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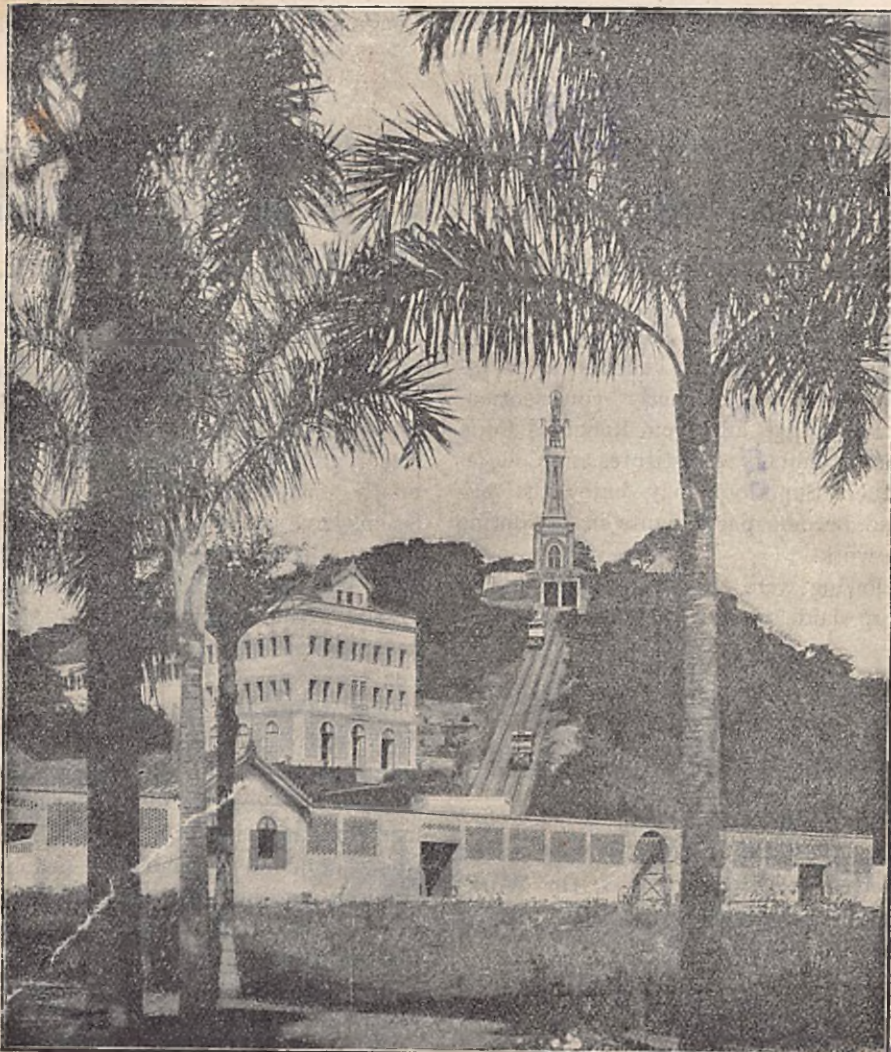
THE SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

Volume XVII.

JANUARY-FEBRUARY 1925

Number 1.



SALESIAN COLLEGE AND MONUMENT TO MARY HELP OF CHRISTIANS AT NITEROY, BRAZIL.

PUBLISHED BY THE SALESIAN FATHERS; 32 VIA COTTOLENGO. TURIN, (ITALY).

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THE SALESIAN BULLETIN

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

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

The Salesian Co-operators

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

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

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

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

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

For the Salesian Missions

Co-operators! Co-operators! We are now in the Golden Jubilee Year of the Salesian Missions. The first Missionaries left the Mother House in 1875; they numbered 10; increasingly larger groups have been sent out almost annually since then; last year, at least 127 Salesians have departed for the Missions; we would like to double the number this year —will YOU help us? Will you become a Co-operator in the great work—become a Missionary in heart and in spirit even though your duties tie you to the homeland?

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

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SUMMARY: *The Superior General's Annual letter to the Co-operators. — Christ and Progress. — The Unhappy Fate of Those Who opposed Don Bosco's Work. — Holiness-What is it? — Salesian Notes and News. — Catholic Schools Re-opened in Turkey. — Spiritual Egotism. — News from the Missions. — An Up-to-date Apostolate. — Devotion to Our Lady Help of Christians. — Graces and Favours. — The Life of the Venerable Don Bosco. — Obituary.*

THE SUPERIOR GENERAL'S ANNUAL LETTER TO THE CO-OPERATORS.

My Dear Co-operators,

We hail with great internal joy the dawning of the year, 1925, which will surely bring us from on high copious blessings and great spiritual favours.

In every land there will arise a new and increased fervour of Christian life and zeal for the glory of God and the salvation of souls; and the Salesian Co-operators, in conformity with the end which Don Bosco had in view when he instituted the *Pious Union* will certainly not be behindhand in their efforts to second the promptings of the spirit of the Church at this time. Numerous pilgrimages will be made to Rome even from the most distant countries in order to gain the special privileges of the Jubilee, and many pilgrims will have the good fortune of being able to assist at the solemn functions in connection with the Beatification of the Servants of God. The Faithful are already awaiting with great and lively expectation for these important events, and it is easy to see what great advantages will accrue, from a religious and social point of view, from these holy and lofty aspirations. May God be praised for it!

A Great Hope Realised.

To us Salesians the thought is a particularly joyful one, that amongst the Servants of God who have to be raised to the honours of the Altar, there is one who was the fellow-country-

man, the friend, benefactor and spiritual director of our Holy Founder—the Ven. Joseph Cafasso. How appropriate it would be if many of our Co-operators who have decided on journeying to Rome for the acquisition of the extraordinary indulgences could make their pilgrimage coincide with the time when the exaltation of this great Servant of God will take place. Ven. Don Bosco foresaw this great event, he exulted in the anticipation of it, he was zealous in defending the fame for sanctity and heroic virtue that Don Cafasso had acquired, and he laboured, perhaps more than anyone else, for the acceleration of the initial processes of the Cause. We will therefore be doing something most pleasing to Don Bosco if we endeavour to assist at this solemn Beatification, and if we make a point of celebrating, as well as lies in our power, the solemn triduum in honour of the new *Beatus*.

The Golden Jubilee of Salesian Missions.

We have, indeed, during this year, a particular reason for invoking the blessing of God on ourselves and on our work; for 1925 is also the Golden Jubilee Year of our missionary work in the world. The eleventh of November of the present year will see the completion of 50 years from the day on which Don Bosco imparted his blessing to our first Missionaries, and bade them adieu before the altar of Our Lady Help of Christians.

In the Argentine Republic, where these first Missionaries under the leadership of Dr. John Cagliero (to-day a Cardinal of Holy Church) began their most fruitful apostolate before going further south into Patagonia, the beginning of the Jubilee Year has already been signalled by imposing festivities: the Salesians in Italy and the rest of the world will celebrate its completion in a way worthy of the event. And for this purpose I should like if we could procure a notable development in that zeal for the Missions, which, by the grace of God, has been diffused during these latter years amongst our young people, in various Institutes and religious communities, and amongst our city populations. The best way of participating in our Jubilee celebration will consist in working for the enrolment of many missionary vocations in our large Salesian Family, and in finding the necessary means for sustaining the numerous good works that our Missionaries are engaged in.

During the past year, exactly 127 Salesian Missionaries and Aspirant Missionaries left their motherlands, their relatives and friends, in order to embark on an apostolic career in the Mission-fields under the standard of Don Bosco; and an expedition even more numerous will have to be procured for next November, in order to satisfy, at least in part, the incessant appeals that reach us for new evangelical labourers.

This extraordinary expedition together with our resolution of continuing an active propaganda on behalf of the Salesian Missions will, indeed, be a fitting celebration of our Jubilee: and I sincerely hope, my dear Co-operators, that with God's assistance and your generous help this project may be brought to a happy realisation next November.

Consoling Achievements.

The remembrance of the great blessings that God has poured out upon the Works of Don Bosco during the year that has just passed is a great reason for expecting that our hopes for the future will also be brought to a felicitous materialisation. A great number of our dearest Co-operators have gone to their reward during the year; but Divine Providence has raised up others to take their place, so that not only may we look for that help which is indispensable for the success of our undertakings already in operation, but we shall even be able to initiate new ones.

The enthusiasm which is increasing everywhere for the development of Salesian work

induces me to believe that Our Lord will never allow it to be impeded for lack of the necessary means. Of the interest that is taken in our apostolate we have had convincing proofs in the Eighth National Congress for the Promotion of Religious Education held a Venice; during the Marian Congress at Lubjana; at the Sacred Heart Congresses of Pernambuco in Brazil and Santiago in Chile; at the First Spanish Congress of Spanish Educators which took place at Madrid; and in a particular way at the Ninth General Congress of Co-operators held at Buenos Aires in last October. My heart is filled with the liveliest gratitude when I think of all that the Works of Don Bosco owe to the generous and hospitable Argentine Republic: may Our Lord, through the intercession of Mary Help of Christians, listen favourably to the prayers which we continually pour forth for its prosperity.

And in June last, the gracious way in which I was received by the Holy Father, the affectionate interest which he showed in Salesian work, the high idea he had of Ven. Don Bosco, and his great desire that his Sons and admirers should follow faithfully in his footsteps—all this was of ineffable consolation to me.

Foundations of 1924.

Another proof, and a more tangible one, of the never-failing benediction of Heaven that we have enjoyed will be found in the imposing array of new undertakings that the Salesians and the Daughters of Mary Help of Christians have initiated during the past year.

a) *New Salesian Foundations.*

Of the new Salesian houses that have been opened almost everywhere four promising ones are situated in Italy: the College « Opera Pia Gazzera Magliano » at Benevagienna, Cuneo; the Salesian Institute " Antonio Sperti " at Belluno; " Don Bosco College " at Pordenone in Veneto; and the Oratory with a public church attached at St. Cataldo, Sicily; whilst the work we were doing at Loreto has been transferred to a new foundation in Porto Recanati.

In other European countries eleven new foundations have been undertaken: the new Residence of Wien I, Austria, on behalf of Italian emigrants; in Rakospalota, Hungary a Hospice with Professional Schools and a Festive Oratory; the boarding school of Mursk a Sobota, Jugoslavia; a new Institute for adult vocations to the ecclesiastical state, and the Parish of Sastin in Czechoslovakia; the College of Wilno

in Poland; at Marienhausen, Germany, a Hospice and Elementary, Professional and Agricultural Schools; an Orphanage and School of Arts and Trades at Woluwe, Belgium; and in Spain we have opened up Colleges at Pamplona, Alariz (Orense), and Astudillo (Palencia), as well as a Day School and Festive Oratory in the Quatro Caminos suburb of Madrid.

Here I should also mention the new foundation at Port Said, and a list might be given of the new institutions in connection with houses already existing such as the Festive Oratory (frequented already by 300 boys) and public church attached to the Salesian International Seminary, Turin; but in order not to be too long I shall keep to the new foundations strictly so-called.

In America the Sons of Don Bosco have taken charge of new parishes at Albany and North Haledon in the United States, at Toronto in Canada, at Tres Lagoas in Matto Grosso Brazil; and new Colleges have been erected such as that of Divine Providence at La Teja Montevideo, Uruguay, St Philip, in Chile, and at Masaya in Central America.

Besides these foundations in civilised countries, others have been opened up in our mission territory, as, for example, the native farm settlement of Taracua amongst the Tucanos, of the Prefecture Apostolic of Rio Negro, Brazil, Residences at Carnarvon and Lombadina in the Vicariate Apostolic of Kimberley, Australia, as well as an Agricultural School at Diamond near Melbourne, which will be a sort of depôt for the Missionaries of the same Vicariate; important institutions for the training of missionary vocations at Shillong in the Prefecture Apostolic of Assam, and at Ho-si, in the Vicariate Apostolic of Shiu-Chow, China, whilst a large Hospice and a School of arts and Trades have been undertaken at Shang-hai.

Summing up, and without taking count of the institution transferred to Porto Recanati, the Salesians have managed to open up 30 new houses during the year 1924.

b) The New Foundations of the Sisters.

Through the generous help sent them by Divine Providence the Daughters of Mary Help of Christians, notwithstanding the loss which they sustained during the year in the demise of their Mother General, Mother Catherine Daghero, and the four months that elapsed before the appointment of the new General, Mother Luisa Vaschetti, have been able to show a like progress in the spread of their good work.

In Italy alone the Sisters have been able to take over some fifteen new houses, the more important of which are situated in Turin and Arignano.

The "Casa Maria Mazzarello" has been opened at Turin—a large institution not yet complete and still in need of charitable offerings—where there are already in operation a School of Arts and Trades, a crowded Infant Asylum, after-school classes and a promising Oratory.

At Arignano (in the old training college now transferred to Pessione) there has been inaugurated the "Catherine Daghero Institute" for aspirant Missionary Sisters. This new vocation nursery, confiding in Divine Providence, seeks to gather in young girl aspirants especially from amongst the poor, and such as are rich in the love of God and of souls and anxious to consecrate their lives, as Daughters of Mary Help of Christians, to the Foreign Mission apostolate.

To the list must also be added the Institute "Opere Parrocchiali" attached to our Church of St. Augustine in Milan; the Institute "Principi Ruffo" at Scaletta in Messina; an Orphanage at Spezia; the workshops of the "Southern Association" at Reggio, Calabria; new Oratories and Workshops at Montoggio, Genoa and Altri, Rome; a Health House at Lido, Venice; the "House of the Sacred Heart" at Ravanusa, Girgenti; the direction of working girl's Colleges at Roè, Brescia, Legnano, and Cesano Moderno; and the domestic assistance in the Salesian College, Asti, and the "War Orphan's Institute" of Monte Oliveto, Pinerolo.

The Sisters have opened up three new houses in others parts of Europe and six in America. In Europe—an Orphanage at Wilno, Poland; another at Eschelbach, Germany; and a house for the training of personnel with a school attached at Cowley, Oxford.

In America they have assumed the direction of the Parochial Schools for the Italian children of Transfiguration Church, New York, in charge of the Salesians; they have opened a College at Penarolo in Uruguay; an Institute at Fortin Mercedes in the Argentine; the "Sacred Heart of Mary Orphanage" at Guarentigueta; a home for the poor at Lorena, and the direction of the Parochial Schools for the Italian Colony of Rio das Cedros, Brazil.

A Pleasing Result.

Altogether the new foundations of the Daughters of Mary Help of Christians for the year number 24, and adding these to the 30 Salesian foundations we get the grand total of 54 new

houses—Institutes, Oratories, Orphanages, Parish-schools, Workshops and Missionary Residences—initiated in the name of Don Bosco and under the protection of Our Lady Help of Christians, in one year. It is impossible not to see in this phenomenal expansion, in these 54 new centres for the Christian education of youth, these social and religious works for the assisting of thousands of emigrants and for the evangelisation of savage tribes and peoples given over to idolatry, the finger of Divine Providence.

If you add to these new centres of activity, my dear Co-operators, the 900 and more houses already in existence all over the world, you can hardly refrain from rejoicing at the fruits of your charitable beneficence towards the Works of Don Bosco, and especially so as this same work—in the words of our Ven. Founder—serves to gather from the streets so many poor youths, gives them their daily bread and food for their souls, instructs them in their religion, helps them to learn a trade or puts them on the threshold of an honourable career. It serves to form upright citizens, gives useful members to society, to the Church virtuous Catholics, and fashions souls for Paradise. The children of Don Bosco do all this and more: they train up masters for the education of youth, zealous priests to attend to the spiritual needs of the people, courageous missionaries for the conversion of savage tribes; they erect sacred edifices for the worship and glory of God, they diffuse throughout the world, yearly, hundreds of good books by which sound principles are sown in the minds of the people, error is combatted, the Faithful are confirmed in their Faith, the wandering ones are recalled from the highway of vice to the straight path of virtue, God's kingdom is extended upon earth, and Our Lord, Jesus Christ, takes up His abode in the hearts of men, in the family, in the cities, in the nations—and this same good work must go on until the prophecy be fulfilled which says: *Dominabitur a mari usque ad mare*—His kingdom must embrace the whole earth.

Surely it is a consoling thought to look back and see how much has already been done as the result of your zeal and never-failing interest in the development of our work.

Proposals for 1925.

But our mission is by no means complete: for us there is no respite, no resting upon our oars. Our first proposal therefore must evidently be this—to prepare ourselves for the continuance and augmentation of our activity

which has for its only object the glory of God and the salvation of souls.

The demands for new foundations, my dear Co-operators, are almost continuous; but owing to lack of material means and personnel we have to give a negative response to the majority of these appeals. If then you would be Co-operators in the true sense of the word—so many Salesians and Daughters of Mary Help of Christians, each in your own sphere—here, according to Don Bosco are the means that you must adopt—*Orare, laborare, dare*—pray, work and give.

I) PRAY.—Let your petitions go up to Heaven, dear Co-operators, so that God may bless our houses, so that He may render our words efficacious in public and in private, in the hearts of the little and of the great, of our children and of our adults; pray that the Author of all good may illumine us in our doubts and uncertainties, and console us in the midst of the contradictions and adversities of life.

You may believe it when I say that each one of us, whether superior, missionary, teacher or craftsman, feels at times the burden of his office weigh heavily upon him. We have a real need of the assistance of God's grace, and oftentimes He grants it much more readily in answer to the prayers of others than to those we ourselves offer: for in giving to the one He responds to the effort made, whilst the other's reward is that bestowed on fraternal charity.

Continue therefore in your charitable prayers for us, for this is the first duty of a true Co-operator.

II) WORK.—Prayer is not enough; in this our age labour, too, and much labour is required. Do not content yourselves with mourning over present-day ills, but let each one in his own particular battle-field strive to diminish them and to find a remedy for them. Try to give a word of advice in season, encourage your neighbour to a charitable deed; strive to dissuade from or impede a bad action; promote the teaching of religion in the schools, the frequenting of the church and of the Sacraments, interest yourself in the young—especially those in danger, and, if you have the means, provide for their withdrawal into some good educational institute; foster religious, ecclesiastical and missionary vocations—these are some of the good works that will show you to be true Salesians at home and before the world.

III) GIVE.—The giving of alms according to the circumstances of one's state in life is an obligation, says Ven. Don Bosco, which God

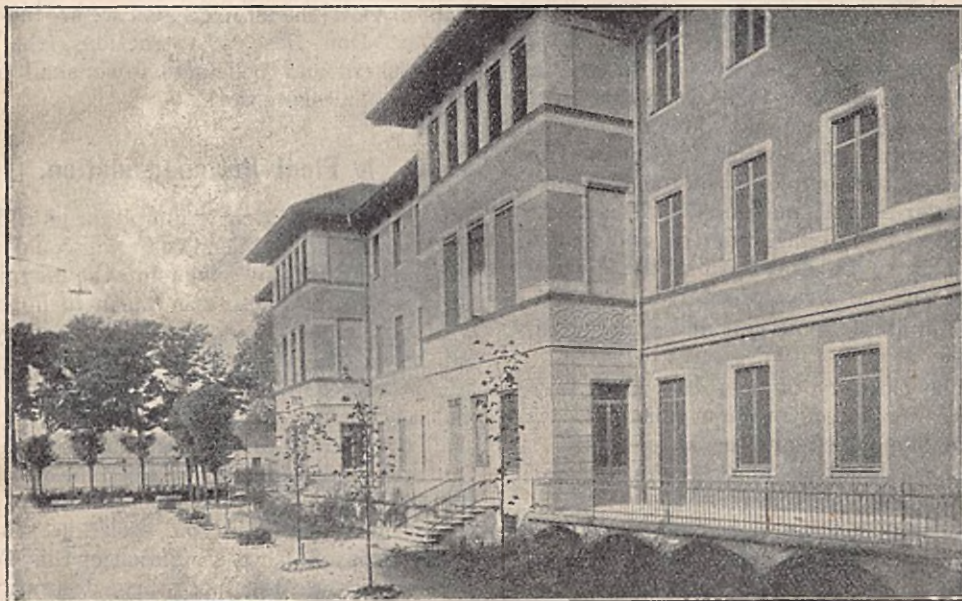
has imposed upon all of us. We see this from the words of Holy Writ:

Deal thy bread to the hungry and bring the needy and the harbourless into thy house; when thou shalt see one naked cover him and despise not thy own flesh. (IS. LVIII. 7).

Say not to thy friend: Go, and come again, and to-morrow I will give to thee: when thou canst give at present (Prov. III, 28).

According to thy ability be merciful. If thou have much give abundantly; if thou have little, take care even so to bestow willingly a little. (JOB. IV, 8. 9).

our Ven. Founder was prepared in a most wonderful way for the mission that awaited him. He was about nine years of age when Our Lord began to illumine his mind with prodigious "dreams", which might more correctly be termed heavenly lights or illustrations. In the first of the series he beheld a crowd of boys at play, and during their games they were using blasphemous words and phrases. John Bosco at once threw himself into their midst and with blows and reproofs endeavoured to make them desist from their evil words. But just then a Man of venerable aspect appeared



VIEW OF THE SALESIAN INTERNATIONAL SEMINARY, TURIN.

These sentiments were frequently inculcated by our Ven. Founder; I heard him cite these same texts in the Church of St. John the Evangelist, Turin, in 1886, during a conference which he gave to the Co-operators on the vigil of the Feast of St. Francis of Sales; he repeats them in one of the *Bulletin* numbers of that year, and I now take the liberty of putting these most salutary recommendations of Scripture before you, in the present number, as norms for the appropriate celebration of the Holy Year and the Golden Jubilee of Salesian Missions.

Another Memorable Date.

Before bringing my letter to a close, my dear Co-operators, I should like to remind you of another date which is particularly dear to all the children and friends of Don Bosco.

You must know that right from his infancy

and gave John the following admonition: "Not by blows but by gentleness and charity must you gain these your friends. Set yourself at once to enlighten them as to the turpitude of sin and the high worth of virtue..."

The boy remained confused and silent, and then a Lady of majestic mien who saw and understood his confusion said to him: "Look there!..." and a great multitude of wild animals appeared, fighting, before him. "Behold your field of labour! Strive to become humble, brave and robust and what you now see taking place in regard to these animals you must likewise perform on behalf of my children". And all of a sudden the scene was changed and instead of wild animals John beheld gentle lambs gambolling and playing and following in the wake of those two majestic personages.

Later on, by command of Pope Pius IX, Don Bosco committed these "dreams" to

writing! The one related is the first that appears; in it Don Bosco was informed of the field of action strictly Salesian—the Festive Oratory—and of the educative method which he had to follow. The latter he indeed made his own, and he has left it as his dearest legacy to his Sons.

Little Bosco had hardly received this instruction—that is to say, he was still only between nine and ten—when he started upon his mission, gathered his playmates together, instructed and amused them, and often repeated for their benefit the sermons he had heard in the little country church of Murialdo.

Don Bosco's manuscript commencing with this dream is entitled: "Memoirs of the Oratory from 1825 to 1855. Exclusively for the Salesian Associates. For the Congregation".

This Holy Year, therefore, of 1925—some-where between the months of January and August—sees the completion of 100 years from that singular dream: and we should give much importance to the enlightenment and instruction that is to be drawn from the eloquent event; for it shows us precisely—

a) Don Bosco's mission and consequently our own.

b) The category of boys to whom, preferably, we should devote our energies, viz., the more abandoned and neglected ones.

c) The method we must practise in order to set them on the path of virtue.

The Salesian apostolate should be directed towards the salvation of the poor and neglected youths of society, and for this purpose those means only should be used which are inspired by that paternal charity which prevents—which removes occasions. Don Bosco often wept at the sight of so many young people growing up in the midst of corruption and unbelief, and he would have wished, were it possible, to have extended his care, his vigilance, his instruction, in short, his *preventive system*, to the youths of the whole world in order to preserve them in their innocence, to make their souls pure and pleasing to God. It was for this reason that, in accepting new foundations he always gave preference to those localities in which the young people were being spoiled, simply because they were neglected and left to themselves; and in reclaiming them he desired all his helpers to use the same method—charity conjoined with amiability.

And does it not seem to you, my dear Co-operators, that this method should be better known, should be studied and followed by all? How painful it is to hear some people say decisively: "It is impossible to follow Don Bosco's

method here!" but believe me, if there is one place where the educative method of our Ven. Founder can and ought to be absolutely preferred, it is precisely there where every other method has proved inapplicable, sterile and useless.

Pray for us then, my dear Co-operators, so that, Salesians as we are, we may adhere faithfully and constantly to the ideas and educative principles of our Ven. Founder. A closer study of his system and a greater willingness to perform all the sacrifices that it implies will be no mean way of celebrating the Holy Year and the Salesian Jubilee: and from a practical point of view, the more diligent we are in following out Don Bosco's instructions, the more well-wishers and benefactors we shall obtain for our Salesian work.

A Final Recommendation.

It would be a great triumph for us if during this important Jubilee Year we could finish and open up for public worship the magnificent Temple we are erecting in Turin in honour of *Gesù Adolescente* and the Holy Family. It will be an official act of homage which the Salesian Congregation pays to Our Divine Saviour, and on the day of the solemn dedication we shall consecrate to Him the children in our Oratories and Institutes all over the world and the children of our Co-operators.

I earnestly ask for your assistance, then, so that we may finish the building of this Temple and undertake the necessary decoration: it will be a work most dear to the Heart of Jesus who will not fail to pour out His blessings upon you and your families, upon the Church and upon Civil Society.

The prayers of the Sons and pupils of Don Bosco are directed every day to Heaven on your behalf, and especially those of

Your devoted Servant in Christ

FR. P. RINALDI S. C.

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

Very Rev. Don Philip Rinaldi
32 Via Cottolengo, Torino, Ita'y.

Christ and Progress.

By Rev. Patrick O'Leary, S. C.

It will be readily admitted that no lasting progress will ever be realized in any sphere of human activity, whether in education or in politics or in sociology, without a definite objective norm of action and of conduct to guide and to lead us.

The empires of antiquity may be said to have

When one considers the magnitude of the task that confronted both church and society during that period, who will not agree that true and solid progress was realized when he reflects that in the process there was evolved a League of Nations more perfect and more effective than any we have to-day, a league that had for its



A NEW HOUSE OPENED BY THE SISTERS: INSTITUTE "M. MAZZARELLO" TURIN.

been groping in the dark in search of that objective norm of true progress rather than to have discovered it, nor need we wonder since the immutable standard of true progress lies in the perfections of God himself. "Be ye perfect even as your Heavenly Father is perfect," says Christ. And it must be considered as one of the chief aspects of Christ's mission upon earth that He wished to communicate to human society something of the infinite and adorable attributes of his Heavenly Father so that men in their relations towards each other might be just and merciful, charitable and patient like God.

From the edict of Milan down to the 14th middle ages Christ gradually became the norm of progress in civilized society, for the canon law by which the rights of the weak were ever protected was but the principles of the gospel in active operation.

unchanging norm the gospel of Christ and for its sanction the spiritual authority of Christ's Vicar upon earth.

The charity and the mercy of God seemed to reign everywhere in society, at the doors of the monasteries where the needy were ever sure to find bread, in the artizans' guilds which were the embodiment of the great principle of friendly co-operation, in all those devices by which the weak were shielded and the poor secured against want. And in the person of the seraphic St. Francis of Assisi, Christ seemed to live again, in the midst of a faithful and devout people, with his poverty and his wounds.

It is to be noted that the very nations who were comparatively the last to take upon themselves the yoke of the gentle and humble Christ and the first to cast it off, instead of the Catholic concept of society which is the very negation of

egotism, they have given us individualism in religion, individualism in economies, subjectivism in philosophy or, in other words, rank egotism in all things. At the root of all this confusion and chaos that prevail at the present day in every sphere of human activity, in religion, in politics, in jurisprudence, lies exactly this proud individualism, this idolatry of the opinion, this subjectivism in philosophy which means the denial of a fixed and definite standard of conduct and progress to be accepted by mankind. Signs are not wanting however that the star of Bethlehem, the emblem of the God who, being infinitely rich and powerful, was born poor and humble, having been partially eclipsed by the musky clouds of the Protestant reformation, is about to shed its beneficent rays once more upon this new awakening, this spiritual rebirth of christian society, remaining for ever on the horizon of Europe and of the world as the unchanged and unchangeable norm of true progress for men.

The Great War was after all one that was waged between Henry VIII and Luther who, as a matter of fact, were never very good friends and by a strange irony Henry was compelled, by pressure of circumstances, to be faithful to his title of "Fidei Defensor" in saving Latin and Catholic civilization from utter destruction at the hands of the Teutons. Nobody cares to inquire whether Protestant England was enchanted with the task of saving catholicity in Europe from terrible calamities, but those two powerful spirits who wrote so eloquently and so well of the Providence of God in history, viz. St. Augustine and Bossuet, must have looked down from their happy abode in the heavens upon this tempestuous world and smiled once again at the fulfilment of the famous dictum: "l'homme s'agite, Dieu le mène". Man may agitate himself in his frenzy, but God always leads him to the fulfilment of his own eternal designs. So it must be, since from the mighty conflict which threatened civilization with destruction, the papacy has come forth unshaken and unscathed whilst those two outposts of catholicity in Europe, Poland and Ireland, have displayed once again their unquenchable vitality.

To-day more than ever it is God himself who is leading the world, for the men at the head of affairs are, for the most part, too small, too inept, too lacking in vision to serve as efficient instruments in the hands of Divine Providence. On the shoulders of the toiling masses of humanity, who are the people that will ever most readily lift up their wistful eyes to his supernatural light, Christ will yet return to be once

more the norm and guide of men in the conduct of public affairs, but this will mean the disowning of four hundred years of false and unsound progress, during which the principles that have ruled have been mammon, state rivalry and expediency, not the infinite perfections of God as revealed by Jesus Christ.

St. Francis and the Condemned Criminal. (1)

*Away! away! O man of God!
 Away! forsake this man of blood,
 For damned am I and Satan's prey;
 I've lived to plunder, plot and slay,
 My master now must have his day,
 My soul is his; away!*

*The gentle Bishop bowed his head:
 "My Jesus, Master, Thou who said:
 'The sinner's death I do not seek'
 Convert this heart, in faith so weak,
 So warped by sin; and make it meek
 To profit by Thy grace".*

*Aloud he said: "O errant son,
 Thy earthly course indeed is run;
 But better far on Jesus' breast
 To seek repose, eternal rest,
 Than linger an unwilling guest
 In Satan's house of doom".*

*"But what presumption that would be!
 There is no hope for men like me!"
 "Presumption, rather" Francis cried,
 "To thus reject the Crucified,
 To act as though in vain He died,
 And limit Mercy's love.*

*O gaze upon your Bleeding Lord,
 And say if you can doubt His word:
 'Not I the just am come to call
 But contrite sinners, one and all'
 O trust Him with your troubled soul
 And find eternal joy.*

*The burning words of sweet De Sales
 Succeed in throwing back the scales
 Of blindness and despairing gloom:
 The culprit goes to meet his doom
 Yet hopes for life beyond the tomb
 in Boundless Mercy's home.*

(1) St. Francis de Sales was once called to prison to visit a criminal condemned to death. This man had committed crimes so terrible that he despaired even of God's forgiveness. The prayers and gentle reasoning of the Saint won his heart and he made a good confession before his execution.

The Unhappy Fate of Those Who opposed Don Bosco's Work.

Having been compelled to forsake the chapel of the Refuge, Don Bosco obtained permission from the Municipal Council of Turin to use the Church of St. Martin (as it was called) of the Mills. The only recreation ground there for the boys was the public space before the church, and the noise which they made during the course of their games was made the subject of complaint by some of the more churlish neighbours around. They wrote, in fact, to the Mayor of the town, and this individual took immediate action and ordered Don Bosco to betake himself and his boys elsewhere,

The person who was the prime mover in procuring this order was one of the clerks in the mill offices. He drew up a list of the most false allegations against the boys who played around St. Martin's, and unscrupulously distorting the real facts of the case, sent the epistle to the authorities.

This document was the last that he ever wrote; his right hand was stricken with paralysis; he fell into a state of decline and succumbed after three years of continual suffering.

* * *

On having to quit St. Martin's, the Oratory was removed to St. Peter in Chains, where there was plenty of room and convenience for the carrying on of the work amongst the boys.

But they were not to be allowed to remain there. The aged rector who lived in the presbytery adjoining the church, being now denied the tranquillity and repose which the place had before afforded, petitioned for the immediate dismissal of the boys from the place and had his request granted.

But he had only taken this step at the instigation of his housekeeper, a woman of violent temper and sour disposition, who worked herself into a veritable fury at what she considered an unwarrantable intrusion into her domain. She even went so far as to scold Don Bosco whilst he was giving an instruction to his boys: she shook her fist at him and loaded him with all sorts of invectives and insults, and so moved her master afterwards against Don Bosco and his "gang of scamps", as she called them, that the poor man forwarded his complaint at once to those in power.

But that fatal letter had hardly left the house

when the aged cleric was seized with apoplexy and two days afterwards his housekeeper followed him to the tomb.

* * *

The Marquis of Cavour, Chief of Turin Municipal Police, tried in every way on two different occasions to have the Oratory closed. Immediately after his second attempt he was seized with gout of unusual violence, had to take to his bed, and in a very short time was dead.

* * *

The Marquis and Marchioness of X — Turin, had been married for ten years but God had not blessed them with children. If they had no offspring it meant that their family would become entirely extinct, and they came at last to Don Bosco to implore him to obtain for them by his prayers the grace so much desired.

Don Bosco set the boys of his Oratory praying. He prayed himself, made a special Novena, and it seemed that God had listened favourably to his petitions for the Marchioness soon became the mother of a fine, strong baby boy.

His birth was the occasion for great rejoicing and festivities of all kinds, but in the midst of it all, no one had any thought for the poor boys at Valdocco: they were completely forgotten.

Some years passed and Don Bosco thought no more of the ingratitude of this family. But one day, pressed by sheer necessity, and not knowing where to turn in order to find bread for his numerous family, he resolved to call on the Marquis and presented himself at his residence.

He was not received.

He made another attempt, was this time admitted and allowed to explain the object of his visit, but his request for help was met by the following polite refusal:

"Signor Don Bosco, I truly regret not being able to come to your assistance at the present time. The year has been a hard one and I have many calls on me. I shall seize the first opportunity of being useful to you. I am very much occupied to-day but shall come and see you soon. Addio!"

He indeed made the promised visit shortly afterwards, but it was now his turn to implore help from Don Bosco. The latter was sitting in his room one day when the door was opened

abruptly: the Marquis and Marchioness appeared on the threshold: "O Father!" they exclaimed, "help us! do help us! Our dear boy is dying; come and save him...".

Don Bosco was preparing to follow them to the house when a servant arrived with the information that the child had already breathed his last.

Holiness - What is it?

In what does true holiness consist? How many have studied this apparently simple question! how many are studying it daily! and yet how many confused and mistaken notions one finds in circulation in regard to it! It is a fact that whilst very few men have any ambition to appear what is called "holy", there are also very few of the ordinary upright type of good Christian who do not aspire to the attainment of some degree of holiness. In this we have an example of that process of subtle, unconscious reasoning peculiar to men of common sense: in their heart of hearts, though they would not so express themselves, they are content to let the other fellow pursue the shadow and wear the title so long as they know that they themselves are striving for the substance.

If we apply the term holy only to those who have acquired, or are born with, a certain facility for the exterior display of religious feeling, we shall have almost to exclude certain nations from the pale of the elect, and we shall be bound to admit that even amongst the others the number of holy people is comparatively small. If by nature we ourselves have been placed amongst the rigids, amongst the stoically-inclined, we might at first feel somewhat discouraged; but a very little reflection serves to put us at our ease. For on looking around we see that all sorts of curious people (curious from our point of view) have their religious feelings and know how to express them: the modernist in his pride of intellect; the pantheist in his gross materialism; the Mahomedan in his unbridled luxury; the poor African savage who puts a fetich outside his hut to ward off the evil spirits—all of these are lavish at times in their manifestation and protestation of religious feeling, yet almost instinctively we refuse to crown them as holy, we feel wholly disinclined to admit their sanctity. An outward parade, therefore, however conducive it may or may not be to real holiness, is no sure indication of

the interior existence of the "real article" and is certainly not of its essence.

Does holiness consist *essentially* in a hankering after exterior mortifications, in the pursuit of austerities of all kinds? St. Francis de Sales would seem to say, no. "Such good people," he says, "seem to me to be knocking their heads against a stone wall. Christian perfection does not consist in eating fish, wearing sackcloth, sleeping on straw, stripping oneself of one's possessions, keeping strict vigils and such like austerities. For, were this so, pagans would be more perfect than Christians, since many of them voluntarily sleep on the ground, do not eat a morsel of meat throughout the whole year, are ragged, naked, shivering, living for the most part only on bread and water, and on that bread of suffering, too, which is far harder and heavier than the blackest of crusts..."

And, lastly, can we say that holiness consists in a mathematical precision in performing our devotions—in the slavish adherence to a timetable in spite of every eventuality? This is more particularly the mistake made by some religious, and the shallow and superficial standard by which they judge of their neighbour's worth. If men were simply machines, and the relations between man and man and the circumstances in which he is placed were fixed and unchanging, his movements might indeed be regulated mathematically and any deviation regarded as a defect. But man is a living, composite entity, a mystery in many respects even to himself: the future, except in the causes which come under his observation at the moment, is entirely hidden from him, and from one moment to another he is ignorant of what may turn up to cause him, justly, to modify all his plans, all his intentions. Moral rectitude may be expected in regard to the human entity. he who looks for mathematical, even from himself, is shutting his eyes to what his true duty may demand of him. Disregard of duty and sanctity cannot exist side by side.

Holiness consists in our effort to conform our wills to the Will of God. God's Holy Will is summed up in the two great precepts: Thou shalt love thy God... and thou shalt love thy neighbour.

St. Francis de Sales says expressly: "the greater or lesser degree of *charity* is the true measure of sanctity, and the measure also of religious rule".

True holiness then in practice is simply charity. No matter what rule of life you may adopt for yourself, no matter what religious rule you may be living under, if it is not simply a means to the attainment of a higher degree

of charity it will be barren and useless. If the means be adopted for the end the result obtained will be the very opposite of charity and therefore of sanctity.

The difference between a layman and a religious should be found—not in the special habit which the latter wears, not in the greater number of pious practices which he performs during the day, but in the higher degree of charity to which, through following his rule, he has attained.

How sweet must be the condition of that family in which true charity abounds! a "Paradise on earth" according to the words of our Ven. Founder; a place in which each one's aim is to lighten his brother's load, in which there is none of that egotistical self-seeking, that feverish scheming for the advancement and aggrandisement of the insatiable *ego*, where envy is unknown and that mortiferous spirit of jealousy which throttles every noble and generous feeling even at its birth. This is the ideal to be striven for, this is the only true perfection.

The holy man then is the charitable one, and it may seem strange that whilst most people shrink from being called holy no one objects to being called charitable. But the reason must be sought in our practice of applying the

word holy to those whom we know very well have a wrong idea of holiness: hence the word has come to have a slightly ironic savour about it. Let us have no delusions therefore in regard to solid and substantial holiness: charity must be our watchword and charity our goal. Charity begets religious feelings and will itself suggest the best mode of expressing them; charity will willingly undertake necessary mortifications, both interior and exterior, for love knows how to suffer for the object beloved; charity will help you to be punctual in adhering to your devotional time-table, but it will also tell you just when not to conform to it, and this is a point by no means unimportant. Charity includes all these but stops short at no one of them, for charity is the whole law, not a short-sighted system pandering more or less to human complacency, and giving you a handle whereby, in a short time you may say: "Now I am holy: how religious I feel! Behold my daily mortifications, my punctiliousness!" No, charity is never satisfied; refuses even to admit its own existence (for charity includes humility).

Charity, true holiness, is love, and its flame must burn brighter and brighter until it be consumed in the bosom of Him of Whom it is said; *Holy, Holy, Holy, Lord God of Hosts! Heaven and earth are full of Thy glory.....*



ST. STEPHEN'S TOMB, PALESTINE. — SOME OF THE MOSAICS BROUGHT TO LIGHT (See next page).

SALESIAN NOTES AND NEWS.

Salesian Houses, The Tomb of St. Stephen in the Salesian grounds at Beitgemal is beginning to be the object of devout pilgrimages. The feast of the first finding of the tomb, August 3rd, was celebrated last year with special fervour and enthusiasm. On the eve of the feast all the Religious of the community of the Sacred Heart at Bethasram went to Beitgemal in pilgrimage under the leadership of their Superior, Fr. Buzy, and the Patriarchal Vicar of the Maroniti was also there. On the feast-day itself Masses were celebrated on the Tomb from dawn; Mgr G. Dumet said the community Mass in the Maronite Rite and large numbers received Holy Communion.

The 5th of August was the last day of the scholastic year in the Salesian Orphanage at Beitgemal, and prizes were distributed to successful pupils in the presence of the Italian Consul, Cav. V. Speranza, who had come from Jerusalem for the occasion.

During these latter months many distinguished visitors have found their way to the burial place of the Proto-martyr; visits more worthy of mention were those of Mgr. Charles Respighi; ten Professors of the Pontifical Biblical Institute of Rome with their Director, Fr. Mallon; members of the American School of Archaeological Research directed by Prof. Alnsiaht; the Governors of Jerusalem, Jaffa and Gaza; and the Inspector General of English Police in Palestine.

In the Salesian Agricultural School beside the Tomb a dispensary has been in operation now for some time. This work was undertaken in deference to the wishes of the Holy Father who desires all to co-operate as efficaciously as they can in the conversion of the Mussulmans. Many dressings were done gratuitously last year in the dispensary and much medicine distributed: on the whole this work of charity has not been without fruit.

* * *

Our Bethlehem correspondent informs us that the number of orphans gratuitously re-

ceived in the Orphanage of the Infant Jesus has been considerably increased during this year: the inmates are poor boys completely abandoned by parents or guardians, little Armenians saved from the general massacres perpetrated by the Turks, as well as several children of European immigrants.

* * *

The Pupil's Club of our house at Jerusalem deserves special mention: inaugurated but a short time ago, its members already number forty; their standard was blessed in June last by His Eminence, Cardinal Giorgi, and all of them in a spirit of gratitude to Ven. Don Bosco and his Sons for the education they have received propose for themselves a life of active co-operation in Salesian work which they intend to promote by every means in their power, by their daily prayers and good Christian example.

* * *

At Nazareth also, where, the Temple of Gesù Adolescente—the most beautiful church in Galilee—is served by the Salesians and has already attracted the attention of large numbers of pilgrims to the Holy Land, much good work is being done. It is hoped to have erected there the archconfraternity of a world-wide association of youth in order that our young people may be encouraged to follow ever more closely in the footsteps of their Divine Exemplar.

We send our most hearty greetings to our brethren in the Holy Land and hope that these few notes on the great and good work they are doing—and there is no doubt that their labours bear the imprint of exquisite charity—may be the means of interesting some of our good people of the West who would wish to assist them and gain some merit for themselves in the land which Our Lord Himself chose as the cradle of His Mission of Charity.

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THE EXCAVATIONS AT BEITGEMAL REVEALING THE SITE OF THE ANCIENT MARTYRIUM.

Argentina The IX International Congress of Salesian Co-operators which coincided with the opening of the Salesian Jubilee Year in the Argentine has been a tremendous success. We tender our sincerest thanks to Very Rev. Fr. Ussher for the abundant reports which he sent of the proceedings and regret that we cannot include all of them in this number of the *Bulletin*. The following extract, however from our honoured contemporary "The Southern Cross" will give a comprehensive idea of the nature of the proceedings, the importance attached to them by the whole population, and the esteem in which Don Bosco and his sons and Daughters are held in the hospitable republic.

"The Salesians have just celebrated in a most imposing manner their Golden Jubilee in Argentina.

The organizing Committees of the Ninth International Congress of Salesian Co-operators, presided over by Dr. Arturo B as and the ladies, Maria Delia Malbr an de Vedoya and Carolina Lagos de Pellegrini, displayed wonderful and most efficient activity and all through met with the good will of the public.

The solemn religious celebrations, the Exhibition of the works wrought in their workshops and agricultural establishments and the parade of twelve thousand children from their schools surpassed the most optimistic expectations.

Fifty years of fruitful labour has left its imprint all over the country.

There is scarcely a Government department, a public or private office, a workshop, a business

house, a factory or industrial establishment of any importance in which you will not find ex-pupils of the Salesian Colleges.

In almost every band throughout the country there are musicians who in their school-days were taught in, practised in and formed part of some of the Salesian bands.

No matter to what side you turn or where you go, you are almost certain to find the upright, staunch Catholic ex-pupil of Don Bosco.

Last week could well be called "Don Bosco Week" in Buenos Aires, for the Government, the School Authorities, the press, industry and commerce and the people in general, both rich and poor, manifested repeatedly in a most expressive manner, their sympathy with and admiration of the Salesians and paid homage to Don Bosco, who is justly reckoned amongst the greatest educators of the nineteenth century.

In the streets, on the tram-cars, at the railway stations, on the trains, at the Clubs, in the Government Houses and in nearly all public and private offices the conversation of the day was "La Obra de Don Bosco", "El Congreso," "La Exposici n", "El Desfile de los Colegios Salesianos".

The big dailies gave particular importance to the event and had their reporters and photographers at all the acts, in order to give exact, complete and graphic accounts of the proceedings which all through were a most successful apotheosis of Don Bosco. Everyone approved and admired his extraordinary and most providential work and not a single discordant note was heard from any part.

Friday The "Radio Cultura" broad-
October 17th casting station installed micro-
1924 phones in Congress Hall, in
 the Cathedral, and in the Merced, San Francisco
 and San Carlos churches for the occasion; and
 the proceedings were broadcast all over the
 world. Telegrams received by the "Radio
 Cultura" state that everything was most distinctly
 heard in New York and many other
 places beyond the seas, and that the music
 and singing, especially Wednesday's Solemn
 Mass and Te Deum, were very much admired
 as masterpieces of liturgical music, brilliantly
 interpreted by powerful and well prepared
 choirs and orchestras.

The proceedings wound up with a grand
 manifestation: twelve thousand children from
 twenty-two Salesian Colleges and eleven Con-
 vents of the Daughters of Our Lady Help of
 Christians gathered in the Plaza Congreso and,
 accompanied by twenty-two bands marched
 down the Avenida, around Plaza Mayo and
 up Diagonal Norte and Calle Florida to Plaza
 San Martin.

The enthusiastic public from the balconies,
 along the Avenue and the crowded streets,
 loudly applauded the manifestants and almost
 paved their way with flowers as they marched
 along.

Several large open air platforms prepared by
 the Municipality at the request of the organiz-
 ing Committees, were occupied by a number
 of distinguished families specially invited.

The official balconies of the Government
 Houses were decorated in fine style as on National
 festivities. The President and his Ministers
 witnessed and enthusiastically cheered the
 manifestation for over three quarters of an hour,
 while the children, eight in depth, passed along
 in martial parade. And they heartily congrat-
 ulated the organizing Committees and the
 Salesian Superiors and stated that though
 they had always been great admirers of the
 Salesians and their work the manifestation
 was far superior to anything they had ever
 imagined, and it proved in a most eloquent
 manner the importance and vitality of the
 Institution that could turn out so many thou-
 sands of children in such order.

Few, very few people indeed, ever dreamt
 that any private institution in Argentina could
 present the shadow of such a display.

For our own part we beg to tender our sincerest
 congratulations to the Salesian Fathers
 and hope to see their noble work continue its
 onward, upward and extraordinary develop-
 ment in the future as it has done in the past,
 for the good of the rising generation and the
 grandeur and prosperity of the country".



Copsewood, Our correspondent as usual
Limerick, writes in glowing terms of the
 good work being done at Copse-
 wood College, Pallaskenry. It is a great
 joy for the Salesians to have the training and
 moulding of these young Irish lads, the Irish
 men of to-morrow, and who are surely destined
 to play no small part in the building up of their
 country, in contributing to its material and
 spiritual prosperity, and to its prestige before
 the world. In this scheme of character-build-
 ing the most powerful means made use of is
 that so earnestly recommended by Ven. Don
 Bosco—the frequentation of the Sacraments.
 The boys are learning to love their practice of
 frequent and even daily Communion, and those
 parents who in writing to the College have
 remarked on the wonderful change for the
 better noticeable in their boys during the vaca-
 tions must look for the explanation in this salu-
 tary practice which the Salesians endeavour
 to foster in all their schools. The two school
 sodalities, that of the Blessed Sacrament and
 St. Aloysius, under the care of the Catechist,
 Rev. Fr. Divine, are a great help in this connec-
 tion, and the reverend Father's lectures on the
 virtues of St. Aloysius and on the life of Our
 Lord are followed with great attention by the
 boys at the weekly meetings.

The Church Students at the College are doing
 very well, and hosts of applications come in
 from other earnest youths who would like to
 commence studying for the Priesthood, but many
 of them have to be refused owing to lack of
 means: the Superiors do this with a heavy heart,
 for they are alive to the great loss which the
 Church sustains when she loses the service of
 these young Irish hearts so eager to embark on
 the apostolate in the school-room and on the
 Missions.

There is a great spirit of work, of eagerness
 to study at Pallaskenry; some of the boys would

even study during recreation were it not absolutely forbidden. They made a very good show on the last day of October when Mr. Maguire, the Agricultural Inspector, came to examine them, and a good report is expected as a result of his visit.

In the playing-field, the present generation continue to conform to the traditions of the school and to add to its renown. Besides the ordinary Cup and Shield games several interest-

the throw-in the Clergy and the " Figli di Maria " looked immense. But youth tells, and in spite of heroic efforts on the part of Bro. Joseph and his colleagues, the boys were too good for them—more nimble, more used to each other's play, and the Clergy were beaten.

On the day before the commencement of the holidays, the boys from Limerick County played the Rest of Ireland. This was the most exciting match of all and a certain amount of



BEFORE MILKING-TIME ON THE FARM, COPSEWOOD

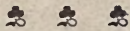
ing matches were arranged during last term. The first was a hurling match between Agriculturals and Commercials. The Agriculturals after a hard game won by 1 goal 1 point. They had the best men—old stagers like W. Byrnes, P. O' Hanlon, J. Reidy, J. Canavan, to mention but a few. True, the other side had some good men such as J. O' Riordan, M. O' Keefe, and some hefty new people in A. Horgan, J. Rice and M. Cochan, but the Agriculturals were the heavier and better team. It is intended to have one such match every term.

Later on in the term, the Brothers and Aspirants challenged the boys to a Gaelic Match. This match had been the talk of the house for days before, and when all were lined up for

spirit was shown. Limerick captained by W. Byrnes and composed of many stalwarts was going " to walk away " with the Rest of Ireland; but the Kenny, Cork, and Galway boys—sturdy youths from the mountains—put up a wonderful fight, and, strange to say, completely overwhelmed their opponents. This success was due in great measure to the play of John Reidy, P. O' Hanlon and J. Rice. This match also will become a fixture for the end of each term.

The 6th of December was observed as " Winning Division Day " and at the end of it the boys were quite convinced that it was worth while being good during the term if only to be participants in the festivities of this great

day. The boys of the winning division under the leadership of the Brothers and aided by the dogs engaged in a most exhilarating rabbit hunt. The country is rugged hereabouts and Bunny had many good opportunities for escape. Quite a respectable number of rabbits were startled from their day-dreaming and forced to show cause why they should continue to inhabit the earth; many of them did this quite successfully, but the huntsmen's bag for the return journey was not quite empty and all had enjoyed the sport. Tea followed—a High Tea—enlivened by a concert with individual and collective singing. One of the boys who took part assured me that his most important resolution for the New Year will be that of being a member of the winning division each term.



Brazil, The Holy Father, Pius XI
S. America, has deigned to bestow further honors upon the Salesian Congregation, by nominating Rev. Anthony M. J. Lustosa, former Director of the Salesian School at Bage' Brazil, Bishop or Uberaba, Brazil, and Rev. Henry Mourao, former Director of the Salesian school at Lavrinhas, Brazil, Apostolic Administrator of Campos, Brazil. Mons. Mourao has already taken up the duties of his office. Campos is a new diocese made by the Holy See in December 1923. It is a suffragan of the Archdiocese of Rio de Janeiro.

Catholic Schools Re-opened in Turkey.

News from Rome announces that the Catholic schools in Turkey, which had been for some time compelled to remain closed by the Ottoman government, have been reopened. Monsignor Dolci was sent as pontifical envoy to conclude an agreement with the Turkish government. The negotiators were brought into direct contact with the Turkish authorities. The representatives of Mons. Dolci were his vicar Mons. Cesarano and three religious among whom was the Superior of the Salesian Mission at Constantinople.

Spiritual Egotism.

“ It is not enough for you to be preoccupied about your own salvation: you must also be so about the salvation of others.

Perhaps *you have been very often told* that you are in this world to save your soul and to gain the happiness of heaven by your personal good behaviour.

This is not true.

You are in this world to give glory to your Creator, to co-operate in the extension and intensification of His Royalty over souls, to accomplish in all things, by imitating as far as possible the perfections of the elect, the most holy will of your heavenly Father.

Your own interests, temporal or even spiritual, the pardon of your sins and your preservation *are all secondary things.*

Behold the moral law which the “Pater” sums up, and the “Pater,” the liturgy of the Mass brings to your mind each time you take part in it, is of divine origin. It is our divine Saviour himself who has prescribed the order in which we ought to make our prayers go up to him: his Glory in the first place, his Kingdom, his Will here and in eternity. Then our salvation, and our happiness by our union with God.

Respect this order, think of God: God will think of you, will overwhelm you with His love and will save you.

Do not be of the number of the isolated. He will have the egotism of taking you for such. From the time of your baptism, you belong to a spiritual and living organism, of which Jesus is the head and you with all that are baptized, the faithful children of the Holy Catholic Church, form the living members.

Therefore your first ambition should be for the Church, for Christ, in his divine Person and in his mystic Body. If it be not so, you are a Catholic only in name, but in fact you are a spiritual individualist.

And this *spiritual egotism* is not less of egotism because it is less low and less faulty than that of the proud, voluptuous and the avaricious.

Cardinal Mercier.

NEWS FROM THE MISSIONS.

The Salesians in China.

By Fr. Garelli S. C.

Mary Help of Christians at Work.

It was the Feast of the Sacred Heart of Jesus, and the Christian children of the professional school of Macao were praying before Jesus in the Blessed Sacrament, exposed for adoration throughout the whole day. On that very day, the Governor Cheng-Quin-Meng ordered a large piece of land, belonging at one time to a Mandarin, and situated right in the centre of the city of Shiu-Chow to be handed over to the Salesian Missionaries. All the Christians made fervent acts of Thanksgiving to the Sacred Heart of Jesus and to Mary Help of Christians—the Madonna of Don Bosco, who had given visible proof of Her maternal love for that Mission.

I was in the little town of Pak-Heong. Several Christian boys came every morning to hear Mass, and spent their days in innocent amusements with us. One day I noticed that one of them, Jok-hong by name, was very sad and thoughtful. "What is the matter?" I asked him. The boy remained silent, but his companions replied for him: "His father is seriously ill with the small-pox." In fact, not long afterwards I was called to visit Jok-hong's father, who was in danger of death. I set out for his little dwelling. Two Chinese doctors were in the ante-chamber and they informed me that the patient was in a very grave condition, and that they had given up all hope of saving him. I went into the sick man's room. Incense was burning in a brazier in order to disinfect the room and counteract the stench emanating from the sick man. I went near and looked at him. His face and whole body was covered with innumerable pock marks, so that it was only with great difficulty that I succeeded in administering Extreme Unction to him. The sick man, however, was still able to understand, and I exhorted him to have confidence in the goodness and power of Mary Help of Christians, whose picture I placed near his bed. I then returned to the church, and calling the Christian children around me, commenced a Novena to Mary Help of Christians. The

days passed and the condition of the sick man seemed to become more and more serious. The prayers of the children's parents and of the other Christians were sought on his behalf. On the ninth day, when it seemed that he was about to die, his son, Jok-hong, ran up to me in great joy and told me that his father's condition was beginning to improve. Some weeks afterwards, a man, looking like a corpse from the grave, came out of his house. It was Jok-hong's father who was going to thank the Mother of God for saving his life. At Pak-Hong also, the Feast of Mary Help of Christians began to be solemnly celebrated that year, on May 24th, amid the rejoicings of all those good Chinese Christians.

The Convert Pirate.

It is, moreover, only right to say that the convert Chinese have proved worthy of these graces of God. The first time that I visited the town of Liu-Chow I met a recent convert, a tall, thin, wiry man he was, hailing from the country of A-liu-tong. Formerly he had been an accomplice of the pirates, by whom, unfortunately, various parts of China are infested. One day this man met a missionary and little by little he was converted to the faith. He gave up his old companions in thievery and evil-doing, received Holy Baptism, and became an apostle among his fellow-countrymen. I gave him 200 copies of the Catechism to distribute among the inhabitants of A-Liutong. That evening, anybody passing through the town would have been surprised to hear in all the houses men, women and children loudly repeating the Catholic Catechism, in accordance with the usual Chinese custom. It seemed as if the town was transformed into one great College of Catechumens. But one day his old pirate friends came from a neighbouring town, thinking once more to procure his help in their evil undertakings. One of them went up to his house, and, under the pretext of having important private affairs to speak of, he brought him out a short distance from his dwelling. Their conversation, however, was overheard by several other inhabitants of the town. The pirate spoke of a great theft that they had



THE DAUGHTERS OF MARY HELP OF CHRISTIANS IN CHINA. — THE CATECHISM CLASS.

planned to commit, and asked him to receive the booty into his house, to be distributed among them later. The Christian had but one reply: "My friends," he said, "I was formerly a pagan and had no scruple in helping you in these undertakings. Now I am a Christian. My religion forbids me to take what belongs to others." "If you don't want any of the booty, so much the better, but you can help us by hiding it in your house." "I cannot even do this, for the Christian Religion forbids all participation in evil actions." "Oh! Well, we have need of you and you must help us; otherwise we shall stretch you dead on the ground." With these words the chief of the band pushed his gun barrel against his chest. The convert pirate did not flinch; calmly and boldly he replied: "You can kill me, but my religion does not allow me to help you." "Is that your final decision?" "Yes, it is my final decision in the name of my Christian religion." "Then let it be *the* final one," shouted the pirate, and then pulled the trigger. The Christian, struck in the chest, fell dead at once, a new Martyr of his Faith and of his conscience, sanctifying with his blood the ground of A-liu-tong.

The Call of China.

This is how the sincerely converted Chinese can uphold their Faith even at the cost of their lives. It is not then without foundation that

we entertain hopes that, some day not far off, that great people of four hundred million souls will become wholly Christian. Our most sanguine hopes are in the younger generation, full of intelligence and life, who flock to the European schools to learn there our trades and acquire our knowledge. This year the Salesians are opening another professional School for more than 300 pupils at Shanghai. By means of well-organised Catholic Schools a speedy transformation may be prophesied for China. In this work, which is so beneficial from a religious and from a social point of view, English-speaking people are of the greatest help. In the schools of higher education in China, the study of either French or English is obligatory; and that which the Chinese find easier to learn, more useful in practice, and in short, that which they all wish to learn, is English. If each of our schools had but one Missionary capable of teaching English, we would attract all the youth of China to us, and the dream of a new Catholic China would soon be a consoling reality. Are there, then, in the united kingdoms of Great Britain and Ireland no generous-hearted young men capable of understanding to the full the beauty of the missionary ideal, which is at the same time the ideal of religion and patriotism? As I look around at the young men in training at the Salesian Missionary House at Cowley, Oxford, my heart is filled with hope. May God increase their numbers.



CATECHISM FOR CHINESE CHILDREN OF FROM 30 TO 60 YEARS.

A Boy, a Hen and a Crocodile.

By Mgr. Mathias, S. C.

One day at Shillong, in our Assamese Mission, the little brother of one of the zealous Missionary Sisters there had the idea of confiding a dozen or so eggs that he had picked up here and there to the care of a good brooding-hen. The latter received them with every appearance of contentment and commenced forthwith the patient operation of sitting on the eggs in order that one day they might be hatched. And the boy in the meantime counted the days and looked forward eagerly to seeing a fine heterogeneous brood being led about the yard by the proud sitting-hen.

One fine morning a deafening uproar was heard in the hen-run; cocks, hens and chickens, and all the other animals near at hand began to run hither and thither and to utter loud cries of astonishment and fear, each in the way peculiar to its kind; and then they all stopped to stare into the coop from which the sitting-hen, shrieking with terror, had bounded forth just a few seconds before, leaving the eggs still unhatched to whatever fate might befall them.

The people of the house ran in haste to find out the cause of this unusual demonstration, and their surprise was great when on looking into the nest they beheld a small crocodile wriggling about amongst the straw. The

appearance of the reptile is easily explained: amongst the eggs that had been given to the hen, there was, unknown to the boy, and still less to the unsuspecting bird, a crocodile's egg. It was no wonder that the poor hen had been surprised and terrified on feeling that tiny monster, so cold and slimy, squirming between its legs: without waiting to make enquiries it had bounced precipitately from the nest.

But the boy's sentiments were of quite a contrary nature: he jumped for joy, and even his pet dog had to take a back place and ran the risk of dying from starvation and neglect whilst he attended to the needs of the intrusive crocodile. And the latter grew so rapidly and became so big that in a very short time it constituted quite a danger for those who approached it. The authorities soon got to know that this new being had made its *début* under the serene sky of Shillong and they sent their men along to make investigations. To see the crocodile and to give orders for its destruction was practically the same thing or so it turned out to be. But the boy who had taken so much trouble with the rearing of this strange pet was not at all pleased with this decree: he determined that the reptile should not be killed in this off-hand way, and thought of the expedient of having it conveyed to a small pond situated in the centre of the property. But almost continuously from that day onward the people around began to complain of the

disappearance of their ducks and geese that were in the habit of disporting themselves in the calm waters of the miniature lake. The voracity, in fact, of the crocodile became so great that the farmers made up their minds to rid themselves, by hook or by crook, of such an obnoxious neighbour. Various means were resorted to, but, to the unconcealed delight of the diminutive originator of all the mischief, they all proved unavailing, until finally it was resolved to go to the extreme of draining off the water from the pond. All engaged in the work, the bed was soon dry, and the devourer of so many ducks and drakes was literally run to earth. Notwithstanding the tears of the crocodile and the protests of the boy, the former was mercilessly slain, and the latter was solemnly warned against taking any future advantage of the obliging disposition of the brooding-hen.

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The Little Orphans of Shillong to the Salesian Superior General.

Very Rev. and Dear Father,

We, the orphans of St. Anthony's School and Orphanage, beg to express our deep and heartfelt thanks to your reverence for sending so many Salesian Missionaries here to India to help us, one of whom has come to live continually with us, in our midst.

Through this we see that though we are orphans you yet think of us, that you love us, and that you count us among the famous children of the Ven. Don Bosco—which means at the same time the children specially dear to the Help of Christians.

We send you, then, our thousands and thousands of grateful and humble thanks, and at the same time we assure you that we will specially pray for your welfare and your intentions to the Help of Christians.

We take occasion also to send you our best and heartiest Christmas greetings and wishes and beg to remain, dear Rev. Father:

Very thankfully yours.

*The Orphans of St. Anthony's School and
Orphanage.*

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The New Mission of Shindaika.

Belgian Congo.

Some months ago, dear Fr. Rinaldi, I sent you an account of the foundation of this new centre of Mission work at Shindaika, and told you in a few words of the origin of the work the difficulties encountered, and the promise that it gave for the future.

Hardly seven months have passed since we first approached the inhabitants of this village and the number of catechumens has already risen to 305. This number is not exaggerated; if anything it is below the mark, for we inscribe officially in the register only those adults or children who can follow the catechism or other classes intelligently and with profit. These aspirants for Baptism are divided as follows: 129 men, 83 women, 52 boys, and 41 girls; the average attendance at the Sunday functions is 250, and this is a truly consoling figure in a new Mission.

Luckily, the new chapel, 13½ yards by 7½, is now ready to receive this large number of natives, and the gallery with which it is fitted will do very well for the little choristers and for those who cannot find places down below.

The First Two Catechists.

Thanks be to God! we have been able to procure two real vessels of election for catechists: Andrew Senwe and Francis Kopususa are quite capable of carrying on with the work of instruction during my absence on week-days.

Perhaps you will think that I have been somewhat hasty in admitting two of my new flock so soon to Baptism; but the truth is that both Andrew and Francis lived in our Institute at Elizabethville for nearly three years: seized with some capricious idea (such things will happen!) they deserted our school and returned to their village which was precisely that of Shindaika.

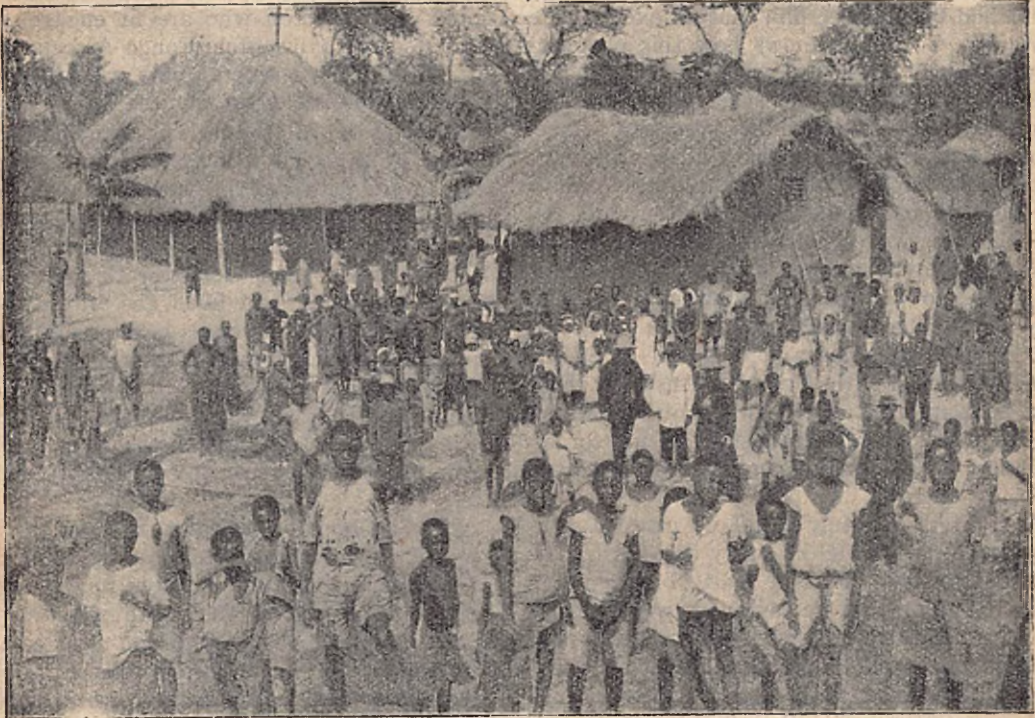
Their religious instruction therefore was almost complete and since they expressed the most lively desire to receive Baptism a short course of instruction was sufficient to prepare them directly for this Sacrament. To-day, both of them are Christians; they are the first fruits of our new Mission, and my tears of joy were mixed with the holy water that cleansed their young souls from the stain of original sin. They are now two most valuable coadjutors: Andrew is already able to impart religious instruction to the others; Francis can teach in

school and direct the classes in manual labour. Providence is indeed beneficent and provides for all our needs.

The School, the Well and the Dispensary.

As soon as the new chapel was finished we converted the old one into a school; a few rude benches, some pictures, a great blackboard and there we were—fitted up, and the proud

things go about here (the principle of relativity must always be borne in mind) it is very pure—containing, according to a recent analysis made by experts, not more than 12,000 microbes to the cubic centimetre. You cannot imagine how fortunate we are in this, dear father: a proprietor some distance away had a well sunk similar to ours: the water in it has 40,000 microbes to the cubic centimetre. Our supply of water being now assured, many of the miseries and diseases which have been prevalent here



THE NEW MISSION OF SHINDAIKA, BELGIAN CONGO.

possessors of the best scholastic establishment for 30 kilometres around. It had only one defect—the usual one—it was too small. We decided to build another near the chapel to contain 80 or more pupils; this one is also nearly finished now—will be complete within two weeks and then we shall have the solemn inauguration.

Several of our pupils know the letters of the alphabet already; they are beginning to count and to write *relatively* well; perhaps, within a short time I shall be able to send you, dear father, a few specimens of their caligraphy.

The well which I told you of in my former letter is still of great service; we have it going morning and evening; it is the only source of drinkable water in the neighbourhood and as

as the result of uncleanness ought gradually to disappear.

With regard to our medical work, here is a little account that I have kept and that will, no doubt, prove interesting to you. From the 26th Dec. 1920, we have attended to 1,422 cases of leprosy, sleeping-sickness, *pian*, syphilis, fever, pneumonia and wounds and sores of every kind. Besides this I have been able to vaccinate 150 adults and children against small-pox which is raging in the towns, especially amongst the negroes. I performed 139 injections with "606" for endemic fever, and the effects were so surprisingly successful that all the unfortunates even from a distance of 5 or 6 hours journey away have been flocking here in crowds. At the risk of being somewhat

prolix, I must tell you of one or two typical cases.

Every Sunday a poor man suffering from elephantiasis comes from a village 5 miles distant to ask for treatment. The leg affected is enormous in size, elephant-like in very truth, and must weigh close on 33 lbs. The poor man must suffer agonies of pain as he draws his weighty member after him to the Mission. I gave him his first injection in the left arm: he then pushed forward his right for another, and would have liked one also in his bad leg, but I had to convince him that all excesses are harmful. God only knows how this poor unfortunate will finish up! yet it is true that I had another case of the same type—but less grave—which had a most successful issue, though I myself scarcely know how. After the cure was complete, my patient came to show me his legs and said: "I say, Father, just tell me which leg it was that was swollen!" and he danced for joy when he saw that I myself was at a loss to distinguish. Another good man whose body had been covered with the sores of the *pian* obtained a perfect cure after the fourth injection with "606". And now there is a poor maimed cripple who comes walking on his hands for 10 kilometres to me for an injection every Sunday, and he has still hope of being cured.

But, after all, surely Our Lord can occasionally do now what He did every day during His public ministry! For my part, I have more faith in the prayers we say every week-end for the cure, spiritual and physical, of these poor people than in all the medicine which I administer: the latter is good though, I must admit, and very often evidently efficacious.

Shindaika at Present.

At one time, this village, formed of 60 or so huts, rudely made and put up without taste or order, presented to the occasional passer-by all the appearance of a miserable and semi-deserted hamlet.

But to day, thanks to missionary work, the village is expanding and acquiring an important standing in the district. Every Saturday evening and Sunday morning the inhabitants of the neighbourhood congregate here, around their chief and the Missionary, with their little stock of provisions for the week-end, and sometimes a supply of "pombe" (native beer) wherewith to sustain their exuberant spirits. They come here in order to assist at the religious instruction, to take part in the prayers and singing, to profit by the subjects that are

taught in the school, and to look for medical treatment. This influx of people has naturally given a new lease of life to the village, and has helped to augment that family spirit which is one of the principal characteristics of the children of God.

On Sunday morning the whole assembly pack themselves into the church at 8 a. m. and remain there until 10 and sometimes longer. The Missionary then proceeds to the dispensary and deals out pills and medicines, performs injections and inoculations etc., whilst the adults and children who are fit engage in an animated football match (Congo Association!). By pulling down several huts we procured a tolerably fine field for games.

About 2 p. m. the bell is sounded, which means to say that a strip of iron suspended from a rod outside the chapel is vigorously beaten, and this is the signal for school to begin. In the twinkling of an eye—for our Congolese scholars take their school-work seriously—the "class-rooms" are filled, the prayer is said, the repetition of the vowels begins: a, e, i, o, u; me, mi, ma, mo, mu; and, as usual, the ones who pronounce the sounds badly are the ones who shout the loudest. Afterwards we have a little writing, correction of the week's homework, and at the end a little counting: 1+1=2, etc.

After an hour of this sort of thing they are eager to re-commence their games: I let them go and have then time to listen to the appeals of my black cook in the white pinafore, who assures me that people who don't eat come to a bad end. The meal is soon finished and but little time remains for further work amongst my neophytes, for I have 19 miles to traverse in getting back to headquarters and it gets dark at 6. p. m.

At the moment of my departure, the whole village, men, women and children, congregate together and shout in unison, more or less harmoniously: "Moyo, Baba, Kwenda mzuri!" which means: "Good-bye, Father, we wish you a safe journey!" and many of the boys, and some of their elders too, accompany me several miles on my way.

During the week, when I am absent from Shindaika, the natives of the village meet together in the chapel, morning and evening, and led by Andrew and Francis they say their prayers and sing some hymns. From 9 till 10 they have school and the children play afterwards till mid-day. In the afternoon all engage in manual labour which consists in the construction of new habitations, and the turning over of the hard earth in order to prepare

it for cultivation; for it is my intention to get as much as possible out of the soil around the Mission—potatoes and all sorts of vegetables and grain. I want my flock to be self-supporting and to have a supply of food assured so that famines, which have hitherto been the cause of so much misery, may now be done away with, and the people themselves may become industrious and self-respecting. They have already commenced to build several graneries as a proof of their willingness to fall in with my wishes.

FR. BUFKENS S. C.

HABIT. — “If you wish to abolish a habit, and its accumulated circumstances as well, you must grapple with the matter as earnestly as you would with a physical enemy. You must go into the encounter with all tenacity of determination, with all fierceness of resolve—yea, even with a passion for success that may be called vindictive. No human can be as insidious, as persevering, as unrelenting, as an unfavourable habit. It never sleeps, it needs no rest... It is like a parasite that grows with the growth of the supporting body. And like a parasite it can best be killed by violent separation and crushing.”

An Up-to-date Apostolate.

In Italy alone, besides the important educational work which they do, the Daughters of Mary Help of Christians have charge of the girls in 17 cottonmills, a woollen factory, a paper-mill and a large printing-works. They assist the girls as overseers during working hours, and have charge of the factory-hospices in which board and lodging are afforded on very moderate terms to those girls who have no parents or guardians. This is a work of exquisite practical charity, and one productive of untold benefits for many a young girl who would otherwise be without friends and exposed to all those perils that lie in wait for the young and unwary.

In England and Ireland, the Sisters founded by Ven. Don Bosco are engaged more especially in educational work. Towards the end of last year they opened up a new training centre at Cowley, Oxford, and hope thereby to secure numerous vocations for the English Province of their Congregation, and to increase the efficiency of the staffs in their secondary schools. Girls with a vocation to the religious life will receive kindly consideration on applying to the Rev. Sister Superior, Convent of the Daughters of Mary Help of Christians, Cowley, Oxford.



SCHOOL FOR NATIVES AT ELIZABETHVILLE, BELGIAN CONGO.

DEVOTION TO OUR LADY HELP OF CHRISTIANS.

Late Vocations.

Don Bosco, as everyone knows, had a great zeal for the fostering of vocations for the Church; of the boys who had the good fortune to come under his care, he always had a special regard and solicitude for those who showed signs of wishing to follow an ecclesiastical career. And considering the great dearth there was of Priests, Religious and Missionaries in his country, especially after the years 1848 and 1856 when many of the Seminaries and Religious Orders were closed and suppressed, Don Bosco often thought sorrowfully of the years that must elapse before those he was training, even should they persevere, would be ready for the work of the Sacred Ministry.

Origin of the "Sons of Mary".

Whilst hearing confessions one Saturday evening, in the year 1875, in the sacristy of Our Lady's Basilica, Don Bosco had a distraction. He imagined he was in his room and there on the little table in front of him were the open registers of those who were actually attending and who had attended the Oratory. All of a sudden a voice behind him said: "If you wish to know how to augment the number of Priests in the Church in a short time, study these books attentively". Everything seemed so real that Don Bosco, much to the wonder and surprise of the boys around him, got up and looked round to see who "the Lady" was who had spoken.

Once in his room, he noticed that the registers were really on the table. He commenced to study them as he had been directed and had others brought to him of previous years. From the calculations that he made he discovered that of the boys who had studied with him in order to enter the Priesthood, scarcely 15% had persevered even to that stage at which the youth is invested with the clerical habit. On the other hand, of those who had come to him when they were of a more mature age 80% had donned the clerical habit, and that in a much shorter time. This then, thought Don

Bosco was the conclusion which "the Lady" had wished him to arrive at; in order to meet an urgent need of the times he must devote himself assiduously to the cultivation of vocations amongst youths and young men who had already reached a certain age, for these gave more hope of persevering and of being of service to the Church in a shorter time. He decided to follow what he believed to be a heavenly light, sought the Pope's approval and benediction for his new project, and his houses of training for adult vocations—for his "Sons of Mary" as he called these young men—were soon an accomplished fact in Italy and in other countries.

The Salesians, wherever they are, work zealously for the augmentation of the Church's army of Priests and Religious: they foster vocations amongst their boys, but they are ever ready to offer the helping hand to those youths and young men, who, impeded perhaps in their more tender years from embracing their vocation, have heroically preserved it whilst living in the world, and have hoped against hope that in some way God would enable them to answer His call. This is truly a work suggested by Our Lady Help of Christians herself, and one which is carried on successfully—and miraculously even considering the difficulties that are often in the way—by those who have confidence in their Heavenly Mother.

Mary Help of Christians—how truly does she come to the assistance of the Church in all ages and in manifold ways! Trust in her, love her, pray to her in your needs, and she will surely work miracles to aid you in your holy desires and aspirations.

Graces and Favours. (1)

SAN FRANCISCO (U. S. A.). — I had promised Our Lady Help of Christians and Don Bosco the enclosed offering if I obtained a certain

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

favour. The favour—a really big one—has been granted and I now gratefully fulfil my promise and ask for publication in the *Bulletin*.

P. D.

COCHIN (*India*). — Some weeks ago I got to know of the beautiful Novena to Mary Help of Christians, I said the prayers recommended and on the very ninth day of the exercise I had my request granted. I advise others to turn confidently to Our Lady Help of Christians.

A Child of Mary.

COCHIN (*India*). — Kindly accept the enclosed sum as a thank-offering to Our Lady Help of Christians for the success which I have had in finding a job. Please publish the matter in the "Bulletin".

C. D. S.

COCHIN (*India*). — This is in thanksgiving to Our Lady Help of Christians for the help she has recently rendered to me. Kindly publish.

K. J. L.

DUBLIN (*Ireland*). — I am enclosing an offering in honour of Our Lady Help of Christians and ask for your prayers for the repose of the soul of my wife.

W. K.

CO. CORK (*Ireland*). — I am enclosing a postal order and request your prayers for my special intention... I remarked often when I was in deep trouble Our Lady Help of Christians always found a way out for me: hence my gratitude.

M. J. M.

CO. KILKENNY (*Ireland*). — Please accept enclosed offering for a Mass for the Poor Souls in honour of Mary Help of Christians, St. Joseph and St. Anthony for favours received through their intercession.

S. L.

CO. LIMERICK (*Ireland*). — I enclose my mite as a thanksgiving for a temporal favour received... please have a Mass said for me as soon as possible,

E. G. H.

SODI (*New Jersey*). — All thanks to Our Lady Help of Christians! After making the

Novena in her honour I have got back my normal health. I am sending a donation: please publish the receipt of my favour in your *Bulletin*.

Faithful Believer.

MACROOM (*Ireland*). — I enclose a postal order to have Mass offered up for the Souls in Purgatory in honour of Our Lady Help of Christians... as promised for the granting of my request.

M. M. S.

CORK (*Ireland*). — I enclose an offering in honour of Our Lady Help of Christians and Don Bosco in thanksgiving.... I earnestly beg prayers for a further improvement in my health if such be God's Holy Will.

N. M. S.



Plenary Indulgences.

A Plenary Indulgence may be gained by all the Co-operators, who, having confessed and communicated, shall make a visit to a Church or public chapel and pray for the intention of the Sovereign Pontiff.

1st. On the day on which they are enrolled as Salesian Co-operators.

2nd. On one day in each month chosen by the individual.

3rd. If there is a day fixed for a Salesian Conference they may gain one on that day also.

4th. On the day they make the monthly exercise for a good death.

5th. On the day on which they make the first consecration of themselves to the Sacred Heart.

6th. As often as they join in the customary retreat of eight days.

7th. On the following feast-days by performing the above mentioned good works: The Ascension — Whit Sunday — Corpus Christi — Our Lady of Mount Carmel — The feast of St. John the Baptist.

THE LIFE OF THE VENERABLE DON BOSCO

By G. B. LEMOYNE of the Salesian Society.

(Continued).

With the opening of the new scholastic year of 1859-60, the Ven. Don Bosco had the consolation of being able to have at the Oratory school all the five required forms. After the classes had begun, the way things were going in the country induced him to send to the Supreme Pontiff a special proof of affection and esteem. In his own name and on behalf of his boys, he wrote, on the 9th of Nov., a letter in which he expressed his regret for the events that were taking place: he explained what was being done by his helpers to try to check the flood of evils rushing in from every side, and he promised that he and his pupils would continue to have recourse to the heavenly throne in order to obtain divine assistance for the Church in the midst of so many anxieties. This letter was signed by all the boys and sent off to Pius IX.

The 8th of Dec. of the same year, 1859, saw the completion of eighteen years of Oratory work, and Don Bosco announced to all the community that on the following evening, after the pupils had retired to rest, there would be held, in his room, a conference of special interest to his coadjutors in the fatigues of the Oratory.

These latter responded to his invitation, and, after he had invoked the light of the Holy Ghost and the help of Mary Most Holy, and made allusion to what he had said in preceding meetings, he announced that the hour had now come for giving definite form to that Society which he had been thinking of founding for such a long time, which had been the principal object of all his care, which Pius IX had encouraged and praised, which already existed in the observance of their traditional rules, and to which the majority of those present belonged, at least in spirit, and some even by temporary promises. The time had come, therefore, for them to decide whether they wished to ascribe themselves to the *Pious Society*, which was to take, or rather retain, the name of *St. Francis of Sales*, and only those should come to the next conference who intended to form part of this Society.

The next meeting was held on the 18th of Dec., and only two of those present on the former occasion failed to attend. The minutes of that memorable reunion contain the following:

"In the year of Our Lord, one thousand eight hundred and fifty-nine, on the eigh-

teenth of December, in the Oratory of St. Francis of Sales, in the apartments of John Bosco, Priest, there met together at 9 p. m.: the said Don Bosco, Fr. Victor Alasonatti, the clerics, Angelo Savio, deacon, Michael Rua subdeacon, John Cagliero, John Baptist Francesia, Francis Provera, Charles Gliivarello... (*other names follow*) all with the same purpose and intention of preserving and promoting the spirit of true charity that is required in the work of the Oratories for youth, abandoned and in danger, who in these calamitous times are being led astray in a thousand different ways, and precipitated into impiety and irreligion—all to the great detriment of society.

Being thus gathered together it was the wish of the same to form themselves into a *Society* or *Congregation*, which, whilst having for its aim the conferring of mutual help for the personal sanctification of each of the members, proposed to promote the glory of God and the salvation of souls, especially of those more in need of instruction and education..."

They proceeded, therefore, to elect the first office-bearers: Don Bosco as "initiator and promotor" was asked to assume the office of *Superiore Maggiore*: thus were the foundations of the "Pious Salesian Society" happily laid.

Towards the end of 1859, the "Galantuomo", a popular almanac that Don Bosco, from the year 1853, was in the habit of printing and offering gratis, as a supplement, to the subscribers to "Catholic Readings", was issued and contained a peculiar preface, in which, after having given news of the war of 1859, it manifested its "sad presentiments" of coming evil. And the first number of "Catholic Readings" for 1863 also contained in an appendix an invitation to Christian peoples that seemed to have some connection with the prophecies of the "Galantuomo".

It was not the first time that the little almanac had made forecasts the explanations of which were given in the following annual number. This time, amongst other things, it said "Two distinguished personages will disappear from the world of politics" (1).

(1) These two personages, as the "Galantuomo" of 1861 explained, were the Grand Duke of Tuscany and the Duke of Modena who, because of the annexation of their states to Piedmont in the March of that year were now considered as non-existent in the political world.

These predictions did not pass unnoticed, and Don Bosco, being called to the Minister's palace to explain, declared that what he had written was a contribution to an almanac, and to the official who interrogated him he continued: "Excuse me, cavaliere, but in what I have done I see nothing dangerous or to give cause for worry: the Minister will either believe that I am a prophet and he will then know how to provide for the welfare of the state, or he will have no faith in my prophetic powers and will consequently despise me" (2).

But the suspicion that Don Bosco was plotting against the state grew stronger. Pius IX had replied by Brief to the above-mentioned letter sent him from the Oratory, and this Brief, which was published with the Latin text and Italian translation in "Catholic Readings" and largely diffused, served to increase the suspicion. This was the Pope's letter:

TO OUR BELOVED SON,
DON BOSCO, PRIEST, TURIN.
PIUS PP. IX.

Beloved son, greeting and Our Apostolic Benediction. In the letter which you wrote to Us on the 9th of last November, We see but another proof of your singular faith, piety and reverence towards Us and towards the supreme dignity that is Ours. On reading it We at once comprehended your grief of soul and that of other ecclesiastics at the great disorder and upheaval of public affairs in Italy, and at the rebellion of some of the provinces under Our temporal dominion. This rebellion, as everyone knows, has been brought about by external instigation and intriguing, and fomented and sustained by every conceivable sort of propaganda. Added to this there has been diffused amongst the people a printed, hypocritical publication which has tended to deceive the simple, and to weaken the unanimous agreement of Christian peoples in defending the Civil Principality of the Holy See. The very Faith of Italy has been placed in danger; a stream of perverse books and newspapers has flooded not only the cities, but even the remote villages of the Peninsula; and Protestant agents, not only in your own villages of Piedmont, but in Tuscany also and the neighbouring provinces have been pouring forth the poison of their wickedness, and have established for this purpose both public and clandestine schools to which even by means of

bribes they are doing their best to allure our poor and unsuspecting children.

In the midst of this violent storm of attack raised up by Satan, We with humble heart tender Our most earnest thanks to God, Who by His grace strengthens and comforts our Italian Bishops, and enables them, each one in the midst of his own flock, to safeguard the deposit of the Faith. And the unanimity of purpose with which the clergy, in these sad times, attend to the salvation of souls, and the constancy and fortitude of soul with which, for God and for the Church, they support and affront every adversity is of the greatest consolation to Us.

We cannot find words to express the solace We have experienced in reading that part of your letter from which We see that the calamities of the present time have caused you, beloved son, and other ecclesiastics as well, to redouble that activity by means of which, through the preaching of the word of God, by the diffusion of good books and literature, united by the same spirit and zeal, you have tried by every means in your power to establish an efficacious barrier against the machinations of the enemies of the Church. There is no work of greater excellence than this, and there is nothing more useful for the promotion and intensification of love for our neighbour.

And it has not been without fruit, that rare solicitude of yours by means of which the numerous youths attending your Oratories on Sundays, and your daily classes during their spare hours have become ever more fervent whether by means of the Christian instruction received or by their frequentation of the Sacraments. The care which you take of the poor boys gathered together in your Hospice is obtaining better results day by day, and serves to increase the number of those who later on will become useful members of the Church.

Continue, then, beloved son, the career you have undertaken for the glory of God and the good of the Church. If some great sorrow comes upon you in the future try to bear it with resignation and try to sustain with greatness of soul the tribulations of the present time. We place our hope in God, Who, in affording Us the protection of Mary the Immaculate Virgin, Queen of Heaven and Lady of the World, will free Us from these great ills and console His afflicted Church, causing her to triumph over her enemies. We do not doubt that for this end, and also to obtain God's ready help for Us in our infirmities, you, in company with your pupils and disciples at the Hospice, who are so dear to you and to us, will continue your supplications to the throne of God with ever increasing fervour, and with every sort of prayer. We most earnestly pray that this same God may preserve you and them in His

(2) The « Galantuomo » ceased making prophecies in 1862. The 1863 number contained the following notice: "For grave reasons the Galantuomo will not this year give the interpretation of its forecasts, nor expound that which its strange mind might enable it to elucidate."

peace, and that He may shield and defend you with his strong right hand. We desire that our Apostolic Benediction, which with paternal affection and love we impart to you, beloved son, to your pupils and disciples, and to all those who are engaged with you in your pious works, or frequent them, may be an earnest of this celestial help.

Given at St. Peter's, Rome, on the 7th Jan. 1860, in the 14th year of Our Pontificate.

PIUS PP. IX.

The *grave tribulations* for Don Bosco which the Pope had alluded to were near at hand. In spite of his work that had won admiration everywhere and had gained him the praise of many even amongst the liberals, the suspicion that he was holding secret relations continued to grow. It was even believed or at least asserted that in the Oratory at Valdocco there was a room stored with rifles, and the Minister of the Interior, Carlo Luigi Farini, being assured that there were proofs in support of this decided to have Don Bosco watched.

Four months afterwards a ministerial order was given that the Oratory should be subjected to a fiscal visit. This provision had come about because of a letter sent to Don Bosco by Mgr. Luigi Fransoni in which the illustrious exile besought our Ven. Father to undertake to deliver to his parish-priests a confidential pastoral letter that gave them certain necessary norms as to how they should conduct themselves in the midst of so many struggles for justice. The letter when passing through the post had been recognised and sequestered by order of the Minister. Three days before the search took place, viz. on the night of the 23rd-24th of May, Don Bosco, knowing nothing of the Minister's designs, had a dream:

"I seemed to see a band of highwaymen enter my room: they took possession of my person, ransacked all my papers and cash-boxes and turned all my writings up-side-down. After that, one of them of sufficiently kindly aspect said to me: "Why did you not remove such and such a document before?"

During the day I told some of my friends, jokingly, of the dream, and put it down to my lively imagination: but that, however, did not prevent my putting certain things in order and removing certain documents that could have been given an interpretation detrimental to myself. These writings were certain confidential letters that had nothing to do with politics

or affairs of state. When the search did take place I had already removed elsewhere everything that would have given even the slightest pretext for supposing that we had had dealings in political affairs (1).

(To be continued).

(1) This is the reason why there is a great lack of documents in regard to the early days of the Oratory. At that time Don Bosco had to confide his papers to certain trustworthy boys; some of the documents were burnt, others got scattered, a few only were preserved in safe keeping.

Would English correspondents please note that the rate of postage for an ordinary letter from England to Turin is 2½d. We have to pay large sums away yearly for excess postage.



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

- Dr. A. S. Gomes, Hong Kong (China).
- Mr. Coolahan, Moate (Ireland).
- Mr. Wilkinson, Preston (England).
- Mr. F. Weber, East London (S. Africa).
- Mr. Louis Hospedales, Trinidad (W. Indies).
- Mrs. Motherway, Ladysbridge (Ireland).
- Miss K. Mullan, Dungannon (Ireland).
- Miss M. Donawa, Trinidad (W. Indies).
- Miss M. McIvor, Belfast (Ireland).

FRANCISCUS VARVELLO

Sacerdos, Philosophiae Professor in Seminario Salesiano apud Taurinenses

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HORATIUS MAZZELLA

Archiepiscopus Tarentinus

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ALOISIUS GRAMMATICA.

ATLAS GEOGRAPHIAE BIBLICAE. — Addita brevi notitia regionum. - 8 tabulae. -
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A. PISCETTA et A. GENNARO
S. S.

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- VOLUMEN TERTIUM: De obligationibus erga proximum.** — 1. De justitia et jure. - 2. De iniuriis et restitutione. - 3. De contractibus. Vol. in-16, pp. XII-750: L. 25. — Apud exteros: 30.
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- VOLUMEN SEPTIMUM: De sexto et nono praecepto decalogi; de usu matrimonii et de ratione servanda in sacramentorum administratione.**
-

S. THOMAE AQUINATIS OPERA

- SUMMA THEOLOGICA** diligenter emendata, De Rubeis, Billuart et aliorum notis selectis ornata, cui accedunt septem locupletissimi indices, quorum unus est auctoritatum Sacrae Scripturae, alter quaestionum, tertius rerum annuum praecipuarum, quartus dogmatum ad hodiernas haereses confutandas, quintus locorum seu doctrinarum ad explicandas Epistolas et Evangelia Dominicarum et festorum totius anni, sextus auctorum quibus usus est D. Thomas, septimus locorum ad usum catechistarum. Accedit lexicon Scholasticorum verborum Josephi Zamae Mellinii, quo explicantur verba maxime inusitata et locutiones praecipuae D. Thomae et aliorum Scholasticorum. 6 vol. in-8 max. Editio Taurinensis 1922: L. 80. — Apud exteros: L. 96.
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