

THE SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF SALESIAN CO-OPERATORS

VOLUME XV.

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Theologiae Moralis Elementa

AD CODICEM JURIS CANONICI EXACTA

(by Revv. Aloisius Piscetta and Andrew Gennaro, S. C.)

VOLUMEN PRIMUM: DE THEOLOGIAE MORALIS FUNDAMENTIS

1) *De actibus humanis* - 2) *De conscientia* - 3) *De legibus* - 4) *De peccatis*.

(405 pages in this Volume, 16mo - Price 15 lire, post free 16,50).

The work is divided into seven volumes of which the first has just been published.

It comprises the fundamental treatises of moral theology, viz:—

de actibus humanis, de conscientia, de legibus, de peccatis.

Each treatise is prefaced by a table which presents in brief a complete idea of the whole. The matter is so divided into disputations, headings, articles, titles and sub-divisions that the reader has in the division itself every help and assistance to mastering the text.

As to the subject matter, it is sufficient to state that its author, Father Aloysius Piscetta, S. C., D. D., is well-known for his ability as a Professor of Moral Theology and Canon Law, for he has held this post for forty years at the Higher Seminary at Turin, and is, moreover, Dean of the Faculty of Theology in the University of Turin.

His collaborator, Father Andrew Gennaro, S. C., D. D., has been teaching Theology for several years in the International Seminary of the Salesian Society.

The authors have not restricted themselves to a bare and simple exposition of theories and opinions, but have treated the matter with a fulness of discussion and depth of argument, taking account of all the most modern results of scientific investigation. Thus they offer to the student the means of knowing fully such matters as are most important for the safe exercise of the priestly ministry. A complete list of condemned propositions precedes the text, and each of these propositions is numbered in accordance with the list found in the *Enchiridion Symbolorum*, etc. of Benziger. Following this list there is an index of writers on Moral Theology and similar matters. More than 600 authors are there enumerated, and more than 1000 works are referred to in this list. It is one of the most complete bibliographies in print, and has been compiled with much care, after consulting many authors, and notably the "Nomenclatur" of Hurter, and the excellent lists of Gaude, Genicot, and Lehmkuhl.

Two very copious appendices follow the text. The first is a Summary of over 40 pages, which epitomises the text, under the same headings, divisions and sub-divisions as the text itself. This arrangement is a novel one, but will be very welcome to the reader for it will enable him to review with great facility the whole of the matter he has studied. The second appendix is the usual alphabetical and analytical one, which enables the reader to locate with facility any particular part of the treatise which he wishes to consult.

The remaining six volumes will follow successively in due course. They are as follows:

Vol. II. — DE OBLIGATIONIBUS ERGA DEUM ET NOS IPSOS: (1^o *De virtutibus theologicis*; 2^o *De virtute religionis*; 3^o *De prudentia, fortitudine et temperantia*).

Vol. III. — DE OBLIGATIONIBUS ERGA PROXIMUM: (1^o *De iustitia et jure*; 2^o *De iniuriis et restitutione*; 3^o *De contractibus*).

Vol. IV. — DE OBLIGATIONIBUS PECULIARIBUS ET DE POENIS ECCLESIASTICIS.

Vol. V. — DE SACRAMENTIS IN GENERE ET DE QUINQUE PRIMIS SACRAMENTIS IN SPECIE. (1^o *De Sacramentis in genere*; 2^o *De Baptismo*; 3^o *De Confirmatione*; 4^o *De Eucharistia*; 5^o *De Poenitentia*; 6^o *De Extrema Unctione*).

Vol. VI. — DE ORDINE ET DE MATRIMONIO.

Vol. VII. — DE SEXTO ET NONO PRAECEPTO DECALOGI: DE USU MATRIMONII ET DE RATIONE SERVANDA IN SACRAMENTORUM ADMINISTRATIONE.

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SUMMARY. - The Rector Major's Annual Letter to the Co-operators. — Dominic Savio, a Boy-Disciple of Don Bosco. — Consecration of Mgr. E. Coppo. — St. Francis of Sales. — Rapid Review. His Concern for England. — News from the Missions: China. — Third Centenary of the Death of St. Francis of Sales. — Salesian Notes and News. — Devotion to Our Lady Help of Christians. — Graces and Favours. — Obituary.



The Rector Major's Annual letter to the Co-operators

My dear Co-operators,

Loyal friends and benefactors of our Salesian works, this is not the first time I have had the pleasure of addressing you, for last year after the death of our revered Superior, Don Albera, it fell to my lot to inform you of the state of our Society to the support of which you contribute so much, and again in the month of May after my election I felt it to be my duty to write expressing my sincerest thanks to you for your good wishes and prayers, and to ask for a continuance of your generous support. Having submitted to God's holy will expressed to me through our confrères, and taken up my duties as Rector Major of the Salesian Congregation, and remembering how Don Bosco, Don Rua and the late Don Albera had to declare that without your generous help they would never have been able to accomplish their great work, I also have come now fully to understand that without you I can do nothing. And now that I have the good fortune of addressing you for the third time I feel called upon before proceeding any further, to say to you, and that very heartily, *Thanks!*

Thanks, my dear and generous Co-operators, for your continued charity towards the Sons of Don Bosco; for the remembrance in your prayers; for your moral and material support; for the propaganda you have made on behalf of our Society; for your daily alms! How true and how evident it is, that Salesian work in God's own work!, Our Holy Founder has long ago gone to his reward; his first and second

successor have also passed away; a whole multitude of Salesian Co-operators have already gone to enjoy the reward of their good deeds; and yet the Great Work begun and propagated by these, lives and prospers yet: nay, it even goes ahead more vigorously and seems to gather force with the passing of time: an evident example of what can be done when divine assistance is at hand, and the workmen have a spirit of faith. Ours is truly a work of Divine Providence, and it is Our Lady Help of Christians who with motherly solicitude urges generous benefactors to come to our assistance and make our work possible. Blessed be God for His great goodness to us, and all thanks to Our Heavenly Mother for her help and protection!

Don Bosco must be our Guide!

But the prosperity we have met with proves to us more clearly than anything else the need there is for holding ever more closely to the programme laid down by Don Bosco, and of carrying it out in the same spirit in which he conceived and explained it, if our labours are to continue to enjoy the approval and blessing of God. Year by year this duty increases for us, and with it the necessity of going again and again to the proper sources to find out and study what Don Bosco taught and did, and to hold scrupulously to his teaching and example. To this very study the Sovereign Pontiff himself has urged us more than once: when for instance, he eulogised the virtue and apostolate of Our Venerable Father, and again

when he urged us earnestly to live according to his spirit. The *Bulletin* has for several months successively reported his words to you and I will not now stop to repeat them. It is enough to recall how, in the precious autograph letter which he sent to the members of the Twelfth General Chapter, the Holy Father prayed "That the Sons of Don Bosco, imitating more and more the virtues of their Father and Founder, with unchanging fidelity following and preserving the traditions established by him, might labour ever for the salvation of souls". And for me it is a great consolation to be able to declare that this was exactly the aspiration and aim of our General Chapter—"to understand and develop always more faithfully the Salesian programme".

On the 4th of May the Members of the Chapter went in pilgrimage to the humble cottage where Don Bosco was born, and there they subscribed to this solemn declaration: "On this 4th day of May, O Venerable Father, we, your sons from every part of the world, Members of the Twelfth General Chapter of your Society, have come in solemn pilgrimage to this poor house in which you were born, to fortify ourselves with that same faith which you had in Divine Providence, and to renew unanimously the solemn resolution of preserving your work whole and inviolate according to the system which you laid down for it, and of working with your humility, with your piety and with your poverty only for the salvation of souls". Do not wonder then, my dear Co-operators, if I dare to adjoin that, whilst I myself will strive to imitate better and better the virtues of the Venerable Don Bosco, as Superior of the Salesian Congregation I shall hold scrupulously to this one programme, "To follow and to preserve the admirable traditions left by Don Bosco, and to procure that those who are his sons and admirers shall labour with his zeal for the salvation of souls". This I have promised the Holy Father and I think it is good to repeat it now to you.

The Kindness of the Sovereign Pontiff.

And now my mind turns gratefully to the Holy Father who has lavished upon the Salesians during the past few months so many proofs of his paternal solicitude. You must have noticed how often the Vicar of Christ called upon Our Venerable Father Don Bosco to bless his Sons and Daughters and their labours, and you have also seen the great cordiality with which he sent autograph congratulatory letters to H. E. Cardinal Cagliero on the occasion of his Diamond Jubilee, and to the Daughters of Mary Help

of Christians who last year celebrated the Golden Jubilee of their Institution. Moreover when we promoted the National Italian Congress at Casale Monferrato in honour of the Sacred Heart, he sent us a most kind and encouraging letter, and other proofs of his confidence in the humble Sons of Don Bosco he showed in his nomination of Monsignor Piani as Titular Archbishop of Drama and Delegate Apostolic to the Philippines; Monsignor Klond as Administrator Apostolic in Higher Silesia; Monsignor Emmanuel d'Oliveira as Bishop of Goyaz and Monsignor Ernest Coppo as Titular Bishop of Paleopolis and Vicar Apostolic of Kimberley, Australia. He also honoured us by wishing to include some of our membres amongst his envoys to famine-stricken Russia, and by appointing some of our confrères to assist in his name the refugees from Smyrna.

But above all we must hold in perpetual remembrance the precious privilege, which the Holy Father has extended to all who in any way form part of the Salesian Family, of being able to gain, each time that we make some devout ejaculation whilst engaged in our ordinary duties, 400 days indulgence and a Plenary Indulgence once a day, applicable to the Souls in Purgatory. I made bold to ask such a singular favour from His Holiness so that we might be all incited to imitate more and more our father, Don Bosco, by living as he did, habitually united to God, and to sanctify all our occupations by offering them devoutly to Our Lord. I am certain, my dear Co-operators, that you all understand how precious a favour this is, and that you unite with me in expressing again to the Holy Father our most devoted thanks.

Other Consoling Achievements.

It is a further great consolation for me to see how zealously and consistently you carry out the programme laid down by Don Bosco for Salesian Co-operators. This I have had proof of on many different occasions: at Nizza Monferrato when together with the Third International Congress of the Past Pupils of the Daughters of Mary Help of Christians a meeting was convened in connection with Salesian projects and activities; at the above-mentioned First National Sacred Heart Congress at Casale, and more particularly at the Seventh Convention of Diocesan Directors as also here in Valdocco when we had the Reunion of Past Pupils who are now members of the Clergy.

It is also very encouraging for us to know that H. E. The Cardinal Archbishop of Turin

has begun the Informative Process of the Ordinary as to the sanctity, virtues and miracles of Don Bosco's first successor, the Servant of God, Michael Rua. Pray earnestly for this cause which after that of Don Bosco, will be the most glorious and edifying for our Pious Society. And since we are in duty bound to identify ourselves with the spirit of Don Bosco, we must learn what this means from Don Rua for he had the good fortune of living continually at Don Bosco's side, and when he became Superior, he trod so faithfully in the footsteps of his spiritual father, that for the Congregation it seemed as though Don Bosco was still alive.

And since we are on the subject, allow me to invite you to pray for the Cause of all our Servants of God: for Dominic Savio, our model for youth; for Don Andrew Beltrami, a model for priests and religious; for Don Augusto Kzartoryski a faithful follower of Don Bosco; for Sister Mary Mazzarello, first Superior General and esteemed model of the Daughters of Mary Help of Christians; but above all for our Venerable Father Don Bosco. It is already three years since the acts of his apostolic process were completed by the Curia at Turin and taken to Rome, and there is every reason to hope that this year may see the preparatory processes for the examination of the heroism of his virtue completed. Therefore I ask you to recommend this cause each day to Jesus in the Blessed Sacrament, and to Mary Help of Christians, so that it may turn out triumphantly for the glory of Don Bosco, and bring a blessing on the three branches of the Salesian Family.

Interesting Details of the Work done in 1922.

(I) *By the Salesians.*

For all of us it is a consolation, and something for which we ought to thank God, to perceive the continuance of the shower of blessings which enables us to push forward the works already begun, and to undertake new ones. Former promises, exceptional needs and the confident hope of being able this year to obtain many vocations for our Congregation have urged us to many new activities, and our success will depend to a great extent on your kindly interest. Several new houses have been opened in Italy: one at Perugia for which negotiations were begun in the time of Leo XIII; others at Torre Annunziata near Naples and at Santulusurgiu in Sardegna; a fourth in the Republic of San Marino together with the custody of the Sanctuary of Our Lady of Consolation,

Patroness of the Republic; another at Borgata Monterosa and finally the new church of Our Lady of the Rosary.

Special mention must be made of the new Institute erected at Este for the formation of new personnel, and a new house at Chieri for our sick confrères. Three new houses have been established in Poland; one at Lodz, one at Warsaw and one at Antonievo. A new Agricultural School is being undertaken at Warrens-



Mgr. Piani, S. C. Delegate Apostolic
to the Philippines.

town in Ireland and a Professional one at Zab-gabria. In the Belgian Congo, Africa, a new Missionary Residence has been erected, and different branches of Salesian work have been commenced at Santiago in Cuba, Toluca in Mexico, Yunja in Columbia, St Rita in Brazil, Castex in the Central Pampas and at St. Antonio in Patagonia.

This does not exhaust the list of our new undertakings, for in nearly all of our houses, or in their vicinity, many other developments in conformity with our spirit have taken place.

Several Festive Oratories have been opened as at Villastellone near Turin, at Bilbao and at Madrid in Spain. Various Parishes have come under our care such as St. Miguel, Salvador; Aquidanno in Matto Grosso and Sandy Point in the Straits of Magellan. New Institutes for late vocations are being built at Beala in Poland and at Sliema Malta; and in view of the rapid increase of the Mission-fields entrusted to the Congregation, a new Institute, named after Cardinal Cagliero, has been opened at Ivrea to train up missionary vocations.

The Tercentenary of the Erection of the Congregation of the Propaganda has inspired the Sons of Don Bosco with a new ardour for the great Apostolate, and this year we have been able to send many to help their confrères labouring on the Missions. Twenty-eight priests and lay-brothers, and ninety clerics went back to the Missions with the Superiors who had come to the General Chapter, so that in all one hundred and twenty noble and generous hearts from amongst our brethren have this year responded to the injunction of Our Lord to 'go and teach all nations'. Two of the new missionaries went to Assam, and I am glad to be able to tell you that three new houses have been established there during the past year; an Orphanage at Shillong and two other houses at Raliang and Conhati.

(II) *By the Daughters of Mary Help of Christians.*

The Salesian Sisters have also had to register during 1922, their Jubilee year, many precious marks of divine assistance and sympathy. The day set apart for the commemoration of their Foundation was indeed a veritable triumph for the humble sisters. The people of Turin, the Civil and Ecclesiastical Authorities, Cardinals, Archbishops and Bishops, Government Ministers and Past and Present Pupils of the Sisters vied with one another in doing honour to Don Bosco's second family of religious, and in joining with them in their prayers of thanksgiving. The name of Sister Mary Mazzarello has indeed come to be regarded with the greatest reverence, and it seems it has pleased God to exalt his humble servant in the eyes of all.

Many new houses have been founded by the sisters also during this happy year. In Italy three orphanages have been opened; one at Caluso, one at Moncalvo and a third at Barcellona near Messina. An Asylum for war-orphanans has been taken over at Rome, a Professional School at Lessona, a new Residence at Milan and new houses at Novello d'Alba and

Monferrato, besides Oratories, Workshops and Kindergartens at Mazzarino and Parco. New houses have been opened in Germany and Poland; a Professional School in Cuba; a house in Panama and Schools with a Workshop and Oratory in Colombia.

The good sisters have also made a special effort in regard to the Missions this year, for forty new Missionary Sisters accompanied by twenty Novices and Aspirants have gone forth to help in spreading the light of the Gospel. One party went to help their sisters already toiling on the Missions, and others went to found new Mission-houses, Hospices and Orphanages in Tanjore, India; St. Rita, Matto Grosso and St. Gabriel in the Rio Negro, Brazil.

When one thinks of the numerous demands that keep arriving for other new foundations, and the prodigious development that has already been made, considering the difficulties to be overcome, one is forced to exclaim, "How good God is to the children of Don Bosco, how He seems to bless their labours, and how much more good could they do were they only more numerous!"

Proposals for 1923.

And this brings us now to a very important part of the present letter. According to the dispositions of Don Bosco, his example, and the example of his successors, I must now, my dear Co-operators, recommend to your notice some special considerations for the new year. And to what from amongst the many projects clamouring for immediate realisation ought we specially to devote ourselves during 1923?

Years ago—in 1885 to be precise—I was one day talking with Don Bosco who had just received news of the opening of a new house in Brazil, and when I expressed my surprise that another house had been opened there, the good father fixed his gaze upon me and said very deliberately, "In time we shall have two hundred houses in Brazil. This will not come about all at once, the number will increase only gradually, but we shall have at last two hundred". Don Bosco's words are coming true as the years go by: we have already 61 houses there including those of the sisters. When shall we have half Don Bosco's number? I have told you this in order to show how Salesian work must go on extending more and more in every part of the world, and that therefore we must be continually calling upon our Co-operators for their support.

Very soon our other missionaries will depart for Ecuador and China with Mgr. Comin and

Mgr. Versiglia; and another band will make their solemn departure from the Sanctuary of Mary Help of Christians at Turin, and accompany the new Vicar Apostolic of Kimberley to far-off Australia. Then indeed Don Bosco will see his sons working in each of the five continents of the world. The Salesians are being asked for everywhere and we should like to be able to cope with the demand and establish many more foundations, for the good that still remains to be done is immense. Therefore, my dear Co-operators, I ask you to study this problem and help us to push forward our mission-work more and more.

Don Bosco asked me once jokingly, when I was Director of the Figli di Maria, whether I had yet volunteered to go to America. I said I had not actually volunteered but I was ready to go any moment, if Don Bosco invited me to do so. Then our Holy Founder said to me: "You will go on the Missions when there is no further need of sending others there"; and he gave me to understand that he wished me to dedicate myself particularly to fostering vocations. This conversation has always been in my mind, and I have always been happy when, by the grace of God, I have been able to promote, assist or encourage a new vocation, whether to the Priesthood or to the Religious State, because this seemed the mission specially recommended to me by Don Bosco. Permit me then to ask you, my dear Co-operators, to

Promote New Vocations, Religious, Sacerdotal and Missionary.

This fostering of vocations is one of the good works most clearly laid down by Our Venerable Founder as suitable for our Salesian Co-operators. And vocations are wanted to-day more than ever, for a new era seems to be opening up for the Catholic Missions of the world. The Christian peoples of our time are beginning to look with compassion upon the poor savages and pagans who know not God; and along with this they have a profound admiration for those who, leaving home and fatherland, go forth to gain souls for Christ and spread abroad the seeds of Christian civilization. And whilst many follow with lively interest the fortunes of our Missionaries, others, especially amongst our young people, are beginning to think seriously of giving themselves to God as Apostles and Missionaries, and are looking around for someone to aid them in their holy design. Encourage these generous souls, my good Co-operators. I only wish my words could be heard by each and every one of them, for I

would invite them to come and range themselves under the standard of Don Bosco. I should say to them what our Venerable Father used to say to others in the old days: "Come, and you will be happy. Here below you will have bread, and plenty of work, but when the time comes Heaven will certainly be yours". Bread, Work and Heaven were what Don Bosco promised to those who showed a desire to enter his Congregation; and as bread and work are never wanting to Salesians, be assured they also find their places ready waiting for them in Paradise. Many a time our Venerable Father assured us that all those who laboured to the end in the Salesian Family in this life, would be again assembled in the same Family in the gardens of Paradise. And so I would ask all our friends, Priest-co-operators, Past Pupils, Teachers who have been trained in our schools, Fathers and Mothers of families who fear the Lord and who have at heart the highest good of their children, to try to understand the sublimity of the gift which God gives to a soul when he calls it to the Apostolate. Help such a one by all the means in your power to follow out the call which God has given him; and help us now and always to procure for the carrying-out of our many works, good vocations, so that the Kingdom of God may be extended more and more upon the earth.

For missionary vocations, as I have already told you, we have started the Cardinal Cagliero Institute. For those of our boys who aspire to the religious and ecclesiastical state we have other institutions. Examine our houses one by one, their conditions and their needs, and you will see that, following Don Bosco's example, we have helped to foster vocations by every means in our power, always happy to increase our Congregation and to procure for the Church one more Priest, one more Religious, one more Missionary.

With all confidence then, I make this special appeal on behalf of Vocations to the Salesian Co-operators of every nation, for I know it is a good work which must commend itself to every Christian heart. In 1923, we shall be able, by the grace of God, to transfer the Salesian International Theological Institute to a very suitable locality in Turin. To this Institute our clerics from every part of the world will come to complete their theological studies, and as the new building is within walking-distance of the Oratory, our young Salesians will be able to come often to the Sanctuary of Mary Help of Christians. This new project has meant and will mean many sacrifices, but we hope that Divine Providence will send us

many generous Co-operators. I do not doubt however that all will turn out well, for the object of the Institute is a holy one; its purpose is to see to the religious and intellectual formation of our clerics, and at the same time to imbue them with the spirit of Don Bosco, which is a spirit of union with God combined with all sorts of activity for the salvation of souls. Our wish is that when these young Salesians return to their respective countries they will be, as it were, so many new apostles who will renew in their native lands the wonderful works of charity performed by their spiritual father, Don Bosco. We want them to be like him in leading multitudes of boys to Our Lord Jesus Christ; in their predilection for the poor and

be easier for us to put the Cardinal Cagliero Institute on a sure footing. And once more I ask you, for the love which you bear to souls and the desire you have for the triumph of the Kingdom of Jesus Christ upon earth, to aid by



New Temple in honour of the Sacred Heart, at Casale Monferrato.

abandoned; in their love for Jesus in the Blessed Sacrament and for Our Lady Help of Christians and in their zeal for the cultivation of vocations. This Institute being in Turin, the Students will be in direct contact with the Higher Superiors: from them they will get to know the customs and particular needs of each country where the Sons of Don Bosco are labouring, and how best to be of service to these different peoples. And so you see, my dear Co-operators, what a mighty fire of zeal and charity for God and for the church will be this year enkindled, Our Lord assisting us, and each one doing his best.

When the International Theological Institute has been formally established, then it will

your individual and collective action our Missions in general, the various Missions in particular and each new vocation whether religious or missionary.

Incite the Boys to copy their Divine Model.

If you wish for the highest good for your boys, and if you are truly anxious that they should turn out well, you must train them as did Don Bosco, and enkindle in their hearts a love for frequent Communion. Only by putting them in frequent contact with Our Blessed Lord, and filling their hearts with love for him can we give them that strength which is necessary to surmount the grave dangers that lie in

wait for them, inexperienced as they are. If to-day in various countries, as happily in Italy, Catholic youth gives us cause for brighter hopes, the reason for this is to be sought in the greater frequency with which our young people approach the Sacraments. That this practice would have such a happy result Don Bosco well knew, and in his time he was never tired of urging it upon the boys. Let us go forward generously then in our good work, and that our boys may be constrained to unite themselves more closely to their Divine Model let us foster in them a great devotion to the boyhood of Our Lord. During the celebrations in connection with Don Albera's Golden Jubilee this devotion was proposed as being a most suitable one for our boys, and at present there are two churches in course of construction by our Pius Society both dedicated to Gesù Adolescente: one is at Nazareth and is almost complete; the other, in Turin, is badly in need of funds and at the present rate of progress will take years to finish.

Conclusion.

I conclude, my dear Co-operators, by recommending to your prayers the Sons of Don Bosco and their numerous works for the salvation of souls. Pray for us that Our Lord, through the intercession of Mary Help of Christians, may give us the grace to follow ever more closely in the footsteps of our Father, Don Bosco, and that He may send us many new and holy vocations.

I can assure you, my dear Co-operators and Benefactors, that you are always remembered in the prayers which are said in our Salesian houses, and it was Don Bosco's dying wish that it should be so. We pray that God may concede to you a hundred-fold even in this life for your charity, grant you sanctity and concord in your families, prosperity in your affairs, freedom from all misfortune and an eternal reward in Heaven.

Pray also for me,

Your Most Obedient Servant in Christ

PHILIP RINALDI, S. C.

DOMINIC SAVIO. A Boy-Disciple of Don Bosco.

By kind permission of the Editor of the "Messenger of the Sacred Heart", we reproduce the following article, which will prove of great interest to our readers.

When we find a child of five kneeling at his prayers in the early morning upon the steps of the village church until a belated sacristan shall see fit to open the door to him; a boy of ten, alone on his way to school, assuring a sympathetic questioner that he has good company in his Angel Guardian; a youth of fifteen so rapt in prayer at Holy Communion that mid-day finds him still upon his knees, unaware that Mass is ended; we cannot but exclaim that "God is wonderful in His saints" and adore the marvels of His bounty.

We are free, therefore, to acknowledge that Dominic Savio, of whom these facts are recorded and whose cause of beatification has recently been introduced at Rome, was a prodigy. God favoured him with unusual graces intending, as we may surmise, thereby to mark him out as an example for those who should come after him. But, if we would form a right appreciation of him, it is equally important to remember that in his lifetime few people, and

himself least of all, looked upon him as very far out of the ordinary. Introduce self-consciousness and a chorus of admiring companions and you not only pervert the truth but spoil the picture. Bear steadily in mind that he was a poor village boy, brought up at a village school till Don Bosco received him (aged twelve) into the Salesian Oratory at Turin, and that the one man who knew him intimately was himself a saint and far too wise to let him even suspect how highly he esteemed him, and there is matter for praise of God and for imitation alike by old and young.

His story is appropriately brief and simple. Dominic Savio was born near Turin on April 2nd, 1842. His father was a village blacksmith. The child, though delicate, was bright, good-tempered, obedient, and especially notable for his eagerness to please his parents. The Blessed Sacrament drew his devotion almost from babyhood, and at the then very early age of seven he was admitted to his First Communion. On that occasion he made the following resolutions, remarkable for their definiteness in a child and for their suitability to childhood: (1) I will go often to Confession

and Communion, (2), I will try to keep the great feasts devoutly, (3), I will try to keep Jesus and Mary for my friends, (4) Death rather than sin. They form, with one other maxim, which later found expression in the words of the Psalm, "Serve ye the Lord with joy", the summary of Dominic's life, as indeed they were the mainspring of his activity. Nor could we well devise a better summary of the aspirations which most befit a child.

Already the priesthood shone as a distant goal. But a priest must have learning. Hence the small boy bent all the energy of his will, tenacious from the first, upon his books and his schooling. He must walk nearly two miles to school every day, return for dinner, and repeat the journey in the afternoon. Upwards of six miles daily on foot makes no light task for a child ten years old whose health had always been weak. But rain or shine, in all seasons and in all weathers he persisted. In the classroom he was alert to pick up every least scrap of knowledge that came his way. All his masters testify to his attentiveness and diligence with a grateful emphasis possible only to those who spend their lives goading reluctant youth along the thorny path of learning.

Nor was he less in favour with those of his own age, though here also we can see the firm will refusing to do as others were doing simply because they were doing it. In the hot Italian summer afternoons these urchins would slip away to bathe in the river, a sport dangerous in more than one sense and strictly forbidden by school and home authorities alike. Nothing could persuade Dominic to share it, nor, if his excuse of fear of drowning were overruled by the importunate, did he hesitate to give downrightly the true motive of obedience that lay behind. On the other hand, when some not over-scrupulous defaulter laid on him the blame of a fault serious enough to deserve expulsion, he held his tongue under the accusation, explaining later, when the truth came out, that he had hoped, on the plea of a first offence, to obtain some lesser punishment, whereas the real culprit must assuredly have been dismissed.

The decisive point in Dominic's life came at the age of twelve when he made the acquaintance of Don Bosco. The saintly founder of the Salesians felt, to use his own phrase, that "there was stuff in him," and in spite of his delicate health admitted him to his college at Turin. Here he proved as steady at his work and as cheery at his play as he had been hitherto, but with advancing age there came

a clearer view and a stronger desire of being more closely than ever the friend of Jesus and Mary, and devoted to their interests.

Zeal began now to show itself. What must be of particular interest to us, England for some reason captured his fancy, and he made her the special object of his prayers. In fact he confided to Don Bosco that if ever he saw Pius IX. he had a message to deliver, bidding him make England the object of his special care, because God had prepared, under his auspices, a triumph for the Faith in that country.

But he could work also nearer home, and it is perhaps in his apostleship of cheerfulness that he is most worthy of remembrance and imitation. With him piety was no burden. He was always full of spirits, ready with a joke or a story, and with an eye open for the "lame dog" among his fellows, the shy, the stupid, the awkward, who seem naturally to seek obscurity, and who yet so often resent bitterly their incapacities. For a popular boy to notice such an one is to win lasting gratitude. Among them Dominic had no lack of friends. Indeed he did not lack friends anywhere. If you show that you like other people, they are usually not slow to appreciate the compliment; and somehow he contrived to like everyone.

But his liking was, as ever, purposeful. God's interests were what he was bent on furthering. Grumblers might be his friends, but he had no use for grumbling, and he practised assiduously and with success the difficult art of "turning the conversation". As for the smutty story or picture, it is on record that once when a group was smirking over some not too clean periodical, he politely asked to handle the paper, and straightway tore it up before their astonished eyes.

His great sorrow was the restriction set by his director on his desire for suffering. "I do not know what to do," he lamented. "Our Lord says that unless we do penance we shall not go to heaven, and I am forbidden to do penance". He was told that his penance was to be patient under the troubles of everyday life. He must literally make a virtue of necessity. There are few more searching methods of mortification, as anyone will confess who has made trial of it, and he practised it with characteristic thoroughness. No word of complaint was allowed to pass his lips. Changes of season or of weather, shortcomings of college routine or college diet, he took all equably and contentedly. So much did this become a principle with him that when, together with

some of his more intimate friends, he formed a small confraternity of Our Lady, its chief practices were formulated to be an exact observance of college rules, abstention from grumbling, diligence and cheerfulness.

Thus in a small sphere and in a brief space he finished the work given him to do, to afford a pattern of the virtues proper to childhood and boyhood: friendship with Jesus and Mary, obedience, unflinching cheerfulness and kindness, and lastly the fundamental maxim of "Death

before Dishonour," the only true dishonour of sin. The task being over, there remained only the reward. Early in 1875 signs of decline grew so alarming that the doctors recommended his return to the country. The change came too late. He left the Turin Oratory on March 1st. Within ten days he was dead. The good and faithful servant, who proved his fidelity in small things, had entered into the joy of his Lord.

FRANCIS MANGAN, S. J.

CONSECRATION of Mgr. ERNEST COPPO S. C.

Imposing Ceremony in the Basilica of Mary Help of Christians.

For the third time in the history of this famous Basilica there has taken place within its offering-covered walls one of the grandest and most impressive services with which the Catholic Church, the Mother of Art and Inspiration, delights to instruct and elevate the minds of her children. Thirty-nine years ago Mgr. Cagliero, now the venerated Cardinal-Bishop of Frascati was raised to the Episcopacy in the Sanctuary of Don Bosco's Madonna; eleven years after, Mgr. Costa Magna, the celebrated missionary bishop of South America was raised to the purple in the same holy surroundings; and on Christmas Eve of the year which has just drawn to a close another zealous son of Don Bosco, Mgr. Ernest Coppo, was consecrated Bishop in the church of Mary Help of Christians to the great joy of his spiritual brethren, and in the presence of the vast concourse of people who had come to take part in the service, and who thought nothing of the great discomfort which the crowded condition of the church must have caused them, provided they were allowed to follow the proceedings right to the end of the long service.

It is the opinion of all who know Mgr. Coppo that the Holy See in raising him to this high office in the Church has made a very suitable choice, and that the honour thus bestowed has been well merited by a life of unflinching apostolic zeal in the interests of the Church and of his fellow-catholics. The new Bishop received his early education in the Salesian College of Borgo San Martino, and passing from thence to the Ecclesiastical Seminary at Casale, he continued his studies for the priesthood with marked success, and was chosen to fill the post of Professor in the Lower Seminary for two years. Ordained Priest by the late Mgr. Pulciano in

1892, he continued to labour as a Secular Priest for a short time, but very soon his thoughts turned towards the friends of his boyhood, the Salesians of Don Bosco, and he resolved to seek admittance into the Congregation. Having passed successfully through the initial preliminaries, he was sent in 1898 to the United States of America, where for more than twenty years he has laboured as Superior and Provincial of the Salesian Houses, and has drawn all hearts to him by those sterling qualities which he has, and which mark him out as a great Priest of the Lord.

The first Salesians in North America had the same struggle which all pioneers have to go through in the early days of their mission. Fr. Coppo's first charge was that of a "Basement Church"—or the crypt under St. Bridget's Church in New York, which was lent to the Italian Colony there for their services. But after a few years the zealous priest was able to open the well-known Transfiguration Church, and year by year the Salesians continued to make progress. In 1904 Fr. Coppo secured the lease of the old Diocesan Seminary, and here the first Salesian School in North America was inaugurated. A permanent school was opened some years after at Hawthorn and all seemed to be going well, when a great disaster befell the good Superior and his charges, this new school at Hawthorn which had cost so many sacrifices was burnt to the ground. Nothing daunted however, the Salesian Provincial and his brethren continued their labour and their trust in God, and year by year there was some new addition to the list of their activities. And Fr. Coppo especially found many spheres for his zeal. The prisons and hospitals he visited continually, and the poor inmates of these in-

stitutions looked upon him with the greatest affection and gratitude. He worked zealously to promote the federation of all the different Italian societies in America, and the "Itálica Gens" owes its establishment to him. He was an earnest advocate of the good which could be done by such societies as that of the Holy Name, and even took occasion during a short holiday spent in Italy, to establish a branch of this Society at Turin, which has since taken firm root in the city. The Anti-Blasphemy League, now a powerful organisation of which the King and many prominent ministers are honorary members, also owes its origin to Don Coppo, since he started it during another vacation spent in his native country. Even during the times that were supposed to be given him for rest and recuperation this zealous priest devoted himself to a vigorous prosecution of his priestly ministry, and we have seen him even during these latter months when he came to Italy for the election of the new Rector Major travelling all over Monferrato giving conferences in preparation for the opening of the new Temple in honour of the Sacred Heart at Casale. In the consistory held on the eleventh of December his appointment as Titular Bishop of Paleopolis and Vicar Apostolic of Kimberley was confirmed by the Sovereign Pontiff who invested him with Biretta and Rochet. The joy of the Salesians at the Mother-house and of Mgr. Coppo's friends was enhanced by the fact of his being in Italy, and it seemed that nothing was more appropriate than that the Bishop-Elect should be consecrated in the Basilica of Mary Help of Christians, and the day fixed for the great event was the twenty-fourth of December.

The Consecration.

By great good fortune two Salesian Bishops were spending Christmas at the Oratory: Mgr. Comin, Vicar Apostolic of Mendez in Ecuador, and Mgr. Versiglia, Vicar Apostolic of Shiu-Chow in China, and Mgr. Pinardi, Coadjutor Bishop of Turin, came to help in the consecration; the number of Bishops required ordinarily for a consecration being three.

The Basilica was filled to its utmost capacity long before the time for the service, and it was only with difficulty that a small space in front of the altar-rails was kept reserved for distinguished visitors. Even the Sanctuary was invaded by the eager worshippers who crowded round the Ministers and seemed to take an intimate part in the proceedings. Indeed it is a subject for remark that in Italian Churches the people go wherever they want to go—their

idea seems to be—this is God's house; I am a welcome guest, therefore He won't mind where I go. They push themselves into a favourable position, and though to an English mind manners seem to be at a premium, yet where no irreverence is intended, probably God is not at all displeased. The Sanctuary was a blaze of light as the service commenced and the altar one mass of gold. One wonders indeed where all the beautiful ornaments come from, that go to adorn the famous shrine of Our Lady on successive festivals. The purple of the Bishops marching in state into the presence of their Lord was pleasingly intermingled with the vestments of the clergy and the different garbs of the little servers, and when the organ burst forth in a march of welcome one would have been made of stone not to have been affected by the imposing scene, and to have thought within himself that in very truth Mother Church is the Nurse of all that is grand, and all that is elevating in life; on a solemn occasion such as the present she knows how to sway the hearts of her children, and how to impress upon their minds the greatness and the solemnity of the act about to take place.

Having arrived in the sanctuary the Bishops proceeded to vest: the officiating Bishops in purple, the colour of the Vigil, and the Bishop-Elect in white, emblematic of the joy which must have been his on being about to receive the plenitude of the Priesthood. The Very Rev. Fr. Fascie read the Papal Bull authorising the consecration, and afterwards Mgr. Coppo took the oath, and answered the different questions put to him in a clear strong voice. And so the service proceeded, the Bishop-Elect reading the Mass with Mgr. Comin—the consecrating Bishop—from an altar erected at the side until the solemn moment came for the anointing and imposition of hands. And then the Bishops, the true and direct successors of the Apostles, gathered round this worthy Salesian, and having invoked the Holy Spirit just as the first Princes of the Church had done, they laid their hands upon his head, and by the power which has come down to them from the first Bishops of the Church he was solemnly raised to the Episcopacy. The watchers were visibly impressed as all these solemn acts were performed and as the Bishops moved slowly about the sanctuary. A pleasing feature, and one commemorative of the Church of other days, was the arrival at the time of the Offertory of four little boys dressed as cavaliers in blue silk costumes and powdered wigs, who bore in their hands small casks of wine and platters of bread—the bread and wine for the Sacrifice. These were solemnly

blesed by the Bishop from his throne and the Mass proceeded apace. The new Bishop now read the Mass from the Epistle-corner, saying the words in company with the Celebrant and consecrating the species together with him. At the end of the Canon he took part in the Consummation and read the Post-communion from the Gospel-corner. After the Mass he was solemnly invested with Mitre and Crozier, and led across the sanctuary by his brother-Bishops to be solemnly enthroned. A way was then made amongst the people and His Lordship proceeded to bless the faithful, many of whom eagerly sought to kiss his ring. A *Te Deum* was then joyfully sung, the clerics from Valsalice sustaining the melody under the baton of Don Grosso S. C. and helping the people over the difficult parts.

His Lordship pontificated at Vespers on Christmas Eve, and both morning and evening on Christmas Day; so, from the point of view of grandeur in Church functions, one might almost say that such a magnificent Christmas has never been witnessed before at the Oratory.

The New Mission-Field in Australia.

Mgr. Coppo has been appointed Titular Bishop of Paleopolis and Vicar Apostolic of Kimberley in Western Australia, and in the latter capacity he will enter on a missionary enterprise which will tax even his ardent zeal and spirit of self-sacrifice. When we think of Australia, we are inclined to regard it only as a very up-to-date British colony which can send forth battalions of highly efficient soldiery, and which outstrips the Mother-country even, in point of view of many present-day conveniences. And no doubt, in regard to the civilised parts it is all this; but we mustn't forget that Australia is a country large enough to be called a continent, and there are still parts of it but little known to white people, precisely on account of the many natural difficulties that have to be overcome, and the inconveniences that have to be endured by people who would wish to live there. And it is to one of these latter parts that Mgr. Coppo will lead his band of Missionaries. They will be Missionaries in every sense of the word, for the immense tract of country given to the Salesians is situated close to the equator, and communication with other parts is rare and difficult. But the country, though difficult to work, is rich in natural deposits, and when the drought problem can be overcome its soil for agricultural purposes is almost unsurpassable. These natural drawbacks can all be successfully combatted—they were equally pressing at one time in other parts

of Australia—and they will be overcome so long as men are to be found who glory in grappling with obstacles, and who are fearless and enterprising in new ventures. Meanwhile Mgr. Coppo and his followers—pioneers of civilisation—will soon set out to attend to the spiritual wants and to bring comfort and consolation to the men who dwell in those parts.



Mgr. Coppo, S. C. Vicar Apostolic
of Kimberley, Australia.

Australia is a British colony, and its Missions should be of interest to every Britisher. Here we have a devoted band of Don Bosco's priests and lay-brothers, leaving home and fatherland and the comforts of civilisation, to carry the Gospel into the wilds of Australia. Many of their difficulties they will be able to overcome or endure by means of God's grace, and in virtue of their missionary vocation. Others will be almost insurmountable if material means is not forthcoming to assist them, and because of the fewness of their numbers. Therefore vocations and money are the two things needed to further this great work, and we appeal not only to our present Co-operators, but to every Britisher whether at home or in the colonies whose eye may light on these lines, to give an im-

pulse to this undertaking for the love of God and the Church in the first place, but also from a spirit of national enterprise. British Missions must not be neglected whilst it is in the power of British subjects to make them successful, and as in the future the personnel for this Australian Mission will be drawn to a great extent from the ranks of the clerics trained at the Salesian Missionary House of Studies, Oxford, those who love the practical, have here a means ready to hand for furthering this great work in the interests of christianity and civilisation; assist the Salesians to make this Institution at Oxford a flourishing concern, and you will have done much to ensure the permanency and success of this Australian Mission.

Mgr. Coppo intends to visit England and the United States before going to Australia. He will be given a most hearty welcome by the many friends to whom he has endeared himself during the last twenty years. We wish him length of days, and signal success in his future Apostolate.

* * *

Another worthy Salesian in the person of The Very Rev. E. G. d'Oliveira was preconised Bishop of Goyaz in the Secret Consistory held on the eleventh of December. Mgr. d'Oliveira was the private secretary of Mgr. d'Aquino, Archbishop of Cuyabá, when that prelate was President of the State of Matto Grosso, and prior to becoming Bishop-Elect he was Director of a large Salesian College at Nichteroy. Mgr. d'Oliveira is a brother of another distinguished Salesian prelate, Mgr. Elvezio d'Oliveiro, Archbishop of Marianna. It is expected that very soon the Diocese of Goyaz will be raised to the status of a Metropolitan See: then we shall have three Salesian Archbishops in Brazil. We extend our sincere congratulations to the new Bishop and hope that his Episcopacy will be as long and fruitful as his career as a simple priest was distinguished for labour and zeal in the interests of the Church and of the Congregation. Ad multos annos!

ST. FRANCIS OF SALES.

A Rapid Review. His Concern for England

Just three hundred years have elapsed since the day on which the gentle and learned Bishop of Geneva, St. Francis of Sales, passed from this vale of tears to the well-earned rest which he had merited by his life of generous toil and unbroken ardour while on earth. December 28th, 1622, marked the close of a career which had been generous in the extreme, noble in its spirit of self-sacrifice, fruitful in its toils. Indeed St. Francis of Sales, our holy patron, copied in a marvellous way that spirit of gentleness and sweetness, of which Our Divine Saviour was the most perfect pattern, and exemplified to the full the power—the irresistible force of that fire of charity, which succeeds where all else fails, and which is truly invincible, when brought to bear by a Saint of God against the wiles, the snares, the wickedness of a sinful world.

Born in the Castle of Sales in France on Aug. 21st, 1567, St. Francis came to this world at a time when religious hatred and bitter persecution were at their zenith in this land of England, once the Dowry of Mary and the home of peaceful and prosperous Catholicism, but now the scene of bitter suffering under the relentless rule of the abettors of the newly-established

religion in that country. The mission which this great Saint was called upon to fulfil was a very exalted one. His early life in the stately mansion of his ancestors at Sales, his course of studies at Paris and at Padua—all helped to equip him for the work which God had destined for him, for his mission brought him into contact with the mighty ones of this world, with the crafty proponents of false doctrines, with those who claimed to represent the intellectual "growth" of the age. But his mission did not end here. He has left us his writings—works which will live for ever, and which bear ample testimony to the sincerity, the warmth, the depth of that love of God which inundated his pure soul. These writings have justly won for him the title of "Doctor of the Church"...

St. Francis of Sales was the son of a good, though worldly-minded father, whose greatest aim in life was the earthly greatness of his son. But his mother was of an entirely different stamp, and to her, indeed, St. Francis owed much of that natural goodness of disposition and tender piety which made him an apt instrument in the hands of the Almighty. But he had a quick temper, a natural tendency towards

cynicism, but he conquered it all, he rose above it, he became—in spite of this tendency—the apostle of charity, of gentleness and of sweetness.

St. Francis of Sales was ordained priest on Dec. 18th, 1593, and devoted himself thenceforth entirely to the salvation of souls, the relief of the poor and needy, and the encouragement and consolation of the abandoned and of those steeped in sin and misery. His concern and compassion for sinners knew no bounds; his self-denial and mortification were beyond measure, and in order to lead back to the one, true fold those who had wandered from crime to crime, he himself frequently undertook to perform the requisite penance for them, leaving them no other obligation than that of sorrow and sincere repentance. Regardless of his own fatigue, he was untiring in his efforts to lead back to the Church those who had fallen victims to the deceitful teaching of Luther and Calvin, and wonderful conversions rewarded his priestly zeal and self-sacrifice.

Mission in the Chablais.

But it was chiefly in connection with his mission to the duchy of Chablais that the name of this humble priest became so famous. That fair region had been the scene of bloodshed and sorrow for many long years. Contending factions had fought for its possession, and it had passed from one ruler to another, and when, finally, the Duke of Savoy regained possession of it, the Catholic faith had, through the machinations of the Genevise, been almost uprooted from his dominions. St. Francis of Sales, then a young priest, was not slow in offering his services for the great work of converting this vast region. As soon as he heard that the Bishop of Geneva proposed to send missionaries to this district, he begged to be accepted for the work, though the enterprise had little to offer the missionary, from a worldly standpoint, but hardship and bitter opposition. But St. Francis of Sales never hesitated. He carried with him weapons which the heretics could not resist—the weapons of priestly zeal and that spirit of gentleness and sweetness which dominated his whole life. At the very outset of his missionary labours, two fanatics rushed at him one day, with sword in hand; but as soon as he saw them, he went towards them and addressed such kind and gentle words to them that their hands fell powerless to their sides. His charity had conquered their hearts; they fell on their knees, listened to his gentle words, and promised to renounce their errors.

So it was through the whole period of his sacred ministry. To form some idea of the spirit of charity which consumed him, we have only to reflect that his labours were by no means confined to the day, but often extended throughout the whole of the night. He generally made a point of taking the Blessed Sacrament to the sick during the night, for fear lest, if he did so in broad daylight, there might be some danger of irreverence or sacrilege from the lawless unbelievers and heretics who literally thronged the streets. And so, frequently enough, after a day of severe toil, he would deprive himself of a well-earned rest in order to bring the blessing of the Sacraments to those who stood in need of his spiritual ministrations. And besides, he always reduced his rest to a minimum. That zeal and charity which spurred him on to the greatest fatigues during the day, by no means left him at night. A large portion of the night was always spent in prayer, and in preparing himself for his work on the morrow, for the conferences and instruction that he had to give, and the controversies that he had to undertake often necessitated careful research. And the little rest that he did take generally consisted in a few hours of sleep taken in an informal manner.

Indeed the years spent in this duchy of the Chablais were truly years of an Apostolate which resembled in its sweetness, its gentleness and its untiring zeal, the great Mission of Jesus Christ Himself. When reminded that his incessant toils were undermining his constitution, he replied that there was no necessity for him to live, but what was necessary was that the Church of God should be faithfully served. This was the key-note of his mission—forgetfulness of self, zeal for the glory of God. No wonder, then, it was that he reaped such a rich harvest. The beginnings were, indeed, discouraging, and would have disheartened any man, who hearkened to the promptings of flesh and blood; but discouragement of this kind is never the lot of God's Saints. His zeal told in the end, and told most effectually. At times, whole villages came over in a body to the one, true Fold; dignitaries and peasants entered the Church side by side, and before his mission was over, he had the happiness, the inestimable joy of receiving 72,000 souls back to the Church of Jesus Christ.

As Bishop of Geneva.

Later on, as Bishop of Geneva, St. Francis of Sales was actuated by that same spirit of childlike simplicity and undying charity which

had already led so many stray sheep back to the fold. His greatest delight was to gather the little children together for Catechism and religious instruction, for with fatherly instinct he realised that the proper formation of the characters of little ones was a matter of para-

to grace by him, but the sick were also healed, and devils driven out by his blessing. His zeal would be thwarted by no obstacles. The ill-will of the obdurate, the sneers of revilers, opposition that would have instantly discouraged anyone whose inspiration did not come from



Statue of St. Francis of Sales erected at Annecy.

mount importance, for on their early training in virtue and religion, their whole life-time and their eternal salvation depended. Throughout his career as Bishop he was always the same loving, gentle character, so full of that sweetness, which he had inherited from His Divine Master, so full of that untiring zeal, and spirit of self-sacrifice, of which Jesus Christ Himself had set such a wonderful example. Scarcely a day passed without the conversion of some heretic or hardened sinner through the instrumentality of St. Francis of Sales. His very appearance, a word, a look from him sufficed to touch the most obdurate. Not only were souls restored

above, had no effect at all on St. Francis. A certain lawyer of Geneva had vowed an implacable hatred to the Saint and seized every opportunity of slighting him and injuring him. One day, however, St. Francis accidentally met him in the street, and approaching him said: "You wish me evil, my friend, but I bear you no ill-will at all, so much so that, if you even went so far as to pluck out one of my eyes, I should not cease to look on you affectionately with the other". Such was St. Francis—generous, forgiving, noble in his nature. Even this did not touch the heart of the wretched man. He soon afterwards got into serious

trouble, and was cast into prison and condemned to death for attempted murder. The man remained obdurate, and St. Francis, to secure his eternal salvation, went so far as to cast himself on his knees before this unhappy criminal, to implore him to enter into himself and make his peace with God. Can we wonder, then, that God signified his pleasure in this worthy Prelate by visible signs and prodigies. Does it surprise us that, on one occasion during his course of Lenten sermons in 1606, rays of light darted from the five wounds of Our Divine Saviour, represented on the large Crucifix adjoining the pulpit, and flooded him with dazzling brightness, while he spoke to the large Congregation with such warmth and feeling on the love of God? Need we think it strange, also, that on the Feast of Pentecost, while celebrating the Pontifical Mass in his own Cathedral a dove descended on his head and rested there for a length of time? Our Divine Lord is wont to reward his servants even in this life, and so it was in the case of St. Francis.

St. Francis and England.

The life-time of St. Francis of Sales synchronised roughly with the period of the reigns of Queen Elizabeth and King James in England. When St. Francis was born, Queen Elizabeth had been on the throne of England for nine years, and the Catholic Church in that country had already undergone a great deal of suffering, though darker days were still in store. The example of licentiousness and lawlessness set by Henry VIII, who felt that his worldly interests would be far better served by a severance from the fountain-head of all Catholicism, had disastrous consequences in that land, once so dear to the Mother of God, and rich in saints and learned men. The fatal standard of revolt, set up in Germany by Luther and his followers, had attracted so many of the worldly-minded and ambitious leaders in England, and the result was that all those noble characters who, like Blessed John Fisher and Blessed Thomas More, held to the faith of their forefathers in all its integrity, either received the crown of martyrdom directly, or were crushed to the very earth beneath the heel of those who aimed at nothing more than worldly prosperity and freedom from religious restraint. True enough, Catholicism had raised its head once more in the reign of Queen Mary, but her rule was of very short duration, and Queen Elizabeth very quickly undid her work. And the persecution under the latter was so inhuman in its excesses that its mere recital to-day is enough to cause us to shudder.

St. Francis throughout his life showed great sympathy and sorrow for the sufferings of the Catholic Church in England. As a youth in the stately mansion of his ancestors at Sales, he heard much of the bitter persecution against Catholics in England, and his ardent spirit went out in sympathy and love towards his afflicted brethren across the English Channel. Later on, the persecution under James I, though less formal and less pronounced than under Elizabeth, was in some respects as unrelenting and brutal in its atrocity.

No wonder, then, the saintly Bishop of Geneva, whose ardent soul was ever aglow with charity for his neighbour, turned loving eyes of compassion towards this land, which had once been Our Lady's Dowry, but from which her fair name was now well-nigh banished. In the warmth of his charity he once exclaimed: "Oh, that I had the wings of a dove, that I might fly to the King of that fair land, once the Island of Saints, but now the abode of heresy. Ah, dear Lord, if my Prince allows it, I shall go to this King, and preach the truth to him and to his subjects, even at the peril of my life". But his Prince, Charles Emmanuel, Duke of Savoy, would not hear of the proposal, and St. Francis was forced to abandon the idea.

Looking back over the period of three hundred years that have elapsed since the death of the saintly Prelate, we may indeed picture to ourselves how different the sad history of this country would have been, from a religious aspect, if the ardent Apostle of the Chablais had been allowed to carry out his pious wish of coming across the English Channel to preach the Word of God to the English King and his court. The region of the Chablais, though over-swept by the depressing and dominating heresy of Calvin had been completely conquered and won over by the gentleness and forbearance, the zeal and charity of St. Francis. What reason, then, have we to imagine that such, too, would not have been the case in England? The fame of the saint had already reached the English Court, and it is pretty certain that he would have received a welcome from the English King, who was more than delighted with the "Introduction to a Devout Life"—a book which he frequently carried about with him. Still more did St. Francis's treatise on the "Love of God" impress King James, for on reading it, his admiration for the piety and learning of its author was so great that he exclaimed in his enthusiasm: "Oh, that I could once see the author of this evangelical book. His language is that of heaven, not earth; he must be a great Saint." Henry IV, King of France, who spoke of St.

Francis as "the greatest and saintliest of men," also wished to send him to England to the Court of King James, but Charles Emmanuel again intervened, for he was afraid of losing a Prelate whom he held in such high esteem. Hence St. Francis was not able to carry out that visit to England which was so dear to his heart.

The saint's concern for England was also manifested by his great personal devotion towards St. Anselm, St. Thomas of Canterbury, St. Edward the Confessor and so many other

Leo XIII established in 1897 at St. Sulpice in Paris the "Guild of Our Lady of Sorrow" for the conversion of England, he followed a precedent established by St. Francis of Sales himself, who originated the same Guild of Our Lady Of Sorrows for the purpose of obtaining prayers for the conversion of the heretic in the Duchy of Chablais.

St. Francis died as he had lived—a model of that sweetness, gentleness and patience which he had copied so faithfully from his Divine



The First Girls' School at Shin-Chow, China.

English Saints. It is recorded in his life that, whenever he came across the names of these English Saints in his reading, he would sigh and pray for the conversion of England. The names of these Saints reminded him so forcibly of the sad condition of England and how it had fallen from its former religious splendour down to the depths of the misery of heresy and schism. In writing to his brother on Nov. 21st, 1620, he again alluded to the sufferings of England, and said that he felt a very special sympathy towards England and its King ("une inclination particulière pour cette grande île et son roi"), and that he would pray without ceasing for its conversion. He added, too, that he would pray with such confidence that his prayer would certainly be heard one day by God.

It is a remarkable fact, too, that when Pope

Master. His last hours were hours of great pain and suffering, but he bore it all with his habitual gentleness. In the afternoon of Dec. 27th, 1622, he was seized with an apoplectic stroke, and in the course of the next 24 hours his case became desperate. The doctors attending him then prescribed the painful and dreadful remedies then in vogue, in a vain attempt to save his life. A red-hot iron was placed first of all on the back of his neck, and later on, it was applied to the crown of his head, burning it to the very bone in the process. But all was of no avail, and with the sacred names of Jesus and Mary on his lips, there passed away on Dec. 28th 1622, to his eternal reward a Saint whose name will live for ever as the model of such patience and charity as even Our Divine Saviour Himself inculcated by his teaching and example.

NEWS FROM THE MISSIONS.

CHINA

(Letter of Don Guarona to Don Rinaldi).

Dear Father,

With the expression of our filial devotion and our congratulations on the occasion of your election to the office of Rector Major, may we here subjoin these few notes regarding our mission.

The 9th of January, a date rendered eternally memorable to the sons of Don Bosco labouring in China by the solemn consecration of Mons. Versiglia, put us in direct communication with the Authority of Canton, and in particular with the Governor, General Chan Kuei Ming, who was so much taken up with our work that he promised to extend to us his whole-hearted and powerful protection.

Thanks to his intervention we have been able to deal favourably with not a few difficult questions, and in a special way we ought to be grateful to him for having finally conceded to us the land on which are rising all the important works of the mission, (The Episcopal Residence, the Seminary and the Professional School), land regularly acquired at a public sale, but our ownership always disputed and denied by the ancient government of Canton.

Such laudable acts were giving us the hope of enjoying for long the help of so generous a protector as General Chan Kuei Ming, when all at once we were surprised to learn that he had resigned from his office as Governor of Canton.

The Outbreak of War.

War broke out between Kwang-tung and Kiang-si, and the loyal general not having the heart to burden his people further with new taxes retired with graceful dignity from his post.

Troops invaded our district, thereby taking away from us that peace which for several months had allowed us to attend seriously to our work.

The city of Shin-Chow was, for more than fifteen days, literally overrun by soldiers who billeted themselves in the shops and private residences without taking the slightest notice

of the remonstrances of the citizens, and even using violence towards those who objected to such a violation of domestic rights. One family from amongst our good neighbours was forced to leave the house and to take refuge in a neighbouring village with their parents, the daughters not being able to bring themselves to live with a score of soldiers who had taken their room from them.

The panic was general, and our residence became a refuge for christians and friends who asked hospitality for themselves and for their dear ones.

For several days the grocers did not put in an appearance to ply their trade, and there was not a sufficient number of butchers to provide meat for the soldiers so that they were compelled to fast. The price of rice so extraordinarily increased that the poor people had not enough to appease their hunger.

These new military tenants numbered more than fifty thousand; but the worst time came when they had to depart, for then they cast terror all round in their search for such as they could press into their service as pack-carriers: farmers, professional men, businessmen and teachers—all had now to place their shoulders under the *tain* or pack: and he only, who had ready money and was able to pay a sufficient sum to his would-be task-master, was able to free himself from this distasteful service.

At last the awful time passed, but not a few barbarous acts ought to be recorded, and amongst them the serious wounding of a peasant-woman who refused to carry a pack, and the death of a tradesman who strangled himself so as not to fall into the hands of the soldiers.

We are commencing to breathe more freely now, but the same scenes are being re-enacted at Jan-fa and at Chi-Hing from which places the most alarming news is being sent to us.

Religious Strife.

To the civil war there is added religious war, for during the last month there has sprung up a violent agitation against the European institutions with the purpose of boycotting

them and creating against them an adverse public opinion.

The motive was found in a congress proclamation of the protestant Y. M. C. A. which was trying to bring about a general federation. The Chinese, accustomed to put the Europeans all in one category, do not pay much attention to the difference between the Ki-Toc-Kao (Protestants) and the Tin-Tchu-Kao (Catholics), and hostile demonstrations against peaceable missionaries, whose only intent is the evangelization of these poor pagans, are not wanting.

But, dear father, although in the midst of such contrarities, we, the sons of Don Bosco, ought yet to record the wonders which the Help of Christians is operating in our mission. Behold in the following lines a proof of this.

How the first Girls' School began.

The 1st of April was an extraordinary feast-day at Shin-Chow for on that day was inaugurated the first girls' school called the School of Mary Help of Christians.

From the beginning of the mission we were always thinking of the care which might have been directly bestowed upon the young girls, but the lack of sisters who would have had them under their charge always tended to defer the actualization of any comprehensive scheme, until at last the thing came about in its own way.

One Sunday in December 1919, after Mass, an excellent christian, the mother of a colonel, presented to me a young lady about thirty years of age who after the usual respectful conventionalities said to me: "Father, I should like very much to study the catechism".

"And why do you wish to study it?"

"I want to learn the catechism so that I may be able to enter your religion".

"But do you know anything about our religion?"

"Yes, A Po (indicating the christian lady) has spoken of it to me many a time at home; and it is quite a long time since I destroyed my idols. 'Come along with me,' she said, 'and in your spare time Ku-heong will instruct you in our doctrine'. Will you please give me a copy that I may study it by myself?"

"But do you know how to read?" I asked in astonishment, for it is rare, here in the interior, that the girls are able to do this.

I gave her the catechism and she set herself to read not only fluently, but to explain what she read in such a way as to cause me the greatest wonder.

"Where have you studied?" I asked her.

"At Foc-Yim-Tong (with the Protestants); I obtained a diploma two years ago, and afterwards studied at the college itself"

"And now you do not study there any more?"

"No, they wanted to force me to enter their religion, but I resolutely refused and then they dismissed me. I have opened a little school in my house, and there I give private lessons".

"Good", said I, "Study the catechism and commence to learn our christian practices and then we shall see".

I commended her to the care of the fervent christian lady, and from that time onward she was never absent from the religious services and made steady progress in the study of our religion. From time to time she brought some friends with her to church, and on the principal feast-days came with all her pupils, fifteen or so, who commenced to know the mission, and to be very much enamoured of the statue of Our Lady Help of Christians which looked down upon them from its high niche.

At Easter and at Pentecost she pressed for Baptism but I wished to try her faith, and to obtain all possible information about her. At Christmas time last year it was no longer possible to put her off, and the good lady with immense joy received Holy Baptism at the hands of Mgr. Versiglia who gave her the name of Lucy; and her little daughter Mary, eight years of age, was so blessed, that very soon, under her mother's guidance, she knew her catechism remarkably well.

The ceremony made a very good impression upon the pupils who were present in a body, and who afterwards begged to be allowed to come oftener to the Sunday services; and some of them were able to recite the prayers quite well and were a good reinforcement to the girls' choir.

The Monsignor was one day getting his baggage ready for a journey when the young school-mistress appeared on the scene and addressed him thus: "Tchu Kao (Lord Bishop), the number of my pupils has already been augmented, and others wish to enter my school in the new year (February), but it is not possible to receive any more as my little house is already over-crowded and cannot hold any more. Would it not be possible to open a school at Tin Taha Tong (the mission)?"

Monsignor remained for a moment irresolute and then said: "I shall consider the matter and let you have an answer later".

He did in fact speak of it, and at first we were a little undecided, but in the end we not only

agreed to accept the proposal, but to build at once a place suitable for our purpose.

Mary Help of Christians approved of the decision, and an excellent co-operator of Macao, Madame Leonora Marques, undertook to pay half the expenses, so that we were able to commence the work in February, and to have the solemn inauguration on April 1st.

The Feast of the Inauguration.

This was an event which gave our residence something of a worldly air, putting us all in a state of unaccustomed excitement. The pupils were engaged for some time before in adorning the hall with flags and bunting, and in bedecking with flowers the beautiful painting of Our Lady Help of Christians placed in the middle of the central wall.

The eighty pupils of the Orphanage of St. Joseph of Ho Si came in a body, and with their songs amused the numerous audience who were lavish in the bestowal of their praises and their applause. After benediction an interesting musical-literary programme was gone through in which the compositions of the boys pleasingly combined with the speeches of the masters, and the Wong Sin Shang which treated of the christian elevation of the woman was eagerly listened to, and very well received. Afterwards a delightful tea was provided for the guests by the pupils, and at the same time the merriment was increased by the discharge of numerous crackers.

The pupils number about thirty and almost all come willingly to the Sunday services and not a few ask to be allowed to study the catechism.

Local custom has it that each school should have its own distinctive badge with which the scholars adorn themselves. For ours a Greek cross has been chosen, and it is wonderful to see in a pagan country the little girls and the young ladies going through the streets, a white cross shining on their breasts with the inscription "Maria Ausiliatrice".

May this ingenuous profession of faith obtain for these good little scholars numerous friends who will obtain from Our Lord the lasting conversion of so many excellent Chinese and their families.

Awaiting the Daughters of Mary Help of Christians.

Dear father, only the hope that Mgr. Veriglia in coming back from Italy would bring some sisters here with him had decided us to

undertake such a work which would be the first field of action of the much desired Daughters of Mary Help of Christians. I leave you to imagine the joy produced amongst us by the telegram which announced to us in all simplicity "The Sisters are coming".

In the fiftieth year of their institution these good sisters are not able to do enough to render a sufficiently becoming and devoted homage to their Heavenly Protectress, to whom our mission is also dedicated, and we, seconding their good resolutions, whilst we invoke a special benediction on these fortunate sisters who are the first to offer their hearts and their young energy for the foundation of their Institution in this immense republic, are looking round trying to prepare with the aid of benefactors a suitable dwelling for them.

I should also like to speak to you, dear father, of the school for catechists, but of that another time.

Your name-day will be celebrated in a particular manner by your sons in far-off China who, whilst wishing you a long and fruitful Rectorship, are happy in repeating to you this expression of their entire filial devotion, whilst they are wholly immersed in manifold missionary labours.

With the blessing of Mary Help of Christians please send us your own, that it may render us constant in our holy labours and keep us good ministers of God and true sons of Don Bosco.

Your most devoted and obedient son

GIOVANNI GUARONA.

Priest of the Salesian Society.



Amongst the co-operators there are many, whom in this life, I have never been able to see. Let such find their consolation in the thought that in Paradise we shall all of us know each other, and that throughout all eternity we shall rejoice together over the good which, with the assistance of God's grace, we have been able to accomplish in this world, in behalf more especially of poor children.

Ven. Don Bosco.



Third Centenary of the Death of St. Francis of Sales

The House of Savoy take part in the Closing Festivities.

During this Jubilee year (Dec. 28th 1921—Dec. 28th 1922) many festivities have taken place in all our Institutions according to the wishes of the Salesian Superiors and as a means of showing special honour to our Patron, Saint Francis de Sales. Dec. 28th 1922 was the last day of the Jubilee, the tercentenary anniversary of the death of the famous Bishop of Geneva, and the event was signalized by special celebrations at the Oratory.

Pontifical High Mass was sung by Mgr. Versiglia, Titular Bishop of Shiu-Chow, and Their Lordships, Mgr. Comin and Mgr. Coppo assisted in the sanctuary. For the great occasion a chasuble, which had been worn by St. Francis more than three hundred years ago, was very kindly lent by the Rector of the Consolata, and the historic vestment was used by Bishop Versiglia during the Mass.

At midday the Rector Major held a reception, and the Superiors from all the Religious Orders in and around Turin came to felicitate the Salesians on the great anniversary day of their Patron Saint.

At 3. p. m., in the large theatre attached to the Oratory, a most interesting lecture on St. Francis de Sales was given by the Honorable Mr. E. Martire, Deputy for Rome in the Italian Chamber of Deputies, and also Director of the "Corriere d'Italia". H. E. Cardinal Richelmy, Archbishop of Turin, honoured the Salesians by his presence on this occasion, and several members of the Royal House of Savoy, including Her Royal and Imperial Highness Princess Laetitia, very graciously came to hear the lecture and to take part in the closing festivities of the Jubilee.

The lecture itself was a great public tribute paid to a great saint, by a great orator who gave a most comprehensive sketch of the life and work of St. Francis, and who seemed to know just how to express in living words the characteristics of the spirit of the sweet Patron of the Salesians. Neither time nor space allow us to give any lengthy digest of the lecture in this issue; suffice it to say that in the space of an hour and a quarter the speaker delighted his audience; and looking round upon the beaming faces of the Salesians one could see that they appreciated this public peroration in favour of their Patron Saint.

St. Francis was shown to be a modern saint, and though he died on the 28th Dec. 1622, the speaker declared that his influence had been felt right through these three hundred years, and his spirit was abroad to-day, re-generated in the person of Don Giovanni Bosco, and still being propagated throughout the world by his spiritual sons.

Pontifical Benediction given by Mgr. Versiglia, assisted by Deacon and Sub-deacon and five Salesian Priests in white copes, brought the events of this memorable day to a fitting close. May the Religious Families of Don Bosco become ever more and more imbued with the spirit of St. Francis de Sales, their Patron, who was a Great Priest, a Zealous Missionary, a Model Bishop and one of the best-loved saints of the Church.

Hymn to St. Francis.

*Sing we gentle Francis,
Patron-saint so sweet.
See how kind his glance is!
See how chaste and meek!*

*Yet his gentle manner
Won the stern Chablais,
Brought them to his banner,
Pointed them the way.*

*Patience was his watch-word:
Cheerfulness his lay:
Charity and Concord
Ruled his busy day.*

*Hence Don Bosco chose him
For his Order new
To his sons he shows him
As their Model true.*

*Could they have a better?
Surely work and prayer
Were in this great Bishop
Found beyond compare.*

*Sing we Great Saint Francis
Pride of Christendom.
Cling we to his motto,
"Thy Kingdom Come!"*

SALESIAN NOTES AND NEWS.

Battersea, London. The first term of the scholastic year was brought to a fitting close by the annual distribution of prizes which took place in the large hall on the evening of Tuesday December 19th. This event, which formerly took place at the conclusion of the Summer term, has of late years been postponed till the first term of the succeeding year, so that the certificates awarded to successful candidates at the public examinations held in July may be distributed at the same time as the prizes and certificates granted by the school itself. This year there was an exceptionally large attendance of the parents and friends of the pupils, and the chair was taken by the Right Rev. Monsignor Brown, V. G. D. D.

The proceedings opened with a fine rendering of the Coronation March from Henry VIII, and then an address of welcome to Mgr. Brown was read by one of the senior students. The report for the year which was next submitted by the Rev. Fr. Smith, Prefect of Studies, showed that the School had maintained its high standard of excellence, not only from an educational standpoint, but also in its fostering of healthy pastimes and athletic sports.

An enjoyable musical programme was contributed by the members of the choir and orchestra, and piano and violin duets by the pupils were greatly appreciated by the audience. Two scenes from "The Merchant of Venice" were staged, and the histrionic talent displayed was of a high order and won well deserved encomium from the audience. It would be odious to attempt to single out individual characters for commendation—in fact all did so well that individual merit was absorbed in the fine effect of the whole, and great credit is due to the Prefect of Studies and his assistants for the successful and enjoyable way in which the whole performance was conducted. The Salesian Past Pupils were also represented and one of them—now a medical student of London University—spoke in a very entertaining way to the boys, urging them to make the most of their chances, and emphasising his remarks by pointing out the way, in which his training at Battersea had helped him in his subsequent studies.

After the distribution of prizes Mgr. Brown rose, amidst hearty cheers, to address the large gathering. He pointed out that the Salesian

School at Battersea had a fine spirit of work and a fine tradition, and would no doubt in the future develop itself and become a very strong centre of education. It was now linked up with the premier university of the country, by the transfer of the Salesian Novitiate and House of Studies from Burwash to Oxford, and boys of ability, industry and ambition would have an opportunity of going straight forward to the highest education procurable. They should, however, remember that in any school there are generally no more than five, or ten boys at most, who have sufficient ability to gain scholarships simultaneously. Out of that number only two perhaps might have ambition enough to make anything of the scholarship. And even ambition would not take a boy very far without industry. They had a fine school at Battersea, he went on to say, and it was the duty of every student to help to make the traditions of the school by his conduct outside as well as inside.

Referring to the two scenes from "The Merchant of Venice", staged by the senior students earlier in the evening, Mgr. Brown heartily congratulated them on their admirable interpretation of the different characters, and humorously remarked that, without them and the musicians, the evening would have been a pretty dry affair, even with his speech at the end.

In conclusion, Mgr. Brown urged those boys, who might be about to leave school on the completion of their studies to become members of the "Old Boys' Association". He was very glad to see the Salesian Fathers carrying on the work and tradition of their founder, the Ven. Don Bosco, in giving so prominent a place to art and drama, music and sports. Catholics had nothing to be ashamed of in the way of education, but they had to make sure that they were given fair play and justice for all their schools (Applause).

The singing of the Salesian School song and the National Anthem, and three ringing cheers for Mgr. Brown brought the evening's entertainment to a close.

The Rev. Fr. Buss, S. C., late Rector of the Salesian School at Battersea, has now gone to take up new duties as Parish-priest of the Catholic church in Port Chester U. S. A. Before the war Fr. Buss laboured for fourteen years

in the States, and during the war he rendered valuable services to the British Army as a Catholic Chaplain. We wish him every joy in thus returning to the scene of his earlier labours and we hope he will be spared for many years to continue his good work for the Congregation.



Farnborough, Hants. On December 14th there was a large gathering of clergy and laity at the Salesian School,

Farnborough, to welcome His Lordship the Bishop of Portsmouth who came to the School for the annual distribution of certificates and prizes. His Lordship was enthusiastically received by the students on his arrival. After lunch all adjourned to the school hall for the distribution and concert. The proceedings opened with the school song, "O Alma Mater, blest be thy name", followed by a quartett and chorus by the School choir, and a fine recitation by one of the lads. The Prefect of Studies, the Rev. J. O'Connor, S. C., rose and briefly outlined the progress made in class-work and the public examinations during the past year, and His Lordship then distributed prizes and certificates to those students who were successful in the Oxford Local examinations. Two had been awarded first class Honours with distinctions in Latin and Mathematics, and one third class with distinction in Economics. The programme was continued by selections, from the "Mikado" by the choir, and appropriate recitations.

Prizes and certificates were then awarded to the three sections of Form IV, A, B and C, and the sixty successful candidates of the College of Preceptors' examinations, several of whom had gained distinctions. The musical programme was then continued, and finally awards were presented to the lower forms, 46 gaining certificates from the Secondary Schools Examination Board.

The second half of the programme comprised "Scenes from Macbeth", ably staged and admirably presented. Great credit is due to the Rev. A. Fuest, S. C. B. Sc., who was largely responsible for the production. Further items by the choir brought the enjoyable entertainment to a close.

His Lordship then rose amidst great applause and in a happy reply warmly thanked the boys for the very fine address which had just been read, and for the delightful performance they had just given. He paid a warm tribute to their late Rector, Fr. McCourt, whom he had always recognised as a sincere, gentle and capable Director, and he then spoke of the great work done by Father Sutherland at Farnborough before he left to open the Agricultural

College in Limerick. He appreciated the extent of Fr. Sutherland's work over there, and the way in which he had surmounted the many difficulties which are to be met with in a vast undertaking of that kind. He knew full well, too, that the work would continue to prosper under the care and guidance of Father McCourt who had proved his ability at Farnborough and just as he had maintained the traditions of Fr. Sutherland at Farnborough, would also follow in his footsteps in the great work established at Limerick. It was always a great pleasure for him, the Bishop went on to say, to visit the Salesian School of Farnborough, and after congratulating the boys upon their successes in the public examination, he commended them for their spirit of sport, and pointed out that they owed their success as much to their work in the playing-field as to their efforts in the study-hall and class-room. In conclusion, His lordship heartily wished them all a most Happy Christmas and successful New Year.

In replying to His Lordship, Father Sutherland thanked him on behalf of the staff and himself for his great kindness in being present on this occasion. It was always a joyful privilege to welcome their Bishop to Farnborough, as he had ever evinced such deep interest in their work. They also appreciated the sacrifice he made in this instance, as he would doubtless have a great deal of work accumulated during his absence while visiting His Holiness the Pope. He briefly traced the progress made during the past year, and although they had a large number of boarders and days-scholars, he hoped that they would be able to receive more still next year. With reference to his work in Ireland, it was indeed kind of His Lordship to draw attention to this. They all knew how the small band of Salesians had gone to that country in the terrible days of 1919. It was not his intention to portray the awful events of that period—such a recital would be out of place in this festive gathering. But with regard to their arrival, a more enthusiastic and warmer welcome could not have been extended to anyone than that bestowed upon him and his little Community both by the Bishop of Limerick and the neighbouring clergy. He could never forget their kindness and assistance. He felt particularly indebted to the Bishop of Limerick for his encouragement and help. The recent changes which found him installed again at Farnborough came as a great surprise to him; but all he had to say was that if he had had the opportunity of choosing where he was to be sent, he could have thought of no other place than Farnborough, where he

had spent so many happy years before being sent to work in Limerick. He also tendered his thanks to those Reverend Fathers who, by their presence, had shown their sympathy with the educational ideals of the school, and had helped to make their prize-day so successful. During his absence from Farnborough he was glad to see all its old traditions had been worthily upheld and many improvements made under the rectorship of Father McCourt, and speaking for those who were now responsible for its destinies, this work of progress would still be carried on to a successful fruition.

With ringing cheers for the Bishop and the Rector and the singing of the "Ad multos annos vivat" the function was brought to a close.



Pallaskerry, The much revered pioneer-Rector **Limerick.** of the Salesian Agricultural College here, the Very Rev. Fr. Sutherland S. C. has been transferred to Farnborough in England, and the Principal of the College is now the Very Rev. Fr. J. McCourt who has taken up his duties with ardour, and who intends that, in these days of Ireland's resurrection, of the beginning of her prosperity and independence, the Salesian College near Limerick shall become a potent factor in the building up of the country.

Our venerated Superiors at Turin reckon the Irish people amongst the best and most generous of their Co-operators, and it is their wish that their first foundation in Ireland shall become one of the most flourishing of Salesian undertakings, and this especially from the point of view of vocations. It has been said that Irishmen make the best Soldiers, Politicians and Priests. In the latter capacity no one will dispute their excellence, for to what part of the world have they not gone as Missionaries, and what Order in the Church has not its percentage of Irish members? Don Bosco too, has his humble Irish followers—Irishmen and sons of Irishmen, who are eagerly looking forward to the day when the Salesian Order will be wielding a strong religious and social influence over the destinies of their dear country.

— And why should it not? The good seed has already been set in Limerick, and is beginning also to take root in Co. Meath. God, through the intercession of Mary Help of Christians, will certainly give the increase, as indeed He does in all Salesian undertakings, but we must do the watering. We must make it our concern that these first Institutions in Ireland shall not be choked in their birth through the encumbrance of a heavy debt or through dearth of pupils.

The college at Pallaskerry is primarily an institution which gives a sound scientific and technical training to farmer's sons and other young gentlemen who feel themselves drawn to agricultural pursuits, and this branch of the training is carried on under the instruction of highly-trained experts. But the literary side is not forgotten—in fact the syllabus for the College is a most comprehensive one, and one need only consult Fr. McCourt's past record as an educationalist to know that the students of this College are extremely fortunate in being under such a principal.

Therefore our Irish Co-operators must tell their friends of this grand College which so entirely meets the needs of rising Ireland. Its extensive acres must be made the training-ground of thousands of young Irishmen who will there learn to become worthy sons—morally, socially, and intellectually, of the "Island of Saints" now slowly rising up from its bed of suffering, and about to show the world what is really meant by "Ireland a Nation".



Watsonville, The Salesians and their charges **California.** at Watsonville were recently honoured by a visit from His Grace, Archbishop Piani, S. C. Apostolic Delegate to the Philippines whilst on his way to those Islands.

The distinguished visitor was met at the school-entrance by the President of the school, the Salesian Clergy, the School Faculty and the whole body of Students, who signaled their appreciation of the honour paid them by their enthusiastic singing and hearty cheers of welcome. On the Saturday following His Grace received many visitors from distant towns and villages, who considered that nothing should stand in the way of their coming to pay their respects to the representative of the Holy See, and on Sunday morning, long before the time for the service, and regardless of the inclemency of the weather, the Watsonville and Pajaro Valley people were coming from all directions to attend the Pontifical High Mass celebrated by The Most Rev. Archbishop.

At the appointed time His Grace, escorted by the boys of the College, the Knights of Columbus, the Catholic Daughters of America and the Sisters and young ladies of Notre Dame Academy, went in solemn procession to the church, where he blessed a new statue of Our Lady Help of Christians which was then placed on the shoulders of four Knights of Columbus and borne in procession round the grounds of

the church. Mass commenced at 11 o'clock, and the imposing Pontifical Function was followed by all with the closest attention. All praise is due to the choir, under the able direction of Mrs. Agnes Smith, which contributed so much to the success of the celebrations.

A banquet was given after the mass and at 3 o'clock a programme of sacred songs and music was gone through which, for artistic taste and rendering, has never been equalled in this part of the country before, and will long be remembered by the inhabitants, who were enthusiastic in their applause; and indeed the artists deserved all the compliments which were bestowed upon them.

Benediction given by His Grace brought the happy events of that day to a close, but the inhabitants of the Valley will long remember the visit paid them by the kindly Salesian Archbishop.



Cape Town, South Africa. Early in November a great public effort was made on behalf of the Salesian Institute at the Cape. The Annual International Bazaar held in the Drill-hall was in aid of the scheme of development which Fr. Tozzi, the Salesian Director, deemed necessary in the interests of his School of Arts and Trades. The staid Drill-hall was transformed and made to represent the Eternal City, whilst the booths were so many gay shops in modern Rome displaying their wares amidst a most picturesque scene of light and colour, the beautiful panorama of the Seven Hills seen from over the roof-ridges making an attractive and pleasing picture. The stalls were in charge of representatives of many countries, so that there was a veritable League of Nations in the Rome of the Drill-hall, conspiring for the prosperity of the Salesian Institute, and the welfare of its youthful inmates.

The Bazaar was opened by His Worship, the Mayor, on the first day, and in his opening speech he showed that he had an intimate knowledge of the history of the Salesians and of their Founder, Don Bosco, and in reference to the Community in Cape Town, he said that they had given and were giving their services unselfishly to the work without any thought of remuneration, and it was up to the citizens to see that they were not handicapped for lack of means.

Sir Frederick de Waal who opened the Bazaar on the second day said that he was one of those who believed that when the Church and the State worked together they could accomplish great things for humanity, and especially in connection with education. In

the present instance the work of these Religious was far and away above that of the State, for it was a labour of love, whilst what the State did, it was more or less constrained to do in the way of duty. An effort was being made by the Salesian Fathers to help many a young boy to become a useful citizen of the country in which he lived. The pioneers had started the good work twenty-five years ago and much progress had been made since then. The object of the present Bazaar was to raise funds for building another Institution on the Flats for the younger boys, so as to leave greater accommodation for the seniors in Cape Town. Charity, he said, meant putting money out at a high rate of interest in another place, so after all the charitable man was not a bad business-man.

The Bazaar was a complete success, and Fr. Tozzi and his Community and boys, are very grateful to all those who came to patronize the undertaking, and in a special way desire to thank the various stall-holders who gave so much of their time to bring about this happy result.



Buenos Aires Argentine. *The following extract is taken from the "Southern Cross".*

"After an absence from Argentina of nearly four months, Father Thomas Ussher has been warmly welcomed back by his many relations and friends and most especially by the Argentine Province of the Salesian Congregation.

It is Fr. Ussher's first visit to Europe and he is really pleased with his trip.

He has brought out two Irish students and is expecting others who are preparing and will be coming out shortly to go through their ecclesiastical studies and join the Salesian Community in Argentina.

Those who have already arrived are Joseph Mulrean from Moate and John Carroll from Dublin. They are two promising, intelligent young men of a grand cheerful disposition of real Irish type. They have already gone through part of their Latin studies and are to continue them in the Salesian College at Bernal.

We sincerely congratulate Fr. Ussher on his undertaking and we wish the new students every success.

It is indeed a motive of pleasure and pride for the Irish Argentine community to see Irish clerical students coming out for the Argentine Mission. And no doubt they have a grand opening and ample scope for their zeal in the Argentine Province of the Salesian Congregation, which is certainly in a flourishing state

and is carrying out a most important religious and social work, highly appreciated and encouraged both by Ecclesiastical and Civil Authorities.

The Salesian Congregation though of very modern foundation has become most popular and has taken root in Argentina and spread in an extraordinary manner.

It has colleges, schools of arts and trades, and agricultural schools all over the country.

Its House of Studies at Bernal has been most successfully incorporated to the National Normal School of Buenos Aires (Escuela Normal de Profesores de la Capital) for almost twenty five years, and has provided for the Institution a large number of qualified teachers.

Its Colleges from the city and suburbs can easily turn out in public manifestation in perfect order, from four to five thousand students and some fifteen hundred Boy Scouts or "Exploradores de Don Bosco" with their banners and bands in correct uniform.

Its Ex-Alumni constitute one of the most imposing and best organized forces of Catholicity in Argentina and take an active and leading part in every Catholic manifestation.

And while Ireland has been sending priests and missionaries for centuries to so many foreign countries and is at present giving such special attention to the China Mission, we have every reason to hope that she will also provide a valuable contingent and give new impulse to the noble work the Salesians are realizing in Argentina."

SALESIAN COLLEGE,

Pallaskerry, Co. Limerick.

Dedicated to Our Lady Help of Christians.

The College, founded and organised in accordance with the spirit and educational method of the Venerable Don Bosco, the Founder of the Salesians, is situated at Copsewood, Pallaskerry, twelve miles from the City of Limerick, and stands in the midst of an estate of 150 acres.

The Students receive a general education in all subjects leading up to the Matriculation of the National University.

The programme includes both theoretical and practical training in Agriculture. The agricultural Students attend the Lectures and when on the farm or in the garden are under the supervision and direction of the Professors.

The Students for the Priesthood receive special tuition in the Classics and in all the subjects necessary for their preparation for the Ecclesiastical state.

Pension £36 a year.

Apply for a prospectus to the Rector.

SALESIAN SCHOOL,

Battersea, London, S. W. II.

Directed and taught by the Salesian Fathers.

A sound, modern and classical education is given, together with a careful religious training.

The School is surrounded by a large garden and playground, and is situated in a very healthy locality, being only a few minutes' walk from the park, where the pupils play football, cricket, and tennis.

Matriculation and Oxford Locals.

For Prospectus, apply to the Principal.

SALESIAN SCHOOL,

Farnborough, Hants.

Directed and taught by the Salesian Fathers.

The Principal Object of this Boarding School is to provide at a moderate charge a sound Religious, Classical and Commercial Education. The School, which has extensive playing fields, is most healthily situated amongst the renowned Hampshire Pines. Matriculation and Oxford Local Examinations.

For Prospectus, apply to the Rev. A. SUTHERLAND, S. C. Rector. 7535 TC.

SALESIAN SCHOOL,

Highfield, Chertsey, Surrey.

Directed and taught by the Salesian Fathers.

This School is situated in a beautiful and healthful position, surrounded by large playgrounds and playing fields.

The Course of Studies is the same as at the Salesian Schools at Battersea and Farnborough.

For particulars apply to the Principal. 5920TC.

Preparatory Salesian School,

Burwash, Sussex.

Directed and taught by the Salesian Fathers.

The School is most healthily situated in Sussex, midway between Tunbridge Wells and Hastings.

The principal object of the School is to provide at a moderate charge a good Preparatory Education. Boys received from the age of six. The health and general welfare of the boys are under the care of the Matron, a lady with great experience in this special kind of work.

For Prospectus, apply to the PRINCIPAL.

Good train service, 1½ hours from Charing Cross. 2547 TC.

DEVOTION TO OUR LADY HELP OF CHRISTIANS.

From the many notices of favours received published in the *Bulletins* sent all over the world in various languages it is evident that devotion to Our Lady Help of Christians is on the increase, and that our Holy Mother, under her most universal title is pleased to shower her blessings ever more and more abundantly upon her children in distress. It seems that to be a true devotee of Don Bosco's Madonna we need only remember that we belong to the mighty christian family of which she is the devoted mother and protectress, and that therefore, in every difficulty, in every danger, we must run to her with confidence, believing that as the Mother of God her power to help us is almost without limit, and that her love for us, her fellow-creatures, and at the same time her children, makes her ever ready to listen to our cries of distress.

But not only in trouble and anxiety must we remember our Heavenly Mother. The vast army of devotees of Mary Help of Christians who are such simply because of the joys—the unexpected blessings—which this good mother has showered upon them, is perhaps very much greater than the number of the suffering ones. Certainly we all have to suffer sometime in our lives, but how many to-day. Past Pupils of Salesian Schools, children of Past Pupils, Religious, Priests, the thousands of Co-operators scattered throughout the world, are leading happy and contented christian lives, faithful to God and to their church, blessed with little ones and sufficiently prosperous in business, and all this they confidently believe to be due to the loving care and motherly solicitude of Our Lady whom they strive to honour and love simply by living the lives of real christians.

Our Lady is the Help of Christians, that is, she is ever ready to come to the assistance of those who are desirous of pleasing her Divine Son. They may be frail and weak, and who of us is not? They may fail oftentimes and stumble along the path of virtue. Amidst the hundred and one worldly considerations which burden their intellects and well-nigh overcome their will they may often descend to a very low rung on the ladder of perfection. But so long as they can still lay claim to the title of Christians they have a Heavenly Pro-

tectress who will be mindful of them, and who only wants to be invoked in order to open the gates of her treasure-house and pour forth her blessings.

This devotion which the three Salesian Families and all those who come in contact with them have for Our Lady Help of Christians is not a species of sentimental piety based upon some vague religious sense, nor the effervescence of a passing enthusiasm; it has its roots deep in the foundations of Catholic faith. Our Venerable Father, Don Bosco, had a particular devotion to Our Blessed Lady because of his ardent catholic faith and for all the reasons which Theology can bring forward to prove that Mary should be regarded by us in a manner altogether unique—and when she is shown to be the Mother of God, straightway we must concede to her a reverence and homage to which no other of God's creatures can lay claim. But Don Bosco had a special devotion to Mary *Help of Christians* because of the largeness of his christian heart, because of the christian charity which animated his being, because of his universal outlook which took in at once, not only the poor little hungry boys of his first Oratory, not only the needy ones of Turin or even of Italy, but he had in his mind the millions of souls for which the blood of the Son of God had been poured on the ground, and he was determined that that awful sacrifice would not be in vain but would be preached and appreciated throughout the whole world. Don Bosco had the heart of a missionary, but at the same time being but a poor human mortal he could not by himself convert the world. He knew however where to go for all-prevailing help, and with confidence he went to Mary Help of Christians, and by her aid, and under her inspiration accomplished a work for Christendom such as is given to but few men to accomplish. Our Lady Help of Christians was the wonder-worker who used Don Bosco to raise up in the world a monument to Christianity which makes an appeal to all. She is still working wonders in the world by means of Don Bosco's spiritual sons as you must have observed in perusing our Rector Major's letter. She makes her power felt, and shows herself to be the daily help of thousands and thousands of our Co-operators each of whom could tell of

the blessings which their devotion to Mary brings into their lives, and who demonstrate their conviction of this in no uncertain way. And this devotion must become ever more and more widespread until all men are animated by a love for their Heavenly Mother; for, grounded in faith, strengthened by daily proofs of its utility, devotion to Our Lady Help of Christians begets in a christian soul a love for God, a loyalty to the Church and a compassion for humanity which longs to prove itself in deeds of charity which all men praise, and which, sooner or later, will cause the Church upon earth to be acknowledged by all mankind as the real witness of truth, the Ark of Salvation indeed for all.

Graces and Favours. (1)

Newington Avenue, Belfast, Nov. 14th.—Will you kindly have a Mass said, in thanksgiving to Mary Help of Christians and to the Blessed Sacrament for favours received. I enclose a donation.

Mrs. E. K.

Cochin, Nov. 6th.—On the 23rd of September a policeman came to our door and said his superior officer had that morning lost some valuable papers in our vicinity, and asked if we had seen or heard of them. My wife said we hadn't, but she would make a Novena to Mary Help of Christians and Don Bosco, and suggested to the policeman that he should do the same, and he would be sure to find them. The policeman eyed us suspiciously and actually went to his superior and said he suspected we had the records. However I commenced the Novena and shortly after was rejoiced by a visit from the same policeman saying that he was extremely grateful to us for our prayers for he believed that it was through them that all the papers had been recovered in a village called Monacherry five miles away from our home. The good officer entrusted us with an offering to send to you together with a letter, a copy of which I enclose. I am also enclosing an offering for Masses in thanksgiving for the recovery of our little son Bosco from pneumonia. And you will also find herewith some other small donations from other grateful persons of our acquaintance.

I. M. GONSALVEZ.

Boston, Nov. 5th.—Will you kindly say a Mass, in gratitude to Our Lady Help of Christians for a favour received after promise of publication in the *Salesian Bulletin*. I enclose an offering.

I. C.

Paterson, United States.—For many years by reason of a stomach trouble which I had, I found it impossible to keep in good health. Many medicines were suggested to me but all these remedies proved of no value. At last I was advised by a Daughter of Mary Help of Christians to have recourse to Our Lady Help of Christians, to promise to publish the favour, if I received it, and to give a small offering. Our Lady was not deaf to my prayers; she obtained for me the cure which I had so long desired, and now I am able to attend to my duties. Gratefully I comply with my promise.

S. di S.

St. Paul's, Brazil. — My dear father was attacked by violent pneumonia, and as the doctors thought his case was desperate the Last Sacraments were administered to him. In my grief I went full of faith to Our Lady Help of Christians and made the Novena recommended by Don Bosco. What joy was mine when I obtained this much desired favour and my dear father was perfectly cured.

N. M.

Turin, Nov. 1922.—Some time ago I was obliged to find employment for my son. I prayed with all my heart and trusted my petition to Mary Help of Christians and a situation was found for him. I send as promised my offering and I request you to publish the favour.

A Devotee of M. H. C.

ENGLAND, Jan. 1st 1923. — Would you kindly publish in the *Bulletin* the following great favour that we have obtained from Our Lady Help of Christians and thereby make known her power and glory. Last Summer we wanted a very important favour the getting of which meant the welfare of our family in this world. Full of loving confidence we begged of Our Lady under the special title of Help of Christians to be our help now as she had been to so many others in distress. At the same time we promised to give the Salesian Fathers £.80 to enable them to carry on their noble work, and resolved to have the thanksgiving published in the *Bulletin* if we obtained our much-needed request. And now, Rev. Fr., I hasten to make known that Our Lady obtained for us every-

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

thing we wanted, and in the very way we wanted it. Blessed and praised for ever and ever be Jesus and Mary! Please find a little corner for this, as I would like to make it known to everyone who finds it hard to get along in this world that if they turn to Our Lady Help of Christians, they will soon find everything made easy, even beyond their greatest hopes. I am paying my thanksgiving in small instalments, and I find it easy to do so, though I am of small means. Several other minor favours I have also obtained. *A Co-operator.*

(Our correspondent sends neither name nor address—a truly worthy example of christian faith and generosity. We hope that he (or she) will not allow the payment of this thank-offering to be the cause of too much worry or inconvenience. *The Editor.*)

VERVIERS, *Belgium.*—My little brother of six years of age was attacked by pneumonia, and the doctors feared that all chance of recovery was gone, and gave me to understand that death would soon ensue. I immediately had recourse to the Help of Christians, and besought the Venerable Don Bosco and the saintly boy, Dominic Savio, to present my prayers and my petitions to the Queen of Heaven.

My prayers were not in vain, and to the utter astonishment of the doctor, my little brother was soon out of danger and the cure was as complete as it was unexpected. In gratitude for this favour which has been granted me, I beg your acceptance of my small offering.

G. L.

Would English correspondents please note that the rate of postage for an ordinary letter from England to Turin is 3d. We have to pay large sums away yearly for excess postage.

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

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

NOVENA

to Our Lady Help of Christians.

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

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

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



Of your charity pray for the repose of the souls of the following Co-operators lately-deceased.

Rev. Fr. Toal, Belfast, Ireland.

Miss Catherine Callery, Co.Cavan, Ireland.

A most zealous Co-operator who for many years spared neither time nor trouble in assisting Salesian works. She was a faithful correspondent of the Superiors at Turin, and her letters nearly always contained considerable sums which she had collected in the interests of the Society.

Miss Mary, A., Reilly, Bracknell.

Mr. Burns, Bootle, England.

Mr. Platt, Battersea, England.

Miss S. Whelan, Whitehaven, England.

Rev. John Canon M'Cormack P. P. Tipperary.

Mr. S. J. Coelho, St. Aloysius' College, Mangalore.