient therefore of their shortcomings. They no longer looked for the trifling, gawdy presents which once constituted their chief interest in the Missionaries' visit; now they knew that they brought them other blessings and gifts which would serve them for the life to come.....

Such words from the leader of an Indian tribe seem a wonderful evidence of the faith and earnestness which the true Religion inspires, and show also that the Missionary's labours are sometimes more appreciated than he suspects. As the Major's illness grew worse his sufferings were more intense, but he had the Crucifix in his hands, and constantly made use of ejaculations. In fact the practice of all the virtues which we only associate with the most fervent Catholics was particularly striking on the death bed of this Cacique who, as a Savage, had passed the majority of his

years in the most absolute liberty, without restraint of any kind, and almost without any law, for the natural law itself was weakened and obscured by the darkness of ignorance and superstition. His only concern now was to pray as much as possible, and remarked to the priest that the words he had taught him of the *Our Father* and *Hail Mary* sometimes failed to come to his lips. He was then assured that prayers said in his heart were just as efficacious, and indeed his day was now one uninterrupted prayer. This converted savage seemed to have covered, during the few years of his conversion, more ground in the path of perfection than many a one who has long ago made profession of striving after perfection.

Towards the end he put some questions to the priest about Heaven, expressing his desire to be with God; and when the Missionary told him to put his trust in God and not to have any doubt, he was much distressed, and declared that he had never had any doubt, but only wished to hear the priest say it once again. Then he once more recommended his people to the care of the Missionaries, and lay back with the Crucifix in his hands. Some ejaculations were suggested but an exhaustion had followed his last effort. The Apostolic Blessing was given and soon after he went to the great reward he had desired. The priest prayed that this faithful soul might be received as a lowly offering from the missionaries of the Ven. Don Bosco to the Sacred Heart of Jesus, together with their great sacrifice in losing one who had been so helpful to the mission.

The Indian Chief was laid to rest beneath the Cross which he had learnt to love so much. His funeral was his triumph. The Bororos truly mourned their leader as a family does its father, and even in his obsequies he seemed yet to speak to them of the Christian Faith, which had made all the difference to his life, as it would do to the lives of his followers whom he regarded as his children. Through the Cross 'neath whose shadow he lay he had indeed obtained peace and eternal salvation.

But, adds the missionary, wandering through these inhospitable and unexplored forests, numbers of *Bororos* still groan under the weight of barbarism and the slavery of Satan, waiting for the true light to shine upon them and to hear the good tidings preached to them. They are without peace and tranquillity, they have

no ideal to guide them, no hope to lead them on, no hand to point out their true country. It is for them that the missionary yearns for other missionaries that they too may be brought out of the land of bondage and into the promised land of children of God.

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The Land of Magellan Our missionary now describes a journey made to what is called out there *Ultima Speranza*, the *last hope*, though the significance of the name is rapidly passing with the new conditions. The region of *Ultima Speranza* lies to the south of the Cordilleras, where, as the mountain chain subsides into low hills and pleasant terraces, there stretches out the great Patagonian Plain. It abounds in treasures of hidden beauty, which combine the attractions of Alpine scenery with a grandeur of their own, and are bathed in a brilliancy of light and colour which strikes even the least inartistic.

This natural charm, united with the fertility of the soil, would be more than sufficient to make of this region an ideal abode; but there are cold, unpleasant winds from the S. W., which tend to lessen the value of its natural beauties. Until the year 1890, this land was only known to explorers who had travelled through the district with a scientific purpose, rather than views of industrial development; but soon after that date the rearing of cattle and sheep was introduced and found to be very successful, concessions were obtained from the Governor, and in 1899 *Porto Natales* was founded at the entrance to the bay of *Ultima Speranza*, as the first centre of population. Between that date and 1905 pastoral industries increased quickly and very productively, so that prosperity was assured to the new districts, and the new Port will ultimately be only second in importance to Punta Arenas itself.

For the spiritual welfare of these scattered farms and homesteads Mgr. Fagnano provided by sending a Missionary at fairly frequent intervals to visit the most central establishments, and from them to get into touch with the others. But *Porto Natales* soon became too important to be satisfied with such a casual arrangement. Proposals of various kinds were put forward; the inhabitants erected a small church, thinking thus to secure a priest for themselves; but this laudable desire has so far been unattainable. Visits to the place have

been more frequent, and the sender of this report spent six weeks there, in order to give every one the opportunity of fulfilling his religious duties.

The journey thither was not without interest, for the boat from *Punta Arenas* has to traverse many a winding channel about the islands which are numerous off the Straits of Magellan. The most striking from a point of view of scenery is *Smith Channel*, which is flanked by precipitous mountains, crowned with the luxuriant foliage of the beech, the cypress and magnolia, in singular contrast with the perpetual snow which lies on the heights beyond. Another memorable part is *White Pass* which is only about four hundred feet wide and is very dangerous for navigation on account of the force of the tide which sometimes attains a velocity of ten miles an hour.

From this point the horizon shows a more extensive and majestic view, and whilst to the West there stretch the lofty summits of the snow-covered Cordilleras, always hidden in the clouds, there shows up in the East, in a clearer and sometimes brilliantly-lit atmosphere, a delightful plain with extensive meadow-lands. At last the sea winds its way between the lofty mountains and makes the fiord of *Ultima Esperanza*. Having entered this narrow arm of the sea, which is bordered by pleasant valleys, you may perceive on the rising eastern shore the numerous and elegantly built dwellings which compose the port of *Natales*.

On landing I had to go to a small inn, which very appropriately bore the name of the bay—the *Last Hope*—for the small church was not provided with accommodation for the priest. My first visit to the building was disappointing. The windows had been broken, and one of the doors had been forced open by some stragglers, who used the place as a night refuge. This new settlement, consisting chiefly of respectable families of emigrants, mostly Spaniards and Dalmatians, includes, as in all the young cities of South America, a corrupt and seditious element, of people who by roving about find a safe refuge from public or police inquiries.

With this irreligious and disturbing element, with no resident clergy and only occasional opportunities for practising their religion, it is no wonder that the appeal of material in-

terests has proved too powerful for the majority of the settlers, and made them utterly indifferent to spiritual concerns. However, when I had spread abroad the news of my arrival, and advertised the time for Mass, a certain number of people attended, and brought their children to be baptized. I saw at once that the long absences of the priest had a great deal to do with the prevailing indifference, and in fact some of the better disposed people expressed their regret in terms of genuine sorrow. During my stay I was able to visit some neighbouring settlements along the coast, which will also become busy ports some day or other; but from the priest's point of view they are as yet but little wildernesses, for not even the children can be taken in hand in the brief space of a few weeks' residence.

About three miles from *Porto Natales* there has been erected a huge establishment for cold storage. It is one of three, which have been set up in the territory of Magellan, for the preservation of meat to be exported to Europe, England being the largest customer. In the summer season more than 500 men find employment there and the number of sheep dealt with amount to 250,000. This trade has proved such a source of prosperity, and there is so great a demand for meat, that *Porto Natales* itself is to have one of these vast establishments which will be another factor in the development of the port.

When the missionary had spent some time at the chief settlements, it was time to think of the scattered farms and cottages, and for this purpose he had to skirt the bay in a small vessel, used for conveying goods and workmen to various parts of the coasts. The night time is mostly used for these journeys, as it is thus possible to escape the winds which sometimes develop into hurricane speed as they rush down the gorges. Vessels have been caught and shipwrecked here by these treacherous winds. The evening twilight lasts for a long time, in fact nearly up to midnight, and it casts fantastic and mysterious shadows from the mountains, while the water is bathed in a sinister light which admirably suits the deathlike silence. Having to stop at a small creek to land two farm-labourers, the crew thought it safest to anchor there for the night, as darkness had now set in.

After a few hours the dawn was approaching,

so we again weighed anchor, and presently reached a gigantic and precipitous rock which towers up out of the water to a height of nearly 7,000 feet. It obstructs the water of the fiord which it divides into two, one arm running North and the other South. Glaciers may also be seen here coming down from the upper slopes of the Cordilleras.

About ten o'clock we reached the little port where we were to embark. It was called *Bel-lavista* and well does it deserve its name, for it was indeed beautiful even beyond the many enchanting views that this coast can show. The bay is surrounded by a portion of the verdant Antarctic forest, above which stretch lofty mountains covered with snow, and towering above all the superb mass of the height of *Balmaceda*. No Alpine scene could surpass it in beauty. As we approached there arose immense numbers of aquatic birds which were disturbed by the intrusion of the vessel upon their lonely preserves. Among them were over a hundred swans.

Stepping on to the shore of this picturesque bay we saw at a short distance a grotesque-looking hut of rough planks, surrounded by a stockade of similar construction. Thinking it the abode of some colonist we went up to it but found it deserted; just as we were on the point of returning to the boat, the barking of dogs attracted our attention and presently we saw emerging from the wood a man followed by three mastiffs, very savage looking. The man carried a gun and had several long knives in his belt. He came forward with some diffidence, but seeing that there was a priest in the party he became more at ease and told us about his solitary life. He had been there for two years, tending his cattle in the retired valleys, and riding into *Natales* about three times a year for supplies. Sometimes the dream of future riches induces these unfortunate people to tempt fate with heroic sacrifices, and this man had been living as another Robinson Crusoe, wandering over valleys and mountains, feeding the cattle, living on the flesh of deer which are numerous in these parts, and seldom looking on the face of his fellow-men.

Our voyage was to be resumed on the following morning, but during the night a heavy gale arose and swept right over the bay. The certainty of being in a safe harbour and securely anchored prevented us at first from having any feeling of anxiety, but about 3 a. m. the un-

usual jerking of the boat and the wrenching of the anchor's chain alarmed me. I saw that none of the crew was on the watch, so I jumped up, and, to my great surprise, I realized that the anchor had given way and that our cutter was at the mercy of the waves which bore it swiftly on towards the stormiest part of the channel. The sailors were soon aroused to a sense of their danger and endeavoured to regain the disappearing coasts, by hoisting and fixing the sails which were at once filled out by the gusty wind. We gradually got back to safe anchorage where two anchors were let down instead of one. During the few hours till morning all were on the watch. It was fortunate that I had been awakened when I was, for we would otherwise have found our cutter dashed upon the rocks on the opposite shore of the channel. The wind did not abate till midday and it was evening before we could set out. The light of the evening sun brought us an enchanting view of the coastal range known as the *Paine* ridge, which stood out far away on the horizon against a background of clear and brilliant sky. It was composed of towering masses and shining pillars of ice, like the apparition of some new fantastic world. Not a single cloud obscured the serene grandeur of the lofty peaks, which in the rays of expiring day were bathed in colours of delicate gradation, from the reddish purples to yellow, from the dark blue and violet of the shadow to the vivid green of the Antarctic vegetation which dies away into cold tones of greenish grey. The *Paine* ridge, evidently named after some British explorer, is one of the most lofty stretches of the Patagonian Andes, and breaks out into lower ridges towards the sea-line.

On the following day we were at last able to visit the bays of the northern coast of the Strait. Many families were settled there and I was able to administer seven Baptisms to infants and to older children, and to do something for the adults who had been long without the consolations of religion. The cutter was now due to make its return journey, but another squall must needs come before we could weigh anchor. It brought with it torrents of rain which came down like a veritable sheet of water, but when it stopped there was bright weather and the boat was able to cross straight over to *Porto Natales*, which it made before night-fall.

Unexpected news awaited us: three days previously, when the shearing of the sheep was about to be begun on all the farms, the country labourers went on strike. It was part of a concerted movement throughout the territory and great loss would befall the wool crop of the season if it were not quickly settled. The little port thus showed unusual excitement. There were groups of men everywhere, for all the labourers of the farms in the surrounding country were naturally drawn to the town to learn the various developments of the negotiations. In fact, during the few days, more than a thousand workmen had gathered in Natales—a great number, when the scattered character of the population is considered. They showed much recklessness, and many squandered in the inns the wages of months together.

But there was more trouble yet. At *Punta Arenas* the Sailors' Federation declared a strike, thus bringing the whole maritime commerce of Magellan to a stand-still. This made a farther increase of the idle population of the port; and scarcity was becoming so alarming, that the Federation ordered all the sailors to go to Punta Arenas where they could be supported by their funds, and could add their numbers to the pressing of their demands. Thus a procession of over eight hundred men started off on their journey across country, many on horseback; the others trekking on foot. It was a typical rough-rider sort of scene.

Their tramp took them about a week, so they had to make a fair sacrifice for their cause. They arrived weary and hungry at Punta Arenas only to find that there was scarcely more enthusiasm in the town than among their own ranks. No adjustment was as yet in sight. In fact the proprietors had gathered up men here and there, and the Chilian Government despatched a company of soldiers in a warship to assist in stemming the trouble, and immediate wants were thus provided for. Seeing themselves supplanted, the men on strike began to lose confidence, and after waiting six weeks during which their funds had been greatly depleted, discontent and disunion broke out and put an end to the conflict, when one of the officials of the Federation decamped, leaving a deficit in the funds of 20,000 francs.

It will be easily seen that my time at *Natales* was not exactly very fortunate, and, regarding my mission as closed for the present, I set off

on a journey to *Paine*, stopping at the farms on the way to see what spiritual aid could be rendered to the settlers. A company owns about a million acres about here, one of the largest sheep farms in the world; 500,000 sheep are in pasture upon it. After visiting the manager, his family and the few remaining men, for nearly all were mixed up in the strike, I set off by almost impassible roads to two settlements hidden among the Paine Mountains. There I was able to baptize two children, so that my journey was not for nothing. I came across two more youngsters at another farm shortly afterwards, and those I also baptized.

I was now journeying across country, so I pushed on as far as the highway, or what does duty as such. It is traversed twice a week by the Postal motor-omnibus. I waited for this and was taken in it across the Pampas for a hundred and fifty miles to *Gallegos*, where our confrères are established. I stayed with them till I could embark for Punta Arenas where I gave in my report to the Provincial of what the mission had accomplished. If there were enough priests to make more frequent visitations, or to provide permanent parish priests, the new settlements would be well organised as thriving Christian communities, but as it is, there is much uphill work to be faced, and few to do it. May God send more labourers into His vineyard.

BOOK NOTICES.

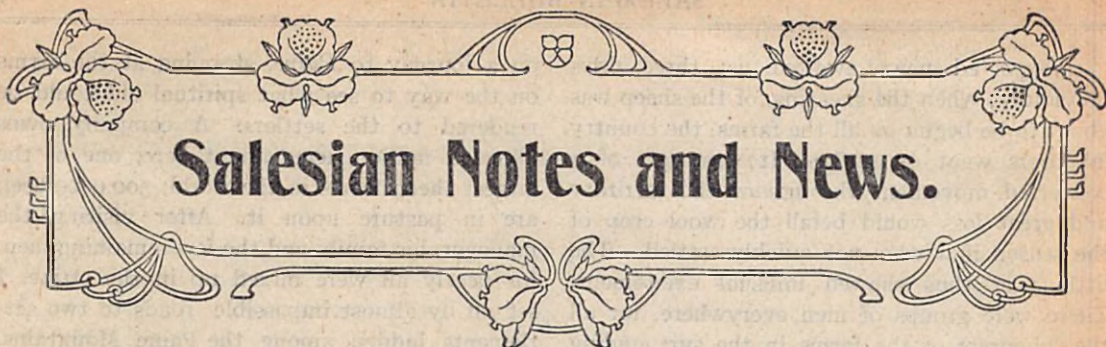
The Catholic Truth Society of Ireland have issued the following:

1. *The Torch*. This is the Catholic Truth Annual and Conference Record. It is of striking interest throughout and its main articles are by the leading authorities on those subjects. It carries a message to all those who desire to be in touch with the best thought in Ireland. Price, One shilling.

2. *How far may a Catholic agree with Socialists*. Price, Two Pence. A booklet which clearly explains the Catholic position, so important nowadays when Socialism is on the march, and all parties are brought into contact with it.

3. *The Last Sacraments and Marriage and Baptism*. Two booklets at a penny each by Fr. Ronan. They contain complete and brief instructions for the laity in regard to the administration of these Sacraments, and will be very useful in every Catholic household.

24, Upper O'Connell St., Dublin.



Salesian Notes and News.

London. The many departments of Salesian activity have been in full working order at the Provincial House at West Battersea. During the Winter Term the Very Rev. Fr. Scaloni, who has now been appointed to take care solely of the interests of the work in the Province of Great Britain and Ireland, was installed at Battersea, after relinquishing the Belgian Province to other hands. It may be of interest to our Readers to note that fact, since many correspondents desire to seek information from Head Quarters, and he will be glad to hear from Co-operators upon matters dealing with the development of our work.

In the term which opened last September, Salesian Houses were established in two other centres, viz. a Salesian School at Chertsey, and an Agricultural College in Ireland. These new foundations caused considerable changes the personnel of the Salesian School at Battersea, but as far one can judge there is no indication of its being less efficiently staffed than before. The scholastic side still deals with some two hundred and fifty students, and when some generous benefactor is moved to enable us to erect more spacious and adequate buildings, the number of students could be greatly increased. Applications for admission are never lacking. The Easter Term is now running its course and scholastic matters hold the field.

One of the chief dates in the previous term, as far as our Annals are concerned, was the feast of St. Charles, Nov. 4th. It was somewhat uncommon to find that when the new Rector was appointed, his name-day was the same as that of his predecessor in office, whose long succession of feast-days on Nov. 4th, had made that occasion the best known and longest

remembered day among the students, both past and present. The Past Students will therefore still be able to associate Nov. 4th with their old festivities, and on the occasion above mentioned it was somewhat difficult to remove the illusion that the traditional festival was not precisely similar to so many others that had gone before it.

The boys gave their new Rector a very hearty welcome in the Academy of music, song and addresses which preceded the distribution of Prizes. This prize-giving is now traditionally held on the eve of the Rector's Day, and it is conveniently placed, since the certificates for the Oxford Local Examinations are only despatched to the Centres in the month of October, and it is desirable to have them distributed at some formal presentation. The New Rector's speech was much applauded, and the whole festivity, both eve and feast-day was passed in the happiest vein. The guests included the new Rectors of Farnborough and Wandsworth, the Very Rev. J. F. McCourt and M. de Bary as well as the new Superior of the Novitiate at Burwash.



The feast of the Immaculate Conception was marked by the distinction which it deserves. The students made a Novena with special zeal, and a marked feature was the fine singing both in the School Chapel and in the Church of the Sacred Heart, where a Solemn High Mass was attended by the whole School, and the choir, under Fr. Noonan, acquitted itself admirably. A group of little boys made their First Communion on that day. The remainder of December was taken up with the engrossing work of terminal examinations and the packing of

boxes, which processes invariably usher in the Christmas vacation.



Fresh activities have also invaded the parochial work of the large district which is in the charge of the Salesian Fathers, and centres round the Church of the Sacred Heart. The three priests who are entrusted with the interests of the Mission have infused new life into the various departments of the work, such as the clubs and the Blessed Sacrament Guild, the Children of Mary and the financial resources of the parish schools. With perseverance on the part of the co-operating bodies, all of these good works and the others which are carried on with them should have an era of prosperity and achieve lasting good. The new Rector and the new parish priest gave special courses of sermons during November, while particular attention was devoted to the feast of the Immaculate Conception and to the celebration of the Christmas festival. The New Year will provide opportunities for consolidating the ventures.



Wandsworth The Day School at East Hill, Wandsworth, has had a very successful term under the auspices of the newly appointed Rector, who has carried on and developed the lines of his predecessor. Numbers have to be limited to about a hundred on account of want of space, but apart from that drawback, the scholastic standard is being raised, and progress is of an all-round nature. The prize-giving held towards the close of the First Term was again a pleasant, instructive and successful gathering, this having always been one of the strong points in the previous administration. The Local Authorities lend their patronage and attend this function which is invariably of much interest to the parents and scholars.

The parish priest has been remarkably successful in his organised efforts to reduce the debt on the Church, and in dealing with the large sum needed annually for interest. The zeal of the parishioners in their co-operation is admirable.

**The Salesian
School Farn-
borough**

The prosperous era long enjoyed by this Salesian School bids fair to be continued under the able administration of the new Rector. The School has the advantage of an excellent position on the outskirts of the town, so that it has been enabled to secure large playing fields and grounds, and gardens both for pleasures and production. The number of boys borders on the two hundred, the existing buildings being limited in their capacity to that number; but it is not outside the range of possibility that the buildings will be extended in due course, thus enabling the school to realise more fully the scope which it seems destined to fill in that part of the country.

His Lordship the Bishop of Portsmouth, always a generous supporter and the chief Patron of the School, visited Farnborough in December last. He stayed two days with the Community and boys, presided at the musical and literary entertainment which accompanied the Prize-giving, and assisted at the functions in the Church. His stay, made most pleasant and enjoyable by his genial personality, left the happiest impressions upon all. He will be to the new Rector what he was to his predecessor—a sincere friend, a generous and influential supporter.



**Chertsey-on-
Thames**

The old-world, river-side town has now seen the establishment of a new Salesian School on one of its pleasantest sites. Highfields had already been a Boarding School, but underwent various adaptations when the Very Rev. C. B. Macey was appointed to it, after relinquishing his work at Battersea. Even so, it was by no means large enough for the number of applications, and if buildings operations were anywhere within the bounds of their normal cost, the School would undoubtedly be at once enlarged. Opportunities for the benefactors of the Salesian Works are very prominent in this issue of the *Bulletin*, and as a matter of fact the Rector desires very much to put his hand to the erection of a new Church which is very badly needed,

and which would be the means of doing immense good in that part of the country, where Catholicism is still suffering from the depredations of persecutors in past centuries.

Brief Items of Interest.

Mgr. D'Aquino, the Salesian Bishop who is also Governor of the State of Matto Grosso, has been visiting some of the chief centres of his immense district, and has everywhere received an enthusiastic welcome from the authorities of both Church and State. Some of his visits are in connection with the Jubilee of our Missionary work in that State.

The special Legate of the Holy See to Palestine, His Eminence Card. Giustini, has visited the Salesian Houses there, and met with a hearty reception from the large numbers of people, both native and foreign who had been invited to meet the Cardinal Legate.

Even the missionary schools and settlements of Patagonia have so far progressed, that they have just held an exhibition of the productions of their schools of Arts and Trades. It was opened on October 12th the anniversary of the discovery of the American Continent. The boys concerned are mostly natives of those plains, where but a few years ago barbarianism and paganism reigned supreme.

The Boys Scouts have long ago made their appearance in our schools in South America, and the organisation has proved both popular and successful; they have now been established in the Don Bosco Institute at Philadelphia.

His Eminence Cardinal Cagliero, the first Salesian Cardinal, has recently been visiting the Mother House at Turin, where he has been consulting with Don Albera and the members of the Superior Chapter. His reception in the

city of Turin was marked with great cordiality, and the functions in the Sanctuary of Our Lady Help of Christians at which he assisted, were attended by immense numbers of the faithful.

The Salesian Agricultural College near Limerick, to which some columns are devoted elsewhere in this issue, continues to show signs of early prosperity. Towards the development of this work, and for the general advancement of the Province in England and Ireland, before which great possibilities are opening, the Provincial will be most grateful for the help of the many Co-operators in both countries. The Co-operators can do much also by recommending these good works to their friends who may be in a position to assist. There is no time like the present when the call for reconstruction is heard on all sides.

The Holy Father sent a telegram of congratulation and thanks to the Mother General of the Daughters of Our Lady Help of Christians at Nizza Monferrato on Nov. 23rd last, when the Institute celebrated the name-day of the Sovereign Pontiff.

INDULGENCES

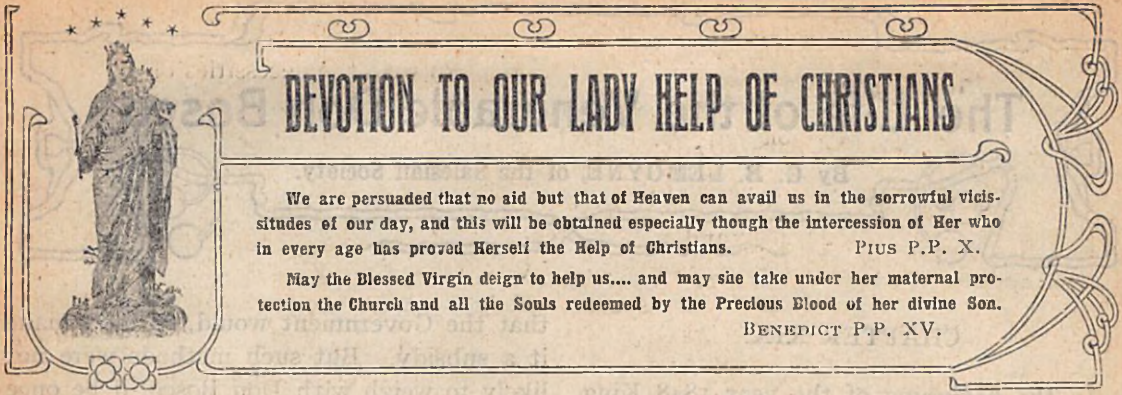
which may be gained by the Co-operators.

The Association of Salesian Co-operators is endowed with many spiritual privileges, and plenary indulgences have been granted on many days throughout the year.

Approaching dates are:

1. March 25th Annunciation.
2. March 28th Palm Sunday.
3. April 1st Maunday Thursday.
4. April 4th Easter Sunday.

These indulgences can be gained by the Salesian Co-operators by fulfilling the usual conditions.



DEVOTION TO OUR LADY HELP OF CHRISTIANS

We are persuaded that no aid but that of Heaven can avail us in the sorrowful vicissitudes of our day, and this will be obtained especially through the intercession of Her who in every age has proved Herself the Help of Christians. PIUS P.P. X.

May the Blessed Virgin deign to help us.... and may she take under her maternal protection the Church and all the Souls redeemed by the Precious Blood of her Divine Son. BENEDICT P.P. XV.

The Co-operators are especially reminded of the devout practice of consecrating the 24th of every Month to Our Lady Help of Christians. There is no more suitable day for beginning or ending Novenas, for approaching the Sacraments and presenting special petitions to the Queen of Heaven. Our Co-operators all over the world have already experienced the efficacy of this devotional practice, which was inaugurated a few years ago in the Basilica at Turin, which was sanctioned and indulged by the Church, and has there become a day of religious observance and pious practices. It is like a monthly souvenir of the great festival on May 24th, which has assumed such proportions that its echoes reverberate from month to month.

of publication. I enclose an offering for a Mass in thanksgiving.

Dec. 1919.

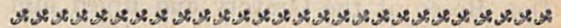
L. T.

Belfast.—I am sending an offering for a Mass in thanksgiving for favours received after prayers to Our Lady Help of Christians, and to implore her intercession for another much desired favour.

L. M. C.

Belfast. — After a Novena of prayers and a promise of publication in the *Bulletin*, a much desired favour has been granted, and I now desire to fulfil my promise in honour of Our Lady Help of Christians.

M. R.



Graces and Favours. ⁽¹⁾

Preston.—I had recommended to the intercession of Our Lady Help of Christians a very important temporal affair, and promised publication of the favour if it were granted to me. The temporal favour was obtained after a Novena of prayers and I now desire to make publication of it, so that others may be encouraged to practice the devotion to Our Lady Help of Christians.

Dec. 1919.

J. E. C.

Sligo. — I beg to ask for publication of my thanksgiving for many favours which we have received through the intercession of Our Lady Help of Christians, and after a promise

⁽¹⁾ In these accounts no claim is made to authority beyond that generally accorded to authentic human testimony.

The Novena To Our Lady Help of Christians.

(1) To recite for nine days the *Our Father*, *Hail Mary* and *Glory be to the Father*, three times, in honour of the Most Blessed Sacrament, adding each time, *Most Sacred Heart of Jesus have mercy on us*, or *Blessed and praised every moment be the Most Holy and most Divine Sacrament*; and also three times the *Hail Holy Queen* with the invocation, *Mary Help of Christians, pray for us*.

(2) To receive the Sacraments at least once during the Novena.

(3) To make a promise of a thank-offering, if one is in a position to do so. It is suggested that this may take the form of an offering towards the works of the Ven. Don Bosco, or of a Mass in thanksgiving. In accordance with the recommendation of the Ven. Don Bosco a promise to publish the favour in Our Lady's honour may also be made.

The Life of the Venerable Don Bosco

By G. B. LEMOYNE, of the Salesian Society.

CHAPTER XIX.

In the beginning of the year 1848 King Charles Albert promulgated the announcement of the forthcoming Constitutional Reforms. Among the northern States of Italy, this preshadowing of political liberties for the people raised very great enthusiasm, and there were wide spread celebrations particularly in Turin, the capital of Piedmont. This city became the centre of political strife and ambitions for the surrounding States, and the Church took part in the manifestations of joy, by allowing Benediction to be imparted from an elevated position to the vast crowds that surged beneath.

Signor Roberto d'Azeglio, who played a prominent part in this critical period of his country's political development, came to Don Bosco at the Oratory and urged him to join in the universal manifestations of popular elation. He might go in the public procession, the Signor suggested, at the head of his boys, in order to bring them into touch with the general movement; but Don Bosco begged to be excused as he thought such things were not suitable to young boys. The minister tried several arguments but could not succeed in moving Don Bosco, who declared that he had never taken any share in political matters, and considered them foreign to his work on behalf of youth.

The gentleman tried all his arts of persuasion, seemingly bent on inspiring every one with his own enthusiasm. He was insidious too. He urged that when the people saw that Don Bosco was making his Institute thoroughly democratic and in keeping with the most modern public sentiments, they would readily support it, and

that the Government would, in fact, make it a subsidy. But such methods were not likely to weigh with Don Bosco, if he once made up his mind that a project was contrary to the spirit of his work. And in this case there was the further question of the general opinion of this political movement towards religion and the authority of the Church, for signs were increasing that it was hostile to religion and to the Papacy.

Signor Roberto d'Azeglio made a lengthy stay on the occasion of this visit, and thoroughly investigated the methods of its government. One incident shows the tendency of his persuasions. Having seen the boys saying the Rosary he remarked to Don Bosco that he failed to see the utility of this string of prayers, and would certainly abolish it from the programme if he were the Director.

"But," said Don Bosco, "that is the very thing that I hold as most important, and no amount of Government subsidies would induce me to abandon it, for it is one of the fundamental things in my method of procedure." The Marchese subsequently declared that they differed on some essential matters, yet he could not help admitting that there were many admirable points in the work of the Oratories.

Don Bosco's refusal to take part in the public displays, his well-known intimacy with the Archbishop and his zeal for the Papacy brought him into suspicion with some of the rising political officials, who pretended to see a lurking danger in his influence over such a large number of boys and young men. He was summoned to the Municipal Hall, where the numerous officials seemed to be in a state of bewilderment over

the new form of Government. Some of these ministers urged him to make a clear statement of his principles, and to do something that would bring him into favour with the so-called *Liberal* party. Don Bosco put them off. To refuse openly they would regard as being hostile to Italy; to agree was tantamount to an acceptance of principles, which he thought were leading to fatal consequences; he therefore avoided a definite statement. One of the officials hinted that he was entirely within their power, but he had mistaken the character of Don Bosco who, although he received the veiled threat in silence, was possessed of a firmness and resource which were more than a match for many departments of officials.

The real tendency of the movement soon revealed itself. Religious Institutes were everywhere attacked, and scenes of threatening rowdysm were enacted beneath the windows of St. Francis' House for the clergy, and even against such a charitable work as the Marchioness' Home for girls. It will be remembered that Don Bosco had been closely associated with both these Houses. At the former he had spent some years of advanced study immediately after his ordination; and the Don Cafasso who was at that time the Spiritual Director was now the Head of the Institute, and was the confessor and spiritual adviser of Don Bosco. He is among those who have been declared *Venerable* by the Church, and his process is under examination.

Don Bosco himself was running greater personal risk than he suspected. An old wall separated his playground from some market gardens, and it was not far away from his improvised chapel. On a Sunday in the Spring of that same year, he was explaining the Catechism to one of the classes, and could be seen through a window which was on the side nearest the wall; while he was thus engaged, a ruffian approached the wall from the garden side, and having raised himself on the shoulders of an accomplice, he pointed the muzzle of a gun towards the window and fired. The

shot was directed right at Don Bosco's heart, but, by the mercy of God, it just missed its aim. At the sound of the firing a great outcry was raised, and then came a profound silence. All eyes were turned to Don Bosco, and all faces were pale with fright. The musket ball had passed between his left arm and his side; it had torn his cassock in the sleeve and on the breast, and as it lodged itself in the wall it made some of the plaster fall to the floor. Don Bosco stood unmoved and even unruffled, as though someone had merely touched him in passing by, and his presence of mind enabled him to calm the rising anger and fear of the boys as they gradually realised that such a sacrilegious attempt had been made.

"See," he said, with a smile, "you are frightened by a mere joke, and a poor sort of one at that. But some people cannot even play a joke without being rude, for this one has caused my cassock to be torn and spoiled the wall. But let us get on with our Catechism."

When the boys saw that there had been no serious harm, and had heard the light way in which he passed it off, they were reassured and settled down to lessons. After the Catechism, Vespers were sung followed by a short discourse and Benediction of the Blessed Sacrament, and then when Don Bosco came out into the recreation ground there was a great demonstration of joy and thanksgiving at his fortunate escape. Don Bosco referred his preservation to the protection of Our Lady Help of Christians, and made out that the only regrettable circumstance was the tearing of his only cassock.

One of the boys had managed to extract the musket-ball from the place where it had lodged in the wall, and he brought it to Don Bosco, who took it in his hand and said: "Ah, there is thing that would have done the mischief, but the culprit was evidently not a good shot."

The would-be assassin had disappeared immediately, but Don Bosco managed to give a good guess as to his identity, in the person of a worthless character known to

be guilty of other crimes; probably he acted at the instigation of others. One day Don Bosco accosted him, for he thought that if he showed that he had a knowledge of the criminal, the latter would not dare to make another attempt, for fear of being denounced to the authorities. He asked the man what reason he had for making that dastardly attempt upon his life. The other replied that he knew of no particular reason, he merely wished to try the gun. Don Bosco gave him some advice and added that he forgave him the crime and would help him to lead a better life.

Soon after this King Charles Albert declared war upon Austria, and as the people were still elated over their recently won constitutional rights, they took up the cause with enthusiasm. Nothing else was thought of or spoken of. Drilling and the marshalling of men went on at all times and in every available space. The Sunday Oratory was not free from the warlike spirit, for many of the older boys were bordering on the age for conscription, and some had already gone to the army. It was therefore impossible that the Oratory should be uninfluenced by the prevailing enthusiasm. The games were transformed into military exercises and sham fights became the favourite amusement. But Don Bosco knew how to maintain the importance of the religious instruction and of the Church services, and his wonderful influence over the boys now proved of great utility. However, there were serious dangers to be combated.

Groups of young men had quickly formed themselves into clubs or Associations, no doubt acting under the influence of the political standing that had recently been granted; but in the poorer quarters of the town they led to many undesirable gatherings. Bands of youths from one set of streets often came into conflict with those from another, and violent brawls occurred, accompanied by street-fighting of a dangerous character. Sticks and stones were the usual weapons. These disorderly occurrences were sometimes enacted in the neighbourhood of the

Oratory. On one occasion Don Bosco arrived on the scene just before a pitched battle was about to begin. He rushed into the midst of the combatants as though oblivious of the personal risk, and urged them to cease this criminal fighting. He was unheeded. Something within him then urged that he must at all costs prevent this offence against God. Extreme evils need extreme remedies. He rushed upon one of the groups of young men dealing out blows to the right and to the left. So furious was his outset that they were soon in flight and he turned to deal with the other party in the same manner. Thus he remained master of the field and miraculously escaped any harm.

When he had entered his home he reflected over the incident, and over the danger he had run; he declared that his success was owing to the excellence of his cause. "I am made that way," he added, "whenever I see that God is offended, I cannot yield or give way, even though I had an army against me!" These disturbances lasted for a considerable period, but the presence of Don Bosco at the Oratory secured the boys and the place from attack.

But another source of misgiving soon arose and this was of a more serious nature. In the month of June decrees had been signed which removed all the disabilities which had long been in force against the Jews and the Waldenses. By these measures various classes of heretics had full liberty to spread their erroneous and dangerous doctrines and they lost no time in making the greatest possible use of their new opportunities; they appeared to think that the one thing desirable was to convert all Catholics to the tenets of the apostate leaders Walds, Luther and Calvin.

But it so happened that they chose out Don Bosco and his Oratory of St. Aloysius as the favoured recipients of these graces, for the sectaries had established themselves in the vicinity. Their tactics were of the usual sort. Their scouts were posted along the routes leading to the Sunday Oratory,

But the year 1848 had not yet finished its surprises. On Nov. 24th the Holy Father Pope Pius IX. was forced to fly to Gaeta; on Dec. 6th there occurred the death of one who had considerable influence on Don Bosco in former years, the Very Rev. Dr. Guala. He was the Rector of the House of Studies where Don Bosco had taken his advanced course in ecclesiastical subjects after his ordination, and now he left his work, as well as the rectorship of the Church of St. Francis of Assisi in the safe and capable hands of Fr. Cafasso, Don Bosco's spiritual guide.

In November Don Bosco had met a youth at his native town of Castelnovo, who became one of his earliest co-adjutors—Father Savio. As the Seminary at Turin was given over to the military authorities the Archbishop permitted him to go to the Oratory to prosecute his studies and to be an assistant to Don Bosco. In the previous year the Servant of God had begun to take into his house a number of priests who were engaged in various good works in the town, not oblivious of the fact that they would be of great service to him; now he saw that the stimulus he had given had awakened generous sentiments of zeal in the hearts of others, who were coming expressly to join in his apostolate.

The Charitable Association OF THE SACRED HEART.

During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice

was finished the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and Holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above named church; whereby all the members participate in the fruits of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.

Two of these daily Masses are celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last mentioned Altars, for on them he offered the Holy Sacrifice, during his last stay in Rome.

The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance. There are two centres for enrolment, one in Rome, the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Marsala, 42, Rome; or The Very Reverend Superior General, Salesian Oratory, 32, Via Cottolengo, Turin, Italy.



The prayers of the Association are asked for Catherine Muttrie a departed member. R. I. P.

NOTICE. — *Our Co-operators are kindly requested to send all their offerings for the Works of the Ven. Don Bosco, directly to our Superior General, Very Rev. Paul Albera, 32 Via Cottolengo, Turin (Italy).*

PERMISSU SUPERIORUM. — Gerent, G. FERRARI — Turin, 1920.

A. I. S. for the diffusion of the 'Good Press' — Corso Regina Margherita, 176.

underlay the conduct of either side, and moreover the priests began to be tired of the exertion and expense cost by these efforts on behalf of shallow political fame.

Don Bosco had taken the steps which prudence deemed suitable. On the feast of the Assumption he organised an accademia, about which even the *People's Gazette* spoke in very encouraging terms, thus counteracting very largely the rumours spread of his disloyalty to the new régime. Moreover, one of his assistants having returned from the army, proved himself a capital organiser of games and military manoeuvres, which provided exciting and novel recreation for the boys who were now coming back in considerable numbers. He also had another charitable work to occupy him. While the wars continued and public life was unsettled there was scarcity about. He therefore arranged for a section of the poorest boys to remain at the Oratory for dinner on Sundays and to come there during the week, and these acts of practical charity brought their reward.

In that same year Don Bosco began the practice of giving his boys a Retreat. He was more desirous than ever of securing some of the most advanced and most reliable boys for his Assistants, and he found that the Spiritual Exercises had more effect than anything else in this regard. Thus his organisation was soon in complete order again and things began to flourish. Some of the ecclesiastics who were on good terms with him now proposed that, in order to avoid any future disruptions such as has occurred, a combination should be made with other similar works, for in Turin at that time, besides Don Bosco's two Oratories, there was one managed by another priest quite independently.

Canon Gastaldi had made up his mind that Don Bosco ought to agree to the proposal, which he sketched out at a conference held for the purpose. But the Servant of God urged many reasons against it and made it quite clear that he would not agree to it on principle.

"Let us act in this way, Canon," said he, "*Omnis spiritus laudet Dominum!* You have a plan well thought out: follow it by all means, and it will accomplish much good; there is no lack of opportunities for new Oratories to be opened. On the other hand I have my own plan, and I have experienced its suitability and know its method. I shall therefore proceed with it. Let each carry out his own proposal; the only important thing is that he should do good. Moreover I find that it is necessary for me to be autonomous, and if I am to gather many boys around me I must have priests, clerics and men who shall be directed entirely by me."

"Evidently then," remarked one of the priests, "your idea is to found a Religious Congregation."

"It may be a Congregation, or whatever you like. I must put up Churches, Oratories, Chapels, Schools, and without personnel to assist me I can do nothing."

"But how could such things be undertaken? Immense resources would be required," added another of the priests.

"Not only required," answered Don Bosco, "but they will be forthcoming."

"There is no discussing the matter further," said the first objector, and the meeting broke up. The firmness of the Servant of God was called obstinacy, and was so regarded even by his nearest friends, but nothing could shake his confidence.

Among all these anxieties he found time to bring out a second edition of his *Ecclesiastical History* with important additions, and a clever introduction which laid bare the machinations, and refuted the errors of the new enemies of the Church in Italy. He also published a new life of St. Vincent de Paul, of which he was able to send 3000 copies to the *Little House of Divine Providence*, the well-known institute founded by the Blessed Cottolengo. It showed a wonderful insight into the example given by St. Vincent de Paul, whose charity had, according to the opinion of many good judges, been inherited by Don Bosco.

was quite unexpected, for the priests of this Oratory thought he would be fully occupied at his own. They resented his taking charge and determined to be revenged. One of them came to Valdocco on the following Sunday, and seeing a boy reading a paper, whose views were not in keeping with the new politics, he snatched it away and tore it up, saying that it was time such nonsense ceased. Then he went up to Don Bosco who was with some boys in another part of the play-ground, and presented him with a coloured cockade, saying that he should fix it on his cassock. He then pulled from his pocket a newspaper of the advanced party and said it was the only one that was abreast of the times, and therefore should be read by all.

Don Bosco was amazed, and in order to prevent any scandal to the boys, he requested the priest to come aside and conduct the argument in private. The other boastfully replied: "No, no, there should be no longer any secrets, everything should be brought to light!"

Just then the bell rang to go into the Church, and Don Bosco thought it was a fortunate solution to the awkward situation. But he was mistaken. That afternoon it happened to be the turn of this priest to preach to the boys, and instead of dealing with sacred subjects, he spoke for half an hour upon the new doctrines with which the political situation was charged. Don Bosco was dumbfounded and could do nothing. He went into the Sacristy and prayed that his boys would not be scandalised, and as soon as the service was done he meant to take the misguided priest aside and show him his imprudence; but in this, again, he was baffled, for directly they left the chapel the priest invited some of the boys and assistants to follow him and waving a flag they marched forth out of the Oratory.

They marched some distance, and then held a conference in which it was proposed and carried that they should not enter the Oratory again, unless they were invited,

and were received in due form, by which they meant with flags flying and cockades on their breasts.

The Servant of God was much grieved, but not discouraged. He did not give way an inch to these strange pretences, and, while thanking the priests and other Assistants for their past aid, he dispensed them from further attendance at the Oratory. They were surprised at this move, and thereupon determined to draw all the boys away from Don Bosco to the Oratory of St. Aloysius. They visited them in their homes and workshops and waited for them on their way to Valdocco and by these underhand means they succeeded in drawing away a good many boys.

Don Bosco's position was now fraught with sadness and bitterness. Priests and clerics dropped away on various pleas, and as the seminaries were closed on account of the war, or used as hotels for the troops, he could not look for aid in that direction as he had been able to do in the past. The older boys whom he had fashioned into assistants were now taken as conscripts, and many of the others who had involuntarily joined the revolted party were courageous enough to come back. The numbers of boys at the Sunday Oratory was accordingly much decreased, but they were still a considerable number for Don Bosco to deal with all alone, for Fr. Borel who ever remained faithful to him, could only give him the time left over from his own work. The memory of this distinguished priest will ever be held sacred in our history.

The boys who had been enticed away from him were sedulously guarded by their leaders, and every endeavour was made to prevent them from returning. Harsh criticism and calumnies were spread concerning Don Bosco, whose conduct throughout was above all reproach, and who ever maintained his calmness and confidence. His dreams had foretold his apostolate and it was God's work. His reward came. Practically every boy came back to him after some time; they soon began to read the motives which

and they sought by taunts, persuasion and abuse, and also by the promise of money, to get boys to come to their meetings instead of going to the Oratory. Out of about five hundred boys, some fifty fell into the nets of the sectaries on the first Sunday. But on the next Sunday the Oratory also had its scouts on duty, and they prevented any unsuspecting youths from being beguiled. This brought the tempters right up to the Oratory, and when they found that bribery would not do, they began to bombard it with stones, and inflicted no little damage. This infuriated the older boys and they rushed out and drove the offenders away from the neighbourhood. Such scenes occurred for some time, but their fruitlessness at length caused the Waldenses to give up their attacks.

Meanwhile, at the Oratory of Valdocco, Don Bosco was endeavouring to counteract these machinations of the enemy, and one of his ventures proved a great success. This was his public celebration of the Feast of St. Aloysius, which he enhanced by music and a procession, showing thereby that he could promote public demonstrations when there was a worthy motive. Apart from the undoubted success that attended this particular solemnity, it was memorable for the participation of two remarkable men, one of whom made a name for himself throughout Italy, while the other was to win a European reputation. They were the Marquis Gustavus di Cavour, and his brother Count Camillus di Cavour. The former had expressed a desire to be enrolled in the Sodality of St. Aloysius, and had knelt with the boys at the Sanctuary steps and read his formula aloud.

These two brothers had admired Don Bosco's great gifts of organisation and initiation, and also the firm stand he had taken in the face of much opposition and increasing difficulties; they were frequently at the Oratory, particularly on Sundays, and the good results obtained caused Count Camillus, who was not a poor judge of men and things, to say:

"What a splendid and most useful work this is! It would be a fine thing if it could be established in every town; many a wilful youth would be reformed, and the Government would save any amount of money that now goes to the support of criminals, who would thus be useful and God-fearing members of the community."

Mgr. Bonomelli remarks in his discourses of Don Bosco's settled conviction that politics should be avoided by those who are engaged in the work of the Church, and how much harm he had escaped by adhering to that plan. But not all of his fellow clergy were of that opinion. Two of the priests who assisted at the Oratory of St. Aloysius came to Don Bosco one day and proposed that on the following Sunday they should take the boys through the streets in procession, that they should all wear the people's cockades and carry flags and banners. Don Bosco opposed the design with due respect, but with unwavering firmness, and tried to show the two priests how unsuitable was their plan. They persisted, however, and supported by some clerics, who were also carried away by the new politics, they declared that they would carry out their plan, and in fact on the Sunday morning, after Mass, they took the boys out to join in some of the rowdy scenes, by which the lower strata of the people were still demonstrating what they considered their political aspirations.

Don Bosco heard of it, and in the afternoon he left Father Borel in charge of his own Oratory at Valdocco, and went to that of St. Aloysius at Porta Nuova. There he went into the pulpit himself to give the instruction to the boys and spoke of the eternal truths, without any reference to what had happened in the morning, and when that was done he gave the Benediction of the Blessed Sacrament. One of the priests then accosted him and asked who was to preach on the following Sunday. To which Don Bosco replied that he would do it himself.

This arrival of Don Bosco on the scene